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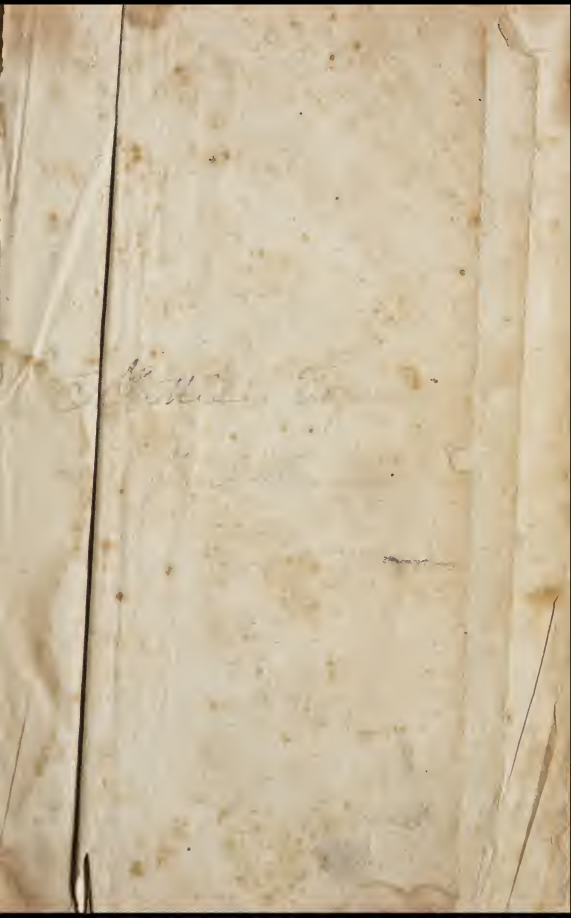
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TIME AND SEASONS.

RUTH WILL PTEVAIL."

OL. 1. No. 1.]

EMERCE, ILLINOIS, NOV. 1839.

[Whole No. 1.]

AD

As this No. of the Times and Seasons, it is proper that we should lay before you, the course we intend to pursue in regard to the editorial department of the same.

We wish to be a source of light and instruction to all those who may peruse its pages by laying before them, in plain language, the great plan of salvation which was devised in heaven from the foundation of the world, as manifested to the saints of God, in former as well as latter days; and is, likewise, the same in all ages, and in all nations.

In order for many at times, as well at considerable length, upon the fullness of the gospel of Jesus Christ, as given in the revealed word of necessity of embracing it with purpose of heart, and living by its precepts; remembering the words of our Savior, "he that will be my disciple must take up his cross and follow me."

We shall treat upon the gathering of Israel to take place in these last days of the dispensation of the fullness, when the fullness of the Gospel is to come in, and the outcasts of Israel are brought back to dwell upon the earth of their inheritance, preparatory to that great day of rest, which is to usher in, when Christ, with his saints, shall appear upon earth, at which time, according to the testimony of all the holy prophets since began.

We shall endeavor to give a detailed history of persecution and suffering, which members of the Church of Jesus Christ of Latter Day Saints, have here in Missouri, and elsewhere in their religion. A mere synopsis, would swell this address too far; therefore we are compelled to pass for the present, by upon a few of its most prominent points.

In Jackson Missouri, in the year 1833, were murdered—some whipped—a number shot—others while they were liter-

ally cut to pieces, then left to die; but God, through his kindness, spared their lives—others starved and feathered—between two and three hundred men had their houses plundered, and then burned to ashes, and they, with their wives and little ones, driven into the forests to perish.

Again, in 1836 they were informed by the citizens of Clay county Mo. (where they settled after being driven from Jackson,) that they could dwell there no longer; consequently they were compelled to seek a location elsewhere; notwithstanding the greater part of them had purchased the land upon which they lived, with their own money, with the expectation of securing to themselves and families, permanent abiding places, where they could dwell in peace: but in this they were mistaken, for in the latter part of this same year, they were obliged to move out of the county, when they went to a back prairie country, where the other citizens assured them they might dwell in safety.

Here they commenced their labors with renewed courage, firmly believing they were preparing peaceful homes, where they could spend the remainder of their days in the sweet enjoyment of that liberty which was so dearly bought by the blood of their venerable Fathers, but which had been so cruelly wrested from them, by the hands of their oppressors, in both Jackson and Clay counties. But here again they were sadly disappointed, for no sooner had they built comfortable dwelling places, and opened beautiful and extensive farms, which their untiring industry and perseverance soon accomplished, than their neighbors in the adjoining counties began to envy them, and look upon them with a jealous eye; so that in the year 1838, mobs again began to harass and disturb them, by stealing their cattle and hogs, burning their houses, and shooting at their men; when they petitioned the Governor for protection, which he utterly refused. They then saw there was no other way but to stand in their own defence;

which they prepared to do with all possible diligence. This was no sooner made known to the Governor, than he ordered out the militia, (report says **THIRTY THOUSAND**) about *twelve thousand* of which, were on the march and issued his Edict, Maximim like, to have the saints **EXTERMINATED**, or **EXPELLED** from the State *forthwith*. Accordingly, many were murdered, or rather *martyred*!—about 60 thrust into prison—several hundred families driven from their homes, in the short space of *ten days*, in the midst of a very remarkable snow storm in the month of November—their property plundered—and the whole church, comprising about *twelve thousand* souls, expelled from the State!!

Thus you see, gentle reader, a minute history of all those transactions mentioned above, will be a subject of no small moment; when we consider that they have all been performed in the midst of this *boasted* land of Liberty; whose whole fabric, rests upon this one pivot, *liberty of conscience*.

Deprive her citizens of this heavenly boon, which is so freely granted to all, by the Author of our existence, and all her hopes of future prosperity are blasted forever; she can stand no longer, as a free Republican Government, but must fall to rise no more.

With these brief remarks we shall submit the Times and Seasons to an enlightened public, feeling assured that it will be hailed as a welcome guest, by every lover of freedom, and receive that encouragement which its merits may demand.

E. ROBINSON,
D. C. SMITH.

Extract,

FROM THE PRIVATE JOURNAL OF
JOSEPH SMITH JR.

On the fourteenth day of March, in the year of our Lord one thousand eight hundred and thirty eight, I with my family, arrived in Far West, Caldwell county Missouri, after a journey of more than one thousand miles, in the winter season, and being about eight weeks on our Journey; during which we suffered great affliction, and met with considerable persecution on

the road. However, the prospect of meeting friends in the west, and anticipat pleasure of dwelling in peace enjoying the blessings thereof, the up under the difficulties in which I had then to endure. For, I had not been there long, I was given to understand were laid, by wicked and demon for my destruction, who every opportunity to take my I that a company on the Grinorks of Grand river, in the cc Daviess, had offered the sum thousand dollars for my scalps of whom I had no knowledge, and who, I suppose, were strangers to me; and in order to accomplish their wicked design, I went to waylaid &c.; consequently life was continually in jeopardy.

I could have given credit to such statements had they not been corroborated by testimony, the most strong and convincing; as shortly after my arrival at West, while watering my Shoal Creek, I distinctly heard four guns snap, which undoubtedly intended for my destruction. However, I was mercifully preserved from those who sought to kill me, by their lurking in the wooded places, for this purpose.

My enemies, not confined alone, to the ignominious and obscure, but men in office, in situations under the Government of the State, proclaimed themselves enemies, and gave encouragement to destroy me; amongst them was Judge King, of the fifth Circuit, who has frequently been led to say that I ought to be on account of my religious opinions such as these, from individuals such important offices, King's, could not fail to prevent and encourage persecution against the people with whom I dwelt. And in consequence of which existed in the minds of the Judge, which he did not even keep secret, but made it as he could, the people took advantage they possibly could, in the, and threatening my life; and of the laws, which

promise protection to every religious society, without distinction.

During this state of things I do not recollect that either myself, or the people with whom I was associated, had done any thing to deserve such treatment, but felt a desire to live at peace, and on friendly terms, with the citizens of that, and the adjoining counties, as well as with all men; and I can truly say, "for my love they were my enemies," and "sought to say me without any cause," or the least shadow of a pretext.

My family was kept in a continual state of alarm, not knowing, when I went from home, that should ever return again; or what would befall me from day to day. But notwithstanding these manifestations of animosity, I hoped that the citizens would eventually cease from their abusive and murderous purposes, and would regret with sorrow upon their conduct in endeavoring to destroy me, whose on crime was in worshipping the God of heaven, and keeping his commandments; and that they would soon desist from harrassing a people who were as good citizens as the majority of this va republic—who labored almost night and day, to cultivate the ground; and whose industry, during the time they were in that neighborhood, was prebrial.

In the latter part of September, A. D. 1838, I took a journey, in company with some others, the lower part of the county of Caldwell, for the purpose of selecting a location for a Town. While on my journey, I was met by one of our brethren from Dewitt, in Carroll county, who stated that our people, who had settled in that place, were, and had been for some time, surrounded by mob, who had threatened their lives and had shot at them several times; and that he was on his way to Far West to inform the brethren there, of the facts. I was surprised on receiving this intelligence, although there had, previous to this time, been some manifestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for constitution, would have put down any spirit of persecution, which might have been manifested in that neighborhood.

Immediately on receiving this intelligence, I made preparations to go to that place, and endeavor if possible, to allay the feelings of the citizens, and save the lives of my brethren who were thus exposed to their wrath. I arrived at Dewitt, about the first of October, and found that the accounts of the situation of that place were correct, for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there; all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, (who were only a handful, in comparison to the mob, by which they were surrounded,) in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more.

We thought it necessary to send immediately to the Governor, to inform him of the circumstances; hoping, from the Executive, to receive the protection which we needed, and which was guaranteed to us, in common with other citizens. Several Gentlemen of standing and respectability, who lived in the immediate vicinity, (who were not in any wise connected with the church of Latter Day Saints,) who had witnessed the proceedings of our enemies; came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves. A messenger was accordingly despatched to his Excellency, who made known to him our situation. But instead of receiving any aid whatever, or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out." In the mean time, we had petitioned the Judges to protect us. They sent out about one hundred of the militia, under the command of Brigadier General Parks; but almost immediately on their arrival, General Parks informed us that the greater part of his men under Capt. Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could afford us no assistance.

We had now, no hopes whatever, of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted and we being wearied out, by continually standing on guard, and watching the movements of our enemies; who, during the time I was there, fired at us a great many times. Some of the brethren died, for want of the common necessities of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since prevailed to such an extent in Upper Missouri—men too, who were virtuous, and against whom, no legal process could for one moment, be sustained; but who, in consequence of their love to God—attachment to his cause—and their determination to keep the *faith*, were thus brought to an untimely grave.

Many houses belonging to my brethren, were burned; their cattle driven away, and a great quantity of their property destroyed by the mob. Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the militia having mutinied, and the greater part of them ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; they consequently took their departure, with about seventy waggons, with the remnant of the property they had been able to save from their matchless foes, and proceeded to Caldwell. During our journey, we were continually harassed and threatened by the mob, who shot at us several times; whilst several of our brethren died from the fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin, and under circumstances the most distressing.

On my arrival in Caldwell I was informed by General Doniphan of Clay county, that a company of mobbers eight hundred strong, were marching towards a settlement of our people's in Daviess county. He ordered out one of the officers to raise a force and march immediately to what he called Wight's town and defend our people from the attacks of the mob, until he should raise the militia in his, and the

adjoining counties to put them down. A small company of militia who were on their route to Daviess county, and who had passed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob; and to use his own expression, were "damned rotten hearted." According to orders Lieut. Colonel Hinkle marched with a number of our people to Daviess county to afford what assistance they could to their brethren. Having some property in that county and having a house biding there, I went up at the same time. While I was there a number of horses belonging to our people were burd by the mob, who committed many their depredations, such as driving off horses, sheep, cattle hogs &c. A number, whose houses were burned down as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm had taken place just about that time; women and children, so in the most delicate situations, were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them seek into the village, almost entirely destitute of clothes, and only escaping with their lives. During this state of affairs General Parks arrived at Davis county, and was at the house of Col. Lyman Wight, when the intelligence was brought, that the mob were burning houses; and also when women and children were fleeing for safety. Colonel Wight who held a commission in the 59th regiment under his (General Parks) command, asked what was to be done. He told him that he must immediately, call out his men and go and put them down. Accordingly, force was immediately raised for the purpose of quelling the mob, and in short time were on their march with determination to drive the mob, or die the attempt; as they could bear no treatment no longer. The mob having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, they broke up their encampments and fled. The mob seeing that they could not succeed by force, now

resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they actually set fire to their own houses, and then reported to the authorities of the state that the Mormons were burning and destroying all before them.

On the retreat of the mob from Daviess, I returned to Caldwell, hoping to have some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray co. and that they had taken some of our brethren prisoners, burned some houses and had committed depredations on the peaceable inhabitants. A company under the command of Capt. Patten, was ordered out by Lieutenant Col. Hinckle to go against them, and stop their depredations, and drive them out of the county. Upon the approach of our people, the mob fired upon them, and after discharging their pieces, fled with great precipitation, with the loss of one killed and several wounded. In the engagement Capt. Patten, (a man beloved by all who had the pleasure of his acquaintance,) was wounded and died shortly after. Two others were likewise killed and several wounded. Great excitement now prevailed, and mobs were heard of in every direction whose seemed determined on our destruction. They burned the houses in the country and took off all the cattle they could find. They destroyed cornfields, took many prisoners, and threatened death to all the Mormons. On the 28 of Oct. a large company of armed soldiery were seen approaching Far West. They came up near to the town and then drew back about a mile and encamped for the night. We were informed that they were Militia, ordered out by the Governor for the purpose of stopping our proceedings; it having been represented to his excellency, by wicked and designing men from Daviess, that we were the aggressors, and had committed outrages in Daviess &c They had not yet got the Governor's orders of *extermination*, which I believe did not arrive until the next day. On the following morning, a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged

after the officers had heard a true statement of all the circumstances. Towards evening, I was waited upon by Colonel Hinckle, who stated that the officers of the Militia desired to have an interview with me, and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders, which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight, and Geo. W. Robinson, went into the camp of the militia. But judge of my surprise, when instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles; and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appal the stoutest heart. In the evening we had to lie down on the cold ground surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. The next day they held a court martial, and sentenced us to be shot, on Friday morning, on the public square, as an example to the Mormons. However notwithstanding their sentence, and determination, they were not permitted to carry their murderous sentence into execution.

Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated, I told him I was not sensible of having done any thing worthy of such treatment; that I had always been a supporter of the constitution and of Democracy. His answer was "I know it, and that is the reason why I want to kill you or have you killed." The militia then went into the town and without any restraint whatever, plundered the

houses, and abused the innocent and unoffending inhabitants. They went to my house and drove my family out of doors. They carried away most of my property and left many destitute.— We were taken to the town, into the public square; and before our departure from Far West, we, after much entreaties, were suffered to see our families, being attended all the while with a strong guard; I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time; to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me and were only thrust from me by the swords of the guard who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God, whose kindness had followed me to the present time; and who alone could protect them and deliver me from the hands of my enemies and restore me to my family.

I was then taken back to the camp and then I with the rest of my brethren, viz: Sidney Rigdon, Hyram Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were removed to Independence, Jackson county. They did not make known what their intention or designs were in taking us there; but knowing that some of our most bitter enemies resided in that county, we came to the conclusion that their design was to shoot us, which from the testimony of others, I do think was a correct conclusion. While there, we were under the care of Generals Lucas and Wilson, we had to find our own board, and had

to sleep on the floor with nothing but a mantle for our covering, and a stick of wood for our pillow. After remaining there a few days we were ordered by General Clark to return; we were accordingly taken back as far as Richmond, and there we were thrust into prison and our feet bound with fetters. While in Richmond, we were under the charge of Colonel Price from Chariton county, who suffered all manner of abuse, to be heaped upon us. During this time my afflictions were great, and our situation was truly painful. After remaining there a few days we were taken before the court of inquiry, but were not prepared with witnesses, in consequence of the cruelty of the mob, who threatened destruction to all who had any thing to say in our favor: but notwithstanding their threats there were a few who did not think their lives dear so that they might testify to the truth, and in our behalf, knowing we were unlawfully confined; but the court who was prejudiced against us, would not suffer them to be examined according to law, but suffered the State's Attorney to abuse them as he thought proper. We were then removed to Liberty jail in Clay county, and there kept in close confinement in that place for more than four months. While there, we petitioned Judge Turnham for a writ of habeas corpus, but on account of the prejudice of the jailor all communication was cut off; at length however, we succeeded in getting a petition conveyed to him, but for fourteen days we received no answer. We likewise petitioned the other Judges but with no success. After the expiration of fourteen days Judge Turnham ordered us to appear before him, we went and took a number of witnesses, which caused us considerable expense and trouble; but he altogether refused to hear any of our witnesses. The lawyers which we had employed refused to act; being afraid of the people. This being the case, we of course could not succeed, and were consequently remanded back to our prison house.— We were sometimes visited by our friends whose kindness and attention, I shall ever remember with feelings of lively gratitude, but frequently we were not suffered to have that privilege. Our vituals were of the coarsest

kind, and served up in a manner which was disgusting. We continued in this situation, bearing up under the injuries and cruelties we suffered as well as we could, until we were removed to Daviess county, where we were taken in order to be tried for the crimes which we had been charged. The grand jury (who were mostly intoxicated,) indicted us for treason, &c. &c.

While there, we got a change of venue to Boone county, and were conducted on our way to that place by a strong guard. The second evening after our departure the guard got intoxicated, we thought it a favorable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in that state; and that they were never brought to an account for their barbarous proceedings, but were winked at, and encouraged, by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch, as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation:—Feelings which the inhabitants of the state of Missouri were strangers to.—Accordingly we took the advantage of the situation of our guard and took our departure, and that night we traveled a considerable distance. We continued on our journey both by night and by day, and after suffering much fatigue and hunger, I arrived in Quincy Illinois, amidst the congratulations of my friends and the embraces of my family.

I have now resided in this neighborhood for several weeks as it is known to thousands of the citizens of Illinois, as well as of the State of Missouri, but the authorities of Mo., knowing that they had no justice in their crusade against me, and the people with whom I was associated, have not yet to my

knowledge, taken the first step towards having me arrested.

Amongst those who have been the chief instruments, and leading characters, in the unparalleled persecutions against the church of Latter Day Saints; the following stand conspicuous, viz: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Guillian. Captain Bogart also, whose zeal in the cause of oppression and injustice, was unequalled, and whose delight has been to rob, murder, and spread devastation amongst the Saints. He stole a valuable horse, saddle and bridle from me; which cost two hundred dollars, and then sold the same to General Wilson. On understanding this I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman, and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies which these, officers have been guilty of, are entirely looked over by the Executive of the state; who, to hide his own iniquity, must of course shield and protect those whom he employed, to carry into effect his murderous purposes.

I was in their hands as a prisoner about six months, but notwithstanding their determination to destroy me, with the rest of my brethren who were with me; and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law, (as we were not military men,) and had the time, and place appointed for that purpose; yet, through the mercy of God, in answer to the prayers of the saints, I have been preserved, and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love: and to whom I feel united in bonds that are stronger than death: and in a state where I believe the laws are respected, and whose citizens, are humane and charitable.

During the time I was in the hands of my enemies; I must say, that although I felt great anxiety, respecting my family and friends, who were so inhumanly treated and abused; and who had to mourn the loss of their husbands and children, who had been slain; and after having been robbed of

nearly all that they possessed be driven from their homes, and forced to wander as strangers in a strange country, in order, that they might save themselves and their little ones, from the destructions they were threatened with in Missouri: yet, as far as I was concerned, I felt perfectly calm, and resigned to the will of my heavenly Father. I knew my innocency, as well as that of the saints; and that we had done nothing to deserve such treatment from the hands of our oppressors: consequently, I could look to that God, who has the hearts of all men in his hands, and who had saved me frequently from the gates of death for deliverance: and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned; yet, from my first entrance into the camp, I felt an assurance, that I with my brethren and our families should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort: and although the heathen raged, and the people imagined vain things, yet the Lord of hosts, the God of Jacob, was my refuge; and when I cried unto him in the day of trouble, he delivered me; for which I call upon my soul, and all that is within me, to bless and praise his holy name: For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the saints under their accumulated wrongs and sufferings, has been praise-worthy; their courage, in defending their brethren from the ravages of mobs; their attachment to the cause of truth, under circumstances the most trying and distressing, which humanity can possibly endure; their love to each other; their readiness to afford assistance to me, and my brethren who were confined in a dungeon; their sacrifices in leaving the state of Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estima-

tion of all good and virtuous men; and has secured them the favor and approbation of Jehovah; and a name, as imperishable as eternity. And their virtuous deeds, and heroic actions, while in defence of truth and their brethren: will be fresh and blooming; when the names of their oppressors shall either be entirely forgotten, or only remembered, for their barbarity and cruelty. Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away, and abused by the jailor and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison house, gave me feelings, which I cannot describe, while those who wished to insult and abuse us, by their threats and blasphemous language, were applauded and had every encouragement given them.

However, thank God, we have been delivered; and although, some of our beloved brethren, have had to seal their testimony with their blood; and have died martyrs to the cause of truth; yet,

Short, though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as "those without hope," the time is fast approaching, when we shall see them again, and rejoice together, without being afraid of wicked men: Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in his saints, and admired by all those who believe: but to take vengeance upon his enemies, and all those who obey not the gospel. At that time, the hearts of the widow and fatherless shall be comforted, and every tear shall be wiped from of their faces.

The trials they have had to pass through, shall work together for their good, and prepare them for the society of those, who have come up out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Marvel not then, if you are persecuted, but remember the words of the Savior, "The servant is not above his Lord, if they have persecuted, me, they will persecute you also;" and that all the afflictions through which the saints have to pass, are in fulfillment of the words of

the prophets, which have spoken since the world began. We shall therefore do well to discern the signs of the times, as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments and deaths, we must expect according to the scriptures, which tell us, that the blood of those whose souls were under the altar, could not be avenged on them that dwell on the earth, untill their brethren should be slain, as they were.

If these transactions had taken place among barbarians, under the authority of a despot; or in a nation, where a certain religion is established according to law, and all others proscribed; then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of Liberty and equal rights, and where the voice of the conquerors, who had vanquished our foes, had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst the "battle and the breeze," and whose arms have been nerved in the defence of their country and liberty: whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world. In the midst of all these scenes, with which we were surrounded, a persecution, the most unwarrantable, was commenced; and a tragedy, the most dreadful, was enacted, by a large portion of the inhabitants, of one of those free and independent States, which comprise this vast republic; and a deadly blow was struck at the institutions, for which our Fathers had fought many a hard battle, and for which, many a Patriot had shed his blood; and suddenly, was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes, in this land, a mob, regardless of those laws, for which so much blood had been spilled, dead to every feeling of virtue and patriotism, which animated the bosom of freemen; fell upon a people whose religious faith was different from their own; and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free born son of America. A tragedy, which has no parallel in modern, and

hardly in ancient times; even the face of the Red man would be ready to turn pale at the recital of it.

It would have been some consolation, if the authorities of the State had been innocent in this affair, but they are involved in the guilt thereof; and the blood of innocence, even of *children*, cry for vengeance upon them. I ask the citizens of this vast republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans and patriots, to be broken, and their wrongs left without redress? No! I invoke the genius of our constitution, I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages. Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal, which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve; and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH JR.

Payson, Ill., June 18th, 1839.

MESSRS. ROBINSON AND SMITH:

Having learned that you intend to publish a monthly periodical, called the Times and Seasons, for the purpose of giving general information concerning the work of the Lord, at home and abroad, thinking that it might be a satisfaction to the saints, in general, to know of the prosperity of our Redeemer's kingdom in the eastern country; I have thought proper to send you a short history of my travels during the last year: if you deem it worthy of an insertion in the above named paper, it is at your disposal.

I left Ohio the last of Jan. 1838, with a view of proclaiming the fulness of the everlasting gospel to the inhabitants of the eastern country. I spent from three to four months time, preaching in Washington Co. Md. and Franklin, Bedford and Huntington counties, Pa. during which time I preached from 80 to 100 times; held one debate; and several times defended the truth publicly, when attacked by the priests of the different denominations; baptized one, and witnessed the baptism of many others, by elders who were laboring with me.

June first I pursued my Journey eastward preaching as I went. On the 7th of July I arrived at a small town called Hornerstown, Monmouth co. N. J. I then obtained the liberty of the school house in that place, and made an appointment for the next day. At

this time, if I have correct information, there had never been but two or three sermons, of this doctrine, preached in that state; consequently, as to our principles, and rules of faith, the people knew nothing, except by reports. After I had fulfilled the appointment which I had made by setting forth the first principles of the doctrine of Christ, it was so different from what they had expected, that it caused a spirit of inquiry, so much so, that I had calls in every direction. I then sent appointments to different places in the county, and commenced fulfilling them; the people flocked out, in crowds to hear, yet at this time, more out of curiosity than any thing else; and in a short time, the news went abroad, that a Mormon preacher had made his appearance in the land; and the more I preached, the greater the excitement, so that in every town, and neighborhood, where I had preached, what the world calls Mormonism, was the grand topic of conversation. The honest in heart exclaiming that it was truth, while another class of the community, who loves darkness more than light, lifted their voices and influence against it; some saying that I preached from another bible, different from our common version; but the honest in heart, searched the scriptures, and learned to the contrary. At this particular crisis, while the honest were searching the scriptures, the priests were engaged in fumbling over their old news paper files, and hunting up all the old stories that was told a number of years ago, probably thinking that this would be the most effectual way to stop the spread of truth. After they had gathered the old news paper stories and reports that had been put in circulation, by our enemies, three priests, a Methodist, Baptist and Universalist, united, Pilate and Herod like, to combat the truth.

At this time I had an appointment at a place called New Egypt; they gave out word, which had a general circulation throughout the country, that on the evening of the appointment, Mormonism would be exposed, and the arguments adduced in its favor, refuted; and that I should be put to shame. On the evening of the appointment, the people flocked into the town, from every direction: I walked the streets, before the appointed hour for meeting, and heard the people conversing about the subject of controversy, and found that their expectations were, to hear a scriptural argument: the meeting commenced, and I addressed the congregation upon the subject of the Millennium, as long as I thought proper, and then gave liberty; the Methodist preacher arose, and said that he had a number of questions written down, which he wished me to answer; I told him that if they were reasonable ones, I would answer them. The first question was this, what is Mormonism, and will any person be saved if they reject it?—I told him I could soon answer that question. My answer was this, Mormonism, as you call it, is to believe that Christ is the Son of God, also a firm belief in the scriptures, then faith, repentance and baptism for the remission of sins: the laying on of hands for the reception of the Holy Ghost, having a church

organized according to the new testament pattern, and to live by every word that proceeds from the mouth of God; all who reject this will be damned, if the scriptures are true. As to the other questions, they were as easy answered as that of the first. They then commenced repeating news paper stories, reading a pamphlet, and telling all the tales that they had heard with foul insinuations, and in a sarcastick manner, made use of invective appallations to blast the characters of men, whom God had raised up for the purpose of bringing about his great and marvelous work of the last days; probably thinking that by so doing, it would render the society, and its principles, odious in the minds of the people, so that they would stop their ears, and cease to hear any more. As for myself, my determination ever has been, not to partake of the spirit of slander, and of a strife of this kind; but when the truth is attacked I always feel bound to boldly defend it; neither had I any disposition for a controversy of this kind; consequently, I bore testimony to the truth of the doctrine that I had proclaimed: and showed that their news paper stories were false, and that they were hatched up by evil designing men, to destroy the work of truth: I then dismissed the meeting.

Those who were opposed to the truth, who came with anticipations of a general triumph over Mormonism, and that I would be put to shame, and forced to abandon the country with disgrace; instead of rejoicing, on the account of successful labors, were astonished at the conduct of the priests, and returned home with amazement, more than rejoicing, others knowing that slander, was no argument, and that there had no argument been adduced, to overthrow the doctrine that I had proclaimed, acknowledged that there was no scriptural argument that could be produced to overthrow it, and those who made the attack, instead of putting me to shame, they put themselves to shame; and instead of exposing Mormonism, they exposed their own wickedness; rendered themselves odious in the minds of the most of the congregation; so that their influence against Mormonism, was but little, after that. After this, they no more attempted to expose Mormonism, publicly, where I had a chance to defend it; but commenced warning their members not to go and hear, telling them, that they would get bewitched, or led astray, or deceived; (what better testimony do we want, to prove that they are on a sandy foundation, for if they are built upon the rock, the gates of hell cannot prevail against them;) yet, notwithstanding all their exertions to destroy Mormonism, the people believed it more than ever, for this reason, they had made their assertions, that Mormonism was an unscriptural doctrine, and that they could make it appear so, but when the time of trial came, they failed in the attempt; and, as my manner of teaching was, to reason from the scriptures, the honest were constrained to acknowledge, that there is no scripture to condemn it.—And as I continued preaching, the prejudices of the people wore away, and there was a general spirit of inquiry. The rich and the

poor, invited me to their homes, that they might learn the particulars concerning this work.

Thus I continued laboring and making the things of God plain to their understandings; some weeks preaching as often as ten or eleven times. The last of September, Elder O. Pratt came from the city of N. Y. and preached in this region of country several times, which was the means of doing much good.

On the 1st of Oct. a number came forward, and embraced the fullness of the everlasting gospel, by obeying the ordinance of baptism. I continued preaching and baptizing, till the last of Dec. when I called the saints together, at Hornerstown, in order to organize a branch of the church in that place. Josiah Ellis, (formerly a Methodist preacher,) was set apart by the voice of the members, and ordained to the office of an Elder; the work of the Lord still rolled on.

January 28th., 1839, I took my leave of the saints, which then numbered 26, to go to the State of Mo. I went as far as Lightersburgh, Md. where I got more particular information of the late persecution in the State of Mo.—I then concluded, that my labors would be of more use in the world, than at home; consequently, after preaching several times to the saints in Lightersburgh, I returned to the State of N. J. with a view of again proclaiming the truth, to the people of that state. By request of some of the citizens, I went to preach, in a town called Toms River, situated near the sea shore; some members of a certain sect, in the place, locked up the school house. A congregation assembled, and with them, some noble minded men, who had an independent spirit; the door was opened, and I preached to an attentive congregation. I preached several times in the place, and baptized 11 persons. April 1st, elders L. Barnes and H. Sagers, visited the branch of the church in that State, and preached several times, as they were on the way to the city of N. Y. They told me that they had been preaching in Chester Co. Pa. and had baptized four, and they thought that there was a foundation laid, for a still greater work.—On elder Barnes' return from the city, he held a debate with a Quaker preacher, and nobly defended the truth, he preached several times in that region of country, and baptized 5, then returned to Pa. On the 9th of May, I took my leave of the saints in that State, to come to Illinois. I find by looking over my Journal, that since I commenced laboring in the State of N. J. which was chiefly confined to Monmouth, Burlington and Mercer counties, that I have preached 200 sermons, baptized 40 persons, visited the saints in the city of N. Y. several times; and I feel myself authorized to say, that the work of the Lord is gaining ground, in the region of country where I have been laboring.

May the Lord inspire his servants, with a renewed zeal, that they may go forth, and bear a faithful testimony, to the inhabitants of the earth, that this work might hasten on, till all nations shall hear the sound, and until Zion shall become a peaceful home, and peace flow like a river to all the people of God.

Yours respectfully,

B. WINCHESTER.

TIMES AND SEASONS.

COMMERCE, ILL., NOV. 1839.

A WORD TO THE SAINTS.

It may be expected by some, who are not acquainted with all the circumstances attending the printing establishment had in the church, that the proprietors of this press should supply the subscribers of the "Elders Journal," with the remaining numbers of that paper, which was their due when we were broken up by the mob in Missouri; but this idea we are confident they will abandon, when they learn the fact, that the proprietors of the Journal, while conducting that paper, sustained the loss of an entire establishment in Kirtland Ohio, in Jan. 1838. after which, with much difficulty, they procured another press and resuscitated the paper at Far West Mo. where they had the opportunity of publishing two numbers only; when persecution raged to that extent, that they were compelled to leave the State, with the loss of nearly all their property. Thus, while many of you have sustained the loss of but 67 cents, they have not only lost all their property, but have been driven by their cruel and hard-hearted persecutors, from their peaceful and happy homes, and are now strangers, sojourning in a strange land; which verifies the saying of the Savior, when speaking to his disciples, where he says, "if ye were of the world, the world would love his own, but because ye are not of the world; but I have chosen you out of the world, therefore the world hateth you."

But notwithstanding all these circumstances, being partakers in the deep afflictions through which the saints were called to pass in Missouri, we have been permitted, by the blessing of heaven, to obtain the necessary apparatus, and will publish, for the benefit of the saints, a monthly paper, which we now offer to them on reasonable terms; but owing to our peculiar circumstances, we shall be under the necessity of requiring pay on subscriptions, *in advance*, as our expenses are, necessarily, very heavy, and nothing but cash in hand will defray

them; however, as it is not generally known, that this paper is to be published, we shall forward this number to such as we are confident feel an interest in the gathering of Israel, and the accomplishment of that glorious work which the Lord has commenced in these last days, with the expectation that they will, upon the receipt of this, forward us their names with the money, free of postage, as it will not be in our power, (not withstanding, it would be pleasing to us, to do otherwise,) to forward any more, until remittances are made; and we earnestly hope that the saints will not think hard of us for being thus partial, as it is the only principle upon which we can sustain this publication.

☞ In our next, we shall commence publishing the history of the disturbances in Missouri, in regular series.

To the elders of the church of Jesus Christ of Latter Day Saints, to the churches scattered abroad, and to all the saints.

We, the undersigned, feeling deeply interested in the welfare of Zion, the up-building of the church of Christ, and the welfare of the saints in general, send unto you GREETING:—and pray, that “grace, mercy, and peace may rest upon you, from God, our Father, and from our Lord Jesus Christ.”

But brethren, the situation of things, as they have of late existed, have been to us of a peculiar trying nature. Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience; you have been stripped of your clothing, plundering of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children, have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, “for the testimony of Jesus, and for the word of God.” Many of your brethren, with those whose souls are now beneath the altar, are crying for the vengeance of heaven to rest up-

on the heads of their devoted murderers, and saying, “how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;” but it was said to them, “that they should rest, yet for a little season, until their fellow servants also; and their brethren, that should be killed, as THEY WERE should be fulfilled.” Dear brethren, we should remind you of this thing, and although you have had indignities, insults and injuries heaped upon you, till further suffering would seem to be no longer a virtue we would say, be patient, dear brethren, for as saith the apostle, “ye have need of patience, that after being tried you may inherit the promise.” You have been tried in the furnace of affliction, the time to exercise patience is now come; and “we shall reap, brethren, in due time if we faint not.” Do not breathe vengeance upon your oppressors, but leave the case in the hands of God, “for vengeance is mine, saith the Lord, and I will repay.”

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient* you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom, who is “touched with the feelings of our infirmities,” who was “tempted in all points, like unto you;” they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and his designs accomplished and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all the saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness; you have been tri-

ed, you are now being tried, and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial, soon the victory will be ours; now may be a day of lamentation, then will be a day of rejoicing; now may be a day of sorrow, but by and by we shall see our Lord, our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek a quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one anothers infirmities, considering your own weakness; bring no railing accusation against your brethren, especially take care that you do not against the authorities or, elders of the church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the Arch-angel dared not bring a railing accusation against the devil, but said, the "Lord rebuke thee Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, an apostatize, except he repent. Jude, in the 8th verse, says, likewise those filthy dreamers despise dominion, and speak evil of dignities; and says he, behold, the Lord cometh with ten thousand of his saints, to execute judgement upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. Peter, in speaking on the same principle, says, "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they* self willed, they are not afraid to *speakevil of dignities*. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." If a man sin, let him be dealt with according to the

law of God in the bible, the book of Mormon, and doctrines and covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the prophet and his counsellors, for the twelve, the high council, the high priests, the sevens, the elders, the bishops, and all the saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be the priests of the "most high God," messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood. You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the great God demands it of you, that you should be faithful, and inasmuch as you are not, you will not be chosen; but it will be said unto you, stand by, and let a more honorable man than thou art take thy place, and receive thy crown; be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men nor the ordinances of men, inasmuch as you are God's messengers; study the word of God and preach it, and not your opinions, for no man's opinion is worth a straw: advance no principle but what you can prove, for one scriptural proof is worth ten thousand opinions: we would moreover say, abide by that revelation which says, "preach nothing but repentance to this generation," and leave the further mysteries of the kingdom, till God shall tell you to preach them, which is not now.—The horns of the beast, the toes of the image, the frogs and the beast mention-

ed by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things therefore, have nothing to do with your mission.

We have heard of some foolish vageries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those, and other vain imaginations, we would warn the elders against, because if they listen to such things, they will fall into the snare of the devil, and when the trying time comes, they will be overthrown.

We would also warn the elders, according to previous counsel not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside.—Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance toward God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the holy Ghost, the resurrection of the dead, and eternal judgement.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightning your understanding, be careful that you ascribe the glory to God and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Mo. to obtain one of the authorities of the church if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and persever-

ance which is manifested by you in regard to preaching the gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world; and publishing those glad tidings which has been revealed from heaven, by the ministering of angels, by the gift of the holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you, that the hearts of the twelve are with you, and they, with you, are determined to fulfill their mission, to clear their garments of the blood of this generation, to introduce the gospel to foreign nations, and to make known to the world, those great things which God has developed; they are now on the eve of their departure for England, and will start in a few days, they feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the church, that God, may sustain them in their arduous undertaking; grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell. And if you, unitedly seek after unity of purpose and design, if you are men of humility, and of faithfulness, of integrity and perseverance, if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God, if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony: the widow, and the orphan will be made glad, and the poor among men rejoice in the holy one of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; Queens will rejoice in the glad tidings of salvation, and Kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition, will hide its hoary head, and in-

fidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms and the dissolution of Empires, truth will stalk forth with gigantic strides, and lay hold of the honest in heart among all nations: Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign for ever and ever, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF.
JOHN TAYLOR,
GEORGE A. SMITH.

N. B. We have heard that a man by the name of George M. Hinckle is preaching in the Iowa Territory, we would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him, nor will we be amenable for his conduct. The minutes of a conference will be published mentioning the names of others whom we have withdrawn our fellowship from.

I EXTRACTS OF THE MINUTES OF CONFERENCES.

A Conference of the church of Jesus Christ of Latter Day Saints, held in Quincy on the 17th of March, 1839.

Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk. Elder Young then arose and gave a statement of the circumstances of the church at Far West, and his feelings in regard to the scattering of the brethren; believing it to be wisdom to unite together as much as possible, in extending the hand of charity for the relief of the poor, who were suffering under the hand of persecution in Missouri; and to pursue that course that would prove for the general good of the whole church who was suffering for the gospel sake: and would advise the saints to settle (if possible) in companies, or in a situation so as to be organized into churches that they might be nourished and fed by the shepherds; for without, the sheep would be scattered. And he also impressed it upon the minds of the saints to give heed to the revelations of God

especially the elders should be careful to depart from all iniquity, and to remember the council given by those whom God hath placed as counsellors in his church, that they may become as wise stewards in the vineyard of the Lord, that every man may know and act in his own place, for their is order in the kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that Elder Johnathan Dunham had received previous instructions not to call any conferences in this state, or elsewhere; but to go forth and preach repentance which was his calling, but contrary to those instructions he called a conference in Springfield, Ill. and presided there and brought forth the business which he had to transact, and his proceeding in many respects during the conference was contrary to the feelings of Elder W. Woodruff and other official members who were present; they considered his proceedings contrary to the will, and order of God. The conference then voted that Elder J. Dunham be reproved for his improper course, and that he be advised to adhere to the council given him. And after transacting various other business, Elder George W. Harris made some remarks relative to those who had left us in the times of our perils, persecutions, and dangers and were acting against the interest of the church, and that the church could no longer hold them in fellowship unless they repented of their sins and turned unto God. After the conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the church of Jesus Christ of Latter Day Saints, viz: George M. Hinckle, Sampson Avard, John Corrill, Reed Peck, Wm. W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which the conference closed by prayer.

BRIGHAM YOUNG, Pres't.
ROBERT B. THOMPSON, Clerk.

TO THE PATRONS OF THE TIMES & SEASONS.

When we issued our prospectus for this paper we saw no good reason why we could not furnish them regularly

each month as proposed, (as we were practical printers by profession,) but just as we got the first number in type and ready for the press, which was in July last we were taken severely ill with the chill fever, and were compelled to suspend our labor for the time, hoping that a few days, or weeks at most, would find us in possession of sufficient health to again resume our business; but in this we were sadly disappointed, for not only days and weeks passed, but months rolled away, and we still lingered upon our sick beds borne down under the raging influence of a burning fever. Had this been all our afflictions, we could have endured them with a good degree of fortitude, and would almost have considered them light; but not only ourselves, but our families also suffered with the same direful disease, and were brought nigh unto death; but through the tender mercies of a kind and beneficent Providence, our lives are all spared, and our health sufficiently restored to enable us once more to resume our business.

The above unavoidable circumstances, having compelled us to delay the publication of our paper until the present date, (notwithstanding we issued a few of this number in July,) have induced us to alter the date, to November, for the commencement of the volume; and we trust that hereafter we shall be enabled to furnish the paper to its patrons in due season.

☞ Upon our twelfth page will be seen a communication from the Twelve, written in July, in which they informed us that they intended starting to England soon, upon a mission. They have left, some time since, accompanied by their beloved brother, Parley P. Pratt, who had been confined in prison nine months, in Missouri, for the truth's sake.

PROSPECTUS OF THE

TIMES AND SEASONS.

The Subscribers being acquainted with the scattered condition of the church of Jesus Christ of Latter Day Saints, and realizing the anxiety which rests in the bosoms of all the Saints who are scattered abroad, to learn of the condition and welfare of the church,

have procured a printing press and materials and will publish a monthly Periodical, at this place, containing all general information respecting the church; as also, a history of the unparalleled persecution, which we, as a people, received in Missouri by order of the Executive of that State—by which many innocent men and children were most inhumanly murdered—others dragged from the bosom of their families, without any process whatever, by an armed soldiery, and thrust into prison and irons, there remaining for a long time without knowing the reason why they were thus treated—women insulted—houses plundered and burned—and finally, to end the scene of persecution, expell, as exiles, from the State, in the winter season, the whole society; in all, from *ten to twelve thousand souls!* A statement of facts concerning the foregoing transactions, will not be uninteresting to all who wish to see the pure principles of Republicanism preserved unviolated.

The Times and Seasons will contain communications from the travelling Elders, from time to time: its columns will also, frequently be enriched with letters from gentlemen travelling in Europe, which will greatly augment its interest.

It is not the intention of the Publishers, to admit any thing into this paper which will be calculated to engender strife or turmoil, neither will they interfere with political matters; as it is not their wish to cultivate any principle which tends to put people at variance one with another, but rather those principles that are calculated to make men happy in this world, and secure unto them eternal life in that which is to come.

TERMS: ONE DOLLAR per annum, payable, in all cases, in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. All current Bank notes, of any denomination will be received on subscriptions. Letters on business must be addressed to the Publishers, **POST PAID.**

ROBINSON & SMITH.

Commerce, Hancock Co. Illinois, July, 1839.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 2.] COMMERCE, ILLINOIS, DECEMBER, 1839. [Whole No. 2

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

In presenting to our readers, a history of the persecution of the church of Jesus Christ of Latter Day Saints, in the State of Missouri, we feel it our duty to commence it at the beginning. We are well aware, that many of our readers are well acquainted with the outrages, committed in Jackson county, (on account of their having been published in the Evening and Morning Star,) and might perhaps rather see the paper filled with other matter, than to have those former troubles presented before them again. Yet there are a great many others who are altogether unacquainted with those early persecutions, who would feel that we had not done our duty, were we to pass by them, and confine our history, to more recent transactions.

In the winter of 1830-31, five elders of the church of Jesus Christ, travelled through the prairies in a deep snow. (which is not common in that country,) from St. Louis to Jackson county Missouri, where they made a permanent stand. They preached about the country as the way opened before them.—A few believed the gospel which they preached, and had been baptized, when about the middle of the following July, a number more arrived at the same place: Shortly afterwards a small branch of the church arrived there also. At that time there appeared to be but little objection to our people settling there; notwithstanding some, who could not endure the truth, manifested hostile feelings.

The church in Jackson continued to increase, almost constantly, until it was driven from the county.

As the church increased the hostile spirit of the people increased also.—The enemies circulated from time to time, all manner of false stories against

the saints, hoping thereby to stir up the indignation of others. In the spring of 1832 they began to brick-bat or stone the houses of the saints, breaking in windows, &c., not only disturbing, but endangering the lives of the inmates. In the course of that season a county meeting was called at Independence, to adopt measures, to drive our people from the country; but the meeting broke up, without coming to any agreement about them; having had too much confusion among themselves, to do more than to have a few knock-downs, after taking a plentiful supply of whisky. The result of this meeting may be attributed in part, to the influence of certain patriotic individuals; among whom General Clark, a sub-Indian agent, may be considered as principal. He hearing of the meeting, came from his agency, or from home, some thirty or forty miles distant, a day or two before the meeting.

He appeared quite indignant, at the idea of having the constitution and laws set at defiance, and trodden under foot, by the many trampling upon the rights of the few. He went to certain influential mob characters, and offered to decide the case with them in single combat: he said that it would be better for one or two individuals to die, than for hundreds to be put to death.

Although the meeting broke up without being able to effect a union, still the hostile spirit of individuals was no less abated: such was their thirst for the destruction of the saints, that they, that same fall, shot into the houses of certain individuals. On ball in particular lodged in a log near the head of the owner of the house, as he lay in bed.

During the winter and spring of 1833, the mob spirit spread itself, though in a manner secretly; but in the forepart of the summer it began to show itself openly, in the stoning of houses and other insults. Sometime in July the unparalleled declaration of the people of Jackson county, made its appearance; in which they appear to

have tried their utmost, to defame our people, charging them with crimes, and many other things; at the same time acknowledging that the laws of the land would not reach the case of the Mormons; which was evidently a fact, for they held the reins of government in their own hands, or in other words, had the administering of the laws themselves; and could they have found the laws broken, even in a single instance, who does not know, that they would have put it in force? and thereby substantiated their charges against the saints, which they never did do, in preference to taking unlawful measures against them.

The following remarkable sentence, is near the close of their famous declaration. "We therefore agree, that after timely warning, and receiving an adequate compensation for what little property they," [the Mormons,] "cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them; and to that end we each pledge to each other, our bodily powers, our lives, fortunes, and sacred honors." The 20th of July was the day set, for the people to come together, and commence their work of destruction. Accordingly they met to the number of from 3 to 500. A committee of 13 of the mob, requested an interview with some of the principal elders of the church: Six were soon called together, who met the mob committee. They demanded of those elders, to have the printing office, and indeed all other mechanic shops, belonging to our people, together with Gilbert & Whitney's store, closed forthwith; and the society to leave the county immediately. Those elders asked for three months, to consider upon their demand, which was refused, they then asked for ten days, when they were informed that fifteen minutes were the most that could be granted. Being driven to the necessity of giving an immediate answer, and being interrogated separately, they each one answered that they could not consent to their demands: upon which one of the mob observed, as he left the room, that he was sorry for, said he, the work of destruction will commence

immediately. In a short time, hundreds of the mob gathered around the printing office, (which was a, two story brick building,) which they soon threw down. The press was thrown from the upper story, and the apparatus, book work, paper, type, &c., &c., scattered through the streets. A family, residing in the lower story, was also thrust out in great haste. After destroying the printing establishment, they proceeded to Gilbert & Whitney's store for the same purpose, but Gilbert agreeing to shut it, and box the goods soon, they concluded to let it alone.— They then went in search of certain individuals, for the purpose of taking, and abusing them. They succeeded in taking Edward Patridge, and Charles Allen, both of whom they tarred and feathered, upon the public square, surrounded by hundreds of the mob.— A number more were taken, but they succeeded in making their escape, through the over anxiety of their keepers, who wished to have the sport of seeing those who were being tarred.— This scene ended the work of the mob for that day; and they adjourned to meet the next Tuesday, the 23d inst.

On Tuesday morning, large companies of the mob rode into Independence bearing red flags, threatening death and destruction, to the Mormons. A consultation was held by some of the leading men of both parties. Nothing appeared satisfactory to the mob but for our people to either leave the county or be put to death. Seeing the determination of the mob, some few of the leading elders offered their lives, provided that would satisfy them, so as to let the rest of the society live, where they then lived, in peace; they would not agree to this, but said that every one should die for themselves, or leave the county. At that time, the most, if not all, of our people, in Jackson, thought they would be doing wrong, to resist the mob, even by defending themselves; consequently they thought, that they must quietly submit, to whatever yoke was put upon them, even to the laying down of theirs lives.

With these views, the few elders who were assembled, at the time, to consult up the subject, (which were but six or seven,) after counselling

what time they had, thought it best to agree to leave the county, upon the terms agreed upon, viz: that those elders should go themselves, and also use their influence, with the society, to have one half of them leave the county by the first of January, and the other half by the first of April, 1834; hoping that before either of those dates would expire, providence would kindly open the way for them, to still live there in peace. The mob party agreed to not molest the saints, during the time agreed upon for them to stay. The agreement was written, and signed by the parties; the whole mob was then assembled in the court-house, and had it read, and explained to them by their leaders; they all appeared satisfied, and agreed to abide by it. The saints were not pleased with the idea of leaving the county; and few of them, at first, believed that they would have to leave it, thinking that the government would protect them, in their constitutional rights. Threats of destruction were soon thrown out, by some of the mobbers, should they, [the saints] make any effort to get assistance from any quarter: but notwithstanding their threats a petition was carefully circulated, and obtained the signature of many of the saints; and was carried to the Governor of the State, before it became at all public. The petition set forth, in a concise manner, their persecutions; and solicited the aid of the Governor in protecting them, in their rights; that they might sue, and obtain damages, for loss of property, abuse, defamation; &c. The Governor, in his answer, expressed a willingness to help, but said he had no authority to do it, until the law could not be executed without force. He advised them to try the law; against those who should threaten their lives; and if the law was resisted, give him authentic information of the fact; and then he would see that it was enforced. He also advised them to sue for their damages. They accordingly employed four counsellors, at \$1,000 to commence and carry their suits, more or less, through to final judgment.

About that time a few families moved into Van Buren county, the county south of Jackson; but the hostile spirit of the inhabitants, which was manifest-

ed by their threatnings; induced them to move back again to Jackson.

The saints, as yet, had made no resistance, but seeing, as they thought, the only sensible door for moving away shut against them, they began to look around, to see what could be done.— They took the subject of self defence into consideration, and they found that they would be justified by the laws of both God and man, in defending themselves, their families and houses, against all such as should molest them unlawfully. They therefore concluded, that from that time forward, they would defend themselves, as well as they could, against mobbers; hoping that that, when it should be understood, would dampen the hostile spirit of those who were, at that time, continually threatening them. But it had a contra effect. That, together with the petitioning of the Governor, and the employing of counsel, caused the mob to rage again; They began by stoning houses, breaking in windows and doors, and committing other outrages; but nothing, very serious, was done till the last of October. On Thursday night the 31st, a mob of forty or fifty, collected and proceeded armed to a branch of the church, who lived eight or ten miles, south west of Independence; there they unroofed ten houses, and partly threw down the bodies of some of them; they caught three or four of the men, and notwithstanding the cries, and entreaties of their wives and children, they whipped, and beat them in a barbarous manner. Others evaded a beating by flight. They were taken by surprise by the mob, consequently were not collected together, or in a situation to defend themselves against so large a body; therefore they made no resistance. The mob, after threatening to visit them again in a rougher manner, dispersed. The news of this outrage soon spread through the different settlements of the saints, and produced feelings more easily felt than described; for the very well knew by the threatnings of the mob, and their breaking the treaty, or agreement, which was made but a few days before, as it were, that there was trouble ahead. They were in a scattered situation, their settlements extending east and was ten or twelve miles, and

what to do for their safety, they knew not. To resist large bodies of the mob, in their scattered situation, appeared useless; and to gather together into one body, immediately, was impracticable, for they had not in any one place, houses to dwell in, or food for themselves and stock. A consultation was held, near Independence, by some of the principal men of the church, to see what was best to be done; it was concluded to obtain peace warrants, if possible, against some of the principal leaders of the mob; and also to advise their brethren to gather together, into four or five bodies, in their different neighborhoods, and defend themselves, as well as they could, whenever the mob should come upon them. They then went to a magistrate, and applied for a warrant, but he refused to grant one. The Governor's letter, directing them to proceed in that way, was then read to him, upon which he replied that he cared nothing about it. At that very time the streets were filled with mobbers, passing and repassing, threatening the saints, in different directions, with destruction. And to be deprived of the benefit of law, at such a critical time, was well calculated to make the saints feel solemn, and mourn over the depravity of man. But they had not much time for reflection; for they had many things to do to prepare for the night, which was just at hand, in the which they expected the mob would be upon them. Up to this time, the persons of women and children were considered safe, they seldom being abused; therefore the men run together for the night, leaving their families at home.

At Independence the men met half a mile west of the Court house.— Night came on and a party of the mob, who had staid in the village, were heard brick-batting the houses; spies were sent to discover their movements, who returned with information that they were tearing down a brick-house, belonging to Gilbert and Whitney, and also breaking open their store. Upon hearing that news, those who were collected together, formed themselves into two small companies, and marched up to the public square, where they found a number of men in the act of stoning the store of Gilbert and Whit-

ney, (which was broken open, and some of the goods thrown into the street) they all fled but one Richard McCarty, who was taken and found to be well lined with whiskey. Gilbert and one or two more went with him to Esq. Westons, and demanded a warrant for him, but he refused to give them one; consequently McCarty was liberated. Next morning it was ascertained that the windows were broken in, where there were none but women and children; one house in particular, which had window shutters, and they were shut, had a rail thrust through into the room where women and children were alone. Seeing that neither sex nor age were safe, the families were all moved out of the village that day. The same night another party of the mob collected about ten or twelve miles from Independence, near a body of the saints; two of their company went to discover the situation of the brethren; they came near the guard, when P. P. Pratt discovering them, advanced and went up to them: when one of them struck him over the head with a rifle, which cut a large gash in his head, and nearly knocked him down; but he recovered himself, called to his men who were near, they took the spies and disarmed them of two rifles and three pistols, kept them in custody until morning, then gave them their arms and let them go without injuring them. The rest of their company were heard at a distance, but they dispersed without doing any harm.

TO BE CONTINUED. 33

COMMUNICATIONS.

To the Saints scattered abroad,
GREETING:

Having given my testimony to the world of the truth of the book of Mormon, the renewal of the everlasting covenant, and the establishment of the Kingdom of heaven, in these last days; and having been brought into great afflictions and distresses for the same, I thought that it might be strengthening to my beloved brethren, to give them a short account of my sufferings, for the truth's sake, and the state of my mind and feelings, while under circumstances of the most trying and afflicting nature,

It would be unnecessary for me to enter into the particulars, prior to my settlement in Missouri, or give an account of my journey to that State; suffice it to say, that after having endured almost all manner of abuse, which was poured out upon the church of Latter Day Saints, from its commencement, by wicked and ungodly men; I left Kirtland, Ohio, the beginning of March 1838, with a family consisting of ten individuals, and with means only sufficient to take us one half the way; the weather was very unpropitious, and the roads were worse than I had ever seen them before. However, after enduring many privations and much fatigue, through the kind providence of God, I arrived with my family in Far West, the latter part of May, where I found many of my friends who had borne the heat and burthen of the day, and whose privations and sufferings for Christ's sake had been great, with whom I fondly hoped, and anticipated the pleasure of spending a season in peace, and have a cessation from the troubles and persecutions to which we had been subject for a number of years, the prospect was truly flattering, we were the owners, of almost the entire county; many of the brethren had already opened very extensive farms; nature was propitious, and the comforts of life would have soon been realized by every industrious person. But notwithstanding these favorable auspices, a storm arose before whose withering blast our fair and reasonable prospects were blasted, and ruined; anarchy, and dismay, was spread through that county, as well as the adjoining ones, in which our brethren had found a resting place.

The inhabitants of the upper counties, jealous of the increasing number of the saints, thinking like some in ancient times, that if they were to let us alone we should take away their place and nation, soon began to circulate reports prejudicial to the saints, and after threatening us with mobs for some time, at last put their threats into execution, & proceeded to drive off our cattle, and burn down our houses, while helpless females with their tender offsprings, had to flee into the wilderness, and wander to a considerable distance for shelter; this state of things continued

until, from false representations, and a wicked desire to overthrow the saints, the Governor called out the militia, and gave orders for our extermination.

Soon after the arrival of the militia at Far West, my brother Joseph, with several others, who were considered leading characters in the church, were betrayed into their hands, and the day after Colonel George Hinkle, who had always been a professed friend, but who had now turned traitor, came with a company of the enemy to my house, and told them I was the person whom they sought; they told me I must go with them to the camp.— I inquired when I could return, my family being in a situation, that I knew not how to leave them, but could get no answer, remonstrance was in vain, so I was obliged to go with them. I was aware of the hostile feelings of our enemies, and their hatred to all those who professed the faith of the church of Latter Day Saints; and I can assure my brethren, that I would as soon have gone into a den of Lions, as into that host, who had orders from the Executive of the state to put us to death, and who had every disposition to do so; however, I was enabled to put my trust in the Lord, knowing that he who delivered Daniel out of the den of lions, could deliver me from cruel and wicked men. When I arrived at the camp, I was put under the same guard with my Brother Joseph and my other friends, who had been taken the day previous.

That evening a court martial was held to consult what steps should be taken with the prisoners, when it was decided that we were to be shot the next morning, as an ensample to the rest of the church. Knowing that I had done nothing worthy of "death or of bonds," and feeling an assurance that all things would work together for our good. I remained quite calm, and felt altogether unmoved, when I heard of their unjust and cruel sentence "my heart was fixed, trusting in the Lord."

The next morning came on, when (according to the sentence of the court) we were to be shot. It was an important time, thousands were anticipating the event with fiendish joy, and seem-

ed to long for the hour of execution; while our friends and brethren, were beseeching a throne of grace on our behalf, and praying for our deliverance. The time at length arrived when their sentence was to be carried into effect, but in consequence of General Doniphan protesting against the unlawfulness of the proceedings, and at the same time, threatening to withdraw his troops, if they should offer to carry into effect their murderous sentence, the court resigned their resolution, and thus their purposes were frustrated and our bitterest enemies were disappointed; the prayers of our friends were answered, and our lives spared. Notwithstanding the discomfiture of their plans, yet our destruction was determined upon by a vast majority, who, thinking they could better carry into effect their purposes, ordered us to be conveyed to Jackson county, where they were well aware our most cruel persecutors resided.— Before starting I got permission to visit my family, but had only time to get a change of clothes, and then was hurried away from them, while they clung to my garments; they supposing it would be the last time they would see me in this world. While getting into the waggon which was to convey us to our destination, four men rushed upon us, and leveled their rifles at us, seemingly, with a determination to shoot us, but this was not permitted them to do, no, their arms were unnerved, and they dropped their pieces and slunk away. While thus exposed I felt no tremour or alarm, I knew I was in the hands of God, whose power was unlimited.

While on our way to Jackson county we excited great curiosity; at our stopping places, people would flock to see us, from all quarters; a great number of whom would rail upon us, and give us abusive language, while a few would pity us; knowing that we were an injured people. When we arrived at Independence, the county seat of Jackson County, the citizens flocked from all parts of the county to see us, they were generally very abusive, some of the most ignorant gnashed their teeth upon us: but all their threats and abuse did not move me, for I felt the spirit of the Lord to rest down upon

me, and I felt great liberty in speaking to those who would listen to the truth. Notwithstanding the determination of our enemies, they were not suffered to carry out their designs in that county, for after enduring considerable hardships, we were removed back as far as Richmond in Ray county, where for the first time in my life I was put into prison and my feet hurt with fetters: and remained in this situation for fourteen days. I endeavored to bear up under my sufferings and wrongs, but at the same time could not help but feel indignant at those who treated us with such cruelty, and who pretended to do it under the sanction of the laws. After many attempts to destroy us by the military, in all of which they were unsuccessful, we were at length delivered up to the civil law: soon after which a court of inquiry was held; a great deal of false testimony was given prejudicial to my brethren, but all the testimony they could produce against me was, that I was one of the Presidency of the church, and a firm friend to my brother Joseph. This the court deemed sufficient to authorize my committal to prison; I was then, with my brethren, removed to Liberty, in Clay county, where I was confined for more than four months, and suffered much for want of proper food, and from the nauseous cell in which I was confined: but still more so on account of my anxiety for my family, whom I had left without any protector, and who were unable to help themselves; my wife was confined while I was away from home, and had to suffer more than tongue can tell; she was not able to sit up for several weeks, and to heighten my affliction, and the sufferings of my helpless family, my goods were unlawfully seized upon and carried off, until my family had to suffer in consequence thereof: nor, were the Missourians my only oppressors, but those with whom I had been acquainted from my youth, and who had ever pretended the greatest friendship towards me, came to my house while I was in prison, and ransacked and carried off many of my valuables, this they did under the cloak of friendship. Amongst those who treated me thus I cannot help making particular mention of Lyman Cowdery, who, ir

connexion with his brother Oliver, took from me a great many things; and to cap the climax of his iniquity, compelled my aged father, by threatening to bring a mob upon him, to deed over to him, or his brother Oliver, about 160 acres of land to pay a note which he said I had given to Oliver for \$165, such a note I confess I was, and still am entirely ignorant of, and after mature consideration, I have to say that I believe it must be a forgery.

These circumstances, with the afflicting situation of my family, served greatly to heighten my grief; indeed it was almost more than I could bear up under; I traversed my prison house for hours, thinking of their cruelty to my family, and the afflictions they brought upon the saints of the Most High; they forcibly reminded me of the children of Edom, when the Jews were destroyed by their enemies, and the language of prophet Obadiah to Edom, is, I think, so very much in point that I cannot refrain from inserting it.

"For thy violence against thy brother Jacob, shame shall cover thee and thou shalt be cut off forever.

In the day thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress."

After being in the hands of our enemies for about six months, the time of our deliverance at length arrived,

as mentioned by my brother Joseph, in the last number of the "Times and Seasons." You may judge what my feelings were when I escaped from those whose feet were fast to shed blood, and when I was again privileged to see my beloved family who had suffered so many privations and afflictions; not only while in Far West, but likewise in moving away in that inclement season of the year.

Thus I have endeavored to give you a short account of my sufferings while in the state of Missouri, but how inadequate is language to express the feelings of my mind, while under them: knowing that I was innocent of crime, and that I had been dragged from my family at a time, when my assistance was most needed; that I had been abused and thrust into a dungeon, and confined for months on account of my faith, and the "testimony of Jesus Christ." However I thank God that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled, and which I had borne testimony to, wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as ever I did in my life. My confidence in God, was likewise unshaken. I knew that he who suffered me, along with my brethren, to be thus tried, that he could and that he would deliver us out of the hands of our enemies; and in his own due time he did so, for which I desire to bless and praise his holy name.

From my close and long confinement, as well as from the sufferings of my mind, I feel my body greatly broke down and debilitated, my frame has received a shock from which it will take a long time to recover; yet, I am happy to say that my zeal for the cause of God, and my courage in defence of the truth, are as great as ever. "My heart is fixed," and I yet feel a determination to do the will of God, in spite of persecutions, imprisonments or death; I can say with Paul "none of these things move me so that I may finish my course with joy."

Dear Brethren, we have nothing to be discouraged at, if we remember the words of the Savior, which say "in

the world you shall have tribulation.—If they have persecuted me they will also persecute you.” The world has always hated the truth and those who have testified of the same; let us not then think that these are strange things such as never happened before, but, rather let us take the prophets and saints in ancient days as ensamples.

To those who have suffered bereavements in consequence of the cruelties of the wicked, whose husbands, fathers, &c. have been slain; with you, I would drop the sympathetic tear, and would do all I could to comfort you in your distress, and would fain pour into your wounded souls, the oil of joy for mourning; the time is fast hastening, when if faithful, you will join your friends in a more glorified state of existence, where mobs and oppression are not known: look then at the things which are before, and not at those which are behind.

To the church in general I would say, be faithful, maintain your integrity, let the principles of truth and righteousness get deep hold in your hearts, live up to those principles at all times, be humble withall, and then you will be able to stand firm and unshaken tho’

“The mountains skip like rams,
And all the little hills like lambs.”

Your Brother,
in the Kingdom and
patience of Jesus Christ.

HYRUM SMITH.

Commerce, Dec. 1839.

KEOKUK,

LEE COUNTY, IOWA TERRITORY.

This place is situated on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of Steam Boats.—At this place all Steam Boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The land-

ing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter Day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population: these advantages together with the advantage of landing, renders the country valuable.

MONTROSE.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other town on Mississippi. Bishop Knight has also, purchased a part of this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the Half Breed tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The Half Breed tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the saints.

NAUVOO.—This is a newly located Town, and is situated on the East bank of the Mississippi opposite Montrose, it derived its name from the Hebrew, which signifies fair, very beautiful, and it actually fills the definition of the word; for nature has not formed a parallel on the Banks of the Mississippi, from New-Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing and it has equal privileges with other towns, this is also owned by the saints, and is rapidly increasing; the surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that the gathering will be too extensive.

A. RIPLEY.

TIMES AND SEASONS.

COMMERCE, ILL. DEC. 1839.

We are favored with several communications from traveling Elders, who, in almost every instance, make the Macedonian call, "come over and help us;" as they have more calls for preaching than they can possibly fill. Also, great inquires are made for Books of all kinds, which have been published in the church, and as they are all disposed of, and not a copy, of scarce a single work now to be obtained, therefore, the Presidency and high council of this place, having taken the subject into consideration, passed the following resolution:

Resolved, That Ten thousand copies of a Hymn Book, be printed; also that the Book of Mormon be re-printed in this place, under the inspection of the Presidency, as soon as monies can be raised to defray the expenses."

FROM THE ELDERS ABROAD.

Elder Henry Dean, writes from Lancaster county, Pa. under date of Sept. 30th 1839. After giving a succinct account of his travels and labours through different parts of Pennsylvania, he says: I am now in Lancaster county, near Strasbury, in company with brother Davis, we are raising a church in this place, and we expect it will be a middling large Branch: there are 3 baptized, and 5 or 6 more to be baptized to day, and a good number more in this place believing; and I can say, the work is gaining ground in these parts, though the labourers are few. The work is prospering every where the elders have been. We desire an interest in your prayers, that we may pull down priesthood in this place, and raise the standard of truth in its stead.

Brother A. Petty writes, from Dover, Stuart county, Tennessee, in which he informs us, that the work of the Lord is still rolling on in the south: "Some few are still coming into the church in this country, brother Brandon has lately baptized four, and he thinks there is a prospect of more."

Brother Nathaniel Holmes, writes

from Georgetown Mass. dated October 11th 1839, by way of encouragement to the Saints, he says: we would say to the brethren in that place, we feel anxious for your prosperity, the few members of the little church remaining in Georgetown and vicinity, are firm in the doctrine of the gospel revealed in these last days, and I trust will out-ride the storm of persecution; from the signs in the heavens, and on the earth, we look for the fulfilling of the ancient prophets, apostles, and Jesus himself, on this generation.

Elder G. H. Brandon, writes from Benton county, Tennessee, under date of Sept. 3d 1839. He states that the work of God is going on in that place, the honest in heart are still embracing the truth in Benton county, he has baptized 5 and organized a branch of the church called the charity branch, consisting of 8 members: he also says; "The people seem to be much inquiring, I have more calls for preaching than I can fill; the enemy is raging on every hand, yet the work seems to be spreading very fast at present, inso-much, that where I had no calls last fall and winter, I now have so many that I cannot fill them all; where I had no bounds, they have become so large, that I am called as much as 25 miles from home in different directions. We would take it as a great blessing if some of the Elders would visit us this fall."

Elder James Blakeslee writes from Waterville, Oneida co. N. Y. under date of July 22nd, in the following language.

Since last fall, through the goodness and mercies of our God, I have been enabled to organize two branches of the church of Jesus Christ of Latter Day Saints, consisting of about sixty members; one in Boonville, Oneida county, and the other in Williamstown, and Amboy, Oswego county N. Y., and I have baptized between twenty and thirty in this region, within about one month; there are many believing in this north country, notwithstanding the troubles which have befallen the saints in the west, in their great persecution; yet the work of our God rolls forth in mighty power, being propelled by the power of Israel's God. The saints in this country are

growing stronger and stronger, of late, and are very anxious to remove and suffer with their brethren in Zion, and the probability is, (nothing in providence forbidding,) a large company will remove west next season. We were very happy to hear from our beloved brother Joseph Smith jr. and others, and that they were restored to the sweet society of their families, and brethren in Christ: they have had the prayers of the saints in their behalf, for their deliverance in this region, ever since we first heard of their being confined in prison; and we have great reason to praise the Lord, that he has thus far granted our petition in relieving our beloved brethren from the prison; and our sincere prayer to God, is, that he would set at liberty the rest of our beloved brethren, who are still in confinement, and we will ever pray and praise his holy name.

Elder B. Winchester writes from Philadelphia, Pa. under date of Oct. 21st. from which we learn that he has introduced the gospel into that city with good success; many are embracing the truth; he solicits *help* on the *strongest* terms; some faithful elder would be doing their Master's business, if they would call and lend him assistance.

Thus the work of God continues a steady and unimpeded course, and though its progress is slow yet it will continue to roll forth, until the honest in heart are gathered out, and Israel "hunted from every mountain, and from every high hill, and cut of the holes of the rocks;" and nothing can hinder it in its decreed course; although the *threshing flail* of Missouri, with the combined powers of hell, has pounced heavily upon the church of God, yet, (like striking the mustard stalk when ripe,) it has only served to scatter the seed, (the word) throughout, not only the small *Garden* of the United States, but across the mighty ocean, among foreign nations; and it will continue to spring up, and grow, and bear fruit, until the bursting heavens shall reveal the Son of God, and that to the final consummation of all those "that know not God, and that obey not the gospel of our Lord Jesus Christ," when the church of the Most High, who have been persecuted, smit-

ten and afflicted for the testimony of Jesus Christ, yea, even those who love his appearing, unto them shall he appear the second time, without sin unto salvation, and that to the joy of their hearts.

Pleasant Garden, Putnam co. Indiana.
October, 18 1839.

TO D. C. SMITH, E. ROBINSON:

Dear Brethren,

In great haste I improve this opportunity of addressing a few lines to you, to inform you where I am laboring, and the fruits that attend the same. I left Springfield on the third of September, for the East, more particular to visit my friends, and consequently took my wife along, we traveled about 80 miles from Springfield, and my horse was taken sick and I was obliged to stop; I went to preaching for one week, baptized five; I continued my journey on East, crossed the Wabash river at Terre-Haute, continued on twenty five miles and stoped in Pleasant Garden, to take supper; the people found out that I was a Mormon, and they wanted me to stop and preach the same evening, which I did; but the people were not content and wanted I should preach the next evening, which I did; after I had preached the second time the people began to cry out that the Mormons were not driven from Missouri, for preaching such doctrine as that, but in order to prove their own statement false, on the third evening, after meeting they took my carriage and drawed it about one mile into the woods, broke it very badly; they also took off one of the wheels, and carried it off, and I have never heard from it since: however, I have got a new one made, and the people made a collection and paid for it, and of course while I was getting my waggon repaired, I kept preaching to the people, which I did for seven nights in succession; then the people began to invite me into other places, I was invited to go to Green Castle and preach in the court house, which I have done five times, without being disturbed but once, and the man that disturbed me was fined five dollars. I have held 33 meetings here, and have calls, more than I can

possibly attend; prejudice is giving way on all sides, I have just began to baptize here, I have baptized five, among whom is Doctor Knights and Lady, an eminent physician, who has practiced in this country for 13 years. The prospect is that many of the first class of people in the county will be baptized, I have been in this church eight years, in which you know I have travelled much, and I can say, that never has a greater field opened than I am in now, and I want help immediately; I want an elder of experience sent here as soon as you receive this, why I say an elder of experience, is because here is the seat of literature for this State, here are 80 collegians, and professors and priests without number. I have had 3 attacks from them, but have found that they could do nothing against the truth, but for it.

Yours in the bond of the
everlasting covenant.

ALMON BABBIT.

Wilmington, Del. Sept. 8th, 1839.

Elder D. C. SMITH:

Highly esteemed brother in Christ, and fellow laborer in the Kingdom of our God set up for the last time, and to all saints, GREETING:

Though mobs may rise and Satan may rage and stir up his emissaries against the work of God in the Last Days; yet they cannot overthrow it. As well might they try to stop the sun in its course through the heavens, or prevent its shining upon the earth beneath, as to try to stop the spread of truth. The honest in heart will hear and will understand, and obey.— And I am thoroughly convinced, there never has been a better time for the elders of the Church of Latter Day Saints, to preach the fullness of the gospel to the world than at the present time. After elder Sagers and myself had visited the saints in Virginia and Ohio, (and accomplished our business with them as far as circumstances would permit,) in company with Elders E. D. Woolly, and Elisha H. Davis, started for the eastern countries, crossed the Alleghany mountains in the cold month of January, proclaiming the everlasting gospel when ever an

opportunity was presented; visited the saints in Bedford co. and after a journey of four weeks, arrived in Chester co. Pa. Here we planted the standard of truth among Elder Woolly's friends and acquaintances; doors were open on the right and left, and in a very short time whole neighborhoods were in an uproar, on account of the strange doctrine as they called it, which had come to their ears. Mormonism, as it was termed, was the principle subject of discussion. The dust was brushed from many a bible which I presume had lain useless for years, and a general search of the scriptures was made, so that it was said, and I think in truth, the bible was read more by the people in a few weeks after we arrived in the place, than it had been before for many years. Indeed, a certain doctor acknowledged in public that he had read the bible more within 3 days than he had in 15 years before— Soon after arriving in the co. Elder Woolly and myself visited West Chester, the county seat, a town containing about 2,000 inhabitants, and held several meetings in the old fellows' hall. The Methodist became very much alarmed, supposing, no doubt, that their craft was in danger, (for the people were very attentive to hear,) and sent off immediately to the City of Philadelphia for a champion of theirs, by the name of Mattack, to come and put down the truth. But lo! when he came and got up to speak the people hissed at him. I tried to get him to appoint some time and we would meet and have a public discussion, but he refused, saying he must go to Philadelphia the next day. But instead of that, he went into the Methodist Chapel in the evening and read Le Roy Sunderland's pamphlet. I attended, and when he was through I arose and read Parley P. Pratt's reply, but when I came to Methodism unveiled, the stationed preacher in the town arose and objected to my reading it, he however was overruled by the congregation, and I proceeded and read it off to the whole assembly, and sat down. Their champion Mr. Mattack made no reply; but the stationed preacher arose and said, (in a very sarcastic manner,) well if you wish to be Mormons, you may I have nothing to say, you are soon dismissed.

After this I understood, several of their members withdrew, or were turned out of their Church, because they believed Mormonism.

We continued our preaching in different places through the county for several weeks, when I came forward and obeyed the gospel; Elder Wooley then left us for his family in Ohio, Elder Sagers and myself shortly afterwards visited the City of Philadelphia, where we preached three times, and then visited the churches in N. Jersey, and N. Y. and after preaching a number of times in different places, returned; Elder Sagers then returned to his family in the West, and I resumed my labours in Chester county Pa. in company with Elder E. H. Davis. We have extended our labours to Lancaster county, and the northern part of the state of Delaware. The prospect is good in all these places; one has already obeyed the Gospel in Lancaster county, and many more are believing.

The church in Chester county, now number 30 members, and many more are believing, whom, I trust will obey the gospel soon. The Lord has commenced a great and good work among this people, and I feel strong in the spirit, and am determined to thrust in my sickle, and reap, while the harvest lasts so that when we return, we may return laden with sheaves, pray for us dear brother, and may the Lord help us all, Amen.

Yours, in the bond, of the
new and everlasting covenant.
LORENZO BARNES.

Monmouth Co. N. J. Sept. 10th 1839.
D. C. Smith and E. Robinson.

Dear Brethren,

This morning having a few moments, I lift my pen to communicate the particulars of the woods meeting, which I mentioned in my last. The meeting commenced according to appointment on the 28th; was opened by singing, prayer and preaching by Jonathan Dunham; the congregation was serious and attentive. Thursday morning the meeting was addressed by Br. Oliver Granger. During intermission the members of the conference retired; (who remained organized as at the previous conference,)

Brother Granger's mission was presented for consideration.

The congregation assembled in the afternoon, and was addressed by Br. Green. The same serious attention was manifested during the day. Friday it rained, Saturday the congregation increased and was addressed by Brother Lorenzo Barnes. The members of the conference again retired for deliberation. It was moved, seconded, and a unanimous vote that Br. Benjamin Winchester go and preach in Philadelphia; Samuel James preside over the Church in N. J. Lorenzo Barnes preside over the Church in Chester Co. Pa. and Elisha H. Davis assist him, & J. Huston preach in Bucks co. Pa. In the afternoon the meeting was addressed by Brs. Winchester and Davis. This day deep interest was manifested in the congregation, and two presented themselves for baptism. Sunday they were baptised. A large congregation, of from two to three thousand assembled, and were addressed in the morning by Br. Green and Br. Granger. In the afternoon Br. Green gave a relation of the persecution, and sufferings of the Brethren in Missouri. After which, a collection of \$20 was lifted for them.

Monday, the Elders gave their testimony concerning the coming forth of the Book of Mormon, and their experimental knowledge of the work of God in these days. Br. Granger occupied the fore part of the day, and gave a very interesting account of his life; of the administration of angels, who testified of the work of God in the world; a vision of the Book of Mormon, the means by which he was brought into the church, and then bore testimony to the restoration of the Priesthood, and exhorted the people to embrace the truth, that they might be saved in the kingdom of God.

The people listened with attention; the tears of many, and the deep anxiety manifested, bespoke the impressions making on many hearts. In the afternoon Br. Barnes, Br. Winchester, Br. Dunham and Br. Green, testified to the truth of the work, which they had received by seeing, hearing, and experimental knowledge; such as visions, prophecies, revelations, healing etc. The same state of feelings continued in the

congregation, while the spirit of God rested down upon some with mighty power. Truly it was a solemn and interesting time. Tuesday a large congregation assembled, Samuel James addressed them. In the afternoon he gave the testimony he had received of the truth of the work, exhorted the people, gave an invitation for baptism. assembled at the water and baptized eight; made several appointments, at some of which there are others to be baptized; these appointments have been fulfilled and six more were baptized; and last Sunday fourteen were confirmed, while solemnity, and seriousness pervaded the congregation. Thus truth prevails; the power of the spirit attends the preaching the word; conviction takes possession of the heart and leads its subjects to the door, and entering in, they are made to rejoice in the Holy One of Israel. May the Lord carry on his work, until the nations have heard, the saints gathered home, the earth cleansed, and the kingdom established for ever. Brethren, let us be up and doing, the time is short, and the kingdom is at hand.

JOHN P. GREEN, Pres't.

SAMUEL JAMES, Clerk.

Commerce November, 1839.

To the Saints scattered abroad, in the region westward from Kirtland Ohio.

Beloved Brethren, feeling that it is our duty, as the servants of God, to instruct the saints from time to time, in those things which to us appear to be wise and proper: therefore we freely give you, a few words of advice at this time.

We have heard it rumoured abroad, that some at least, and probably many, are making their calculations to remove back to Kirtland next season.

Now brethren, this being the case, we advise you to abandon such an idea; yea we warn you, in the name of the Lord, not to remove back there, unless you are counseled so to do by the first Presidency, and the high council of Nauvoo. We do not wish by this to take your agency from you; but we feel to be plain, and pointed in our advice for we wish to do our duty, that your sins may not be found in our

skirts. All persons are entitled to their agency for God has so ordained it.—He has constituted mankind moral agents, and given them power to chose good or evil; to seek after that which is good, by pursuing the pathway of holiness in this life, which brings peace of mind, and joy in the Holy Ghost here, and a fulness of joy and happiness at his right hand hereafter; or to pursue an evil course, going on in sin and rebellion against God, thereby bringing condemnation to their souls in this world, and an eternal loss in the world to come. Since the God of heaven has left these things optional with every individual, we do not wish to deprive them of it. We only wish to act the part of a faithful watchman, agreeably to the word of the Lord to Ezekiel the prophet, Ezekiel 33 chap. 2 3 4 5 and verses, and leave it for others to do as seemeth them good.—Now for persons to do things, merely because they are advised to do them, and yet murmur all the time they are doing them, is of no use at all; they might as well not do them.

There are those who profess to be saints who are too apt to murmur, and find fault, when any advice is given, which comes in opposition to their feelings, even when they, themselves, ask for counsel; much more so when council is given unasked for, which does not agree with their notion of things; but brethren, we hope for better things from the most of you; we trust that you desire counsel, from time to time, and that you will cheerfully conform to it, whenever you receive it from a proper source.

It is very probable, that it may be considered wisdom for some of us, and perhaps others, to move back to Kirtland, to attend to important business there: but notwithstanding that, after what we have written, should any be so unwise as to move back there, without being first counselled so to do, their conduct will be highly disapproved.

Done by order and vote of the first Presidency and high council for the Church of Jesus Christ of Latter Day Saints, at Nauvoo Dec. 8th 1839.

H. G. SHERWOOD, Clerk.

Proceedings of the general Conference, held at Commerce, Hancock County, Illinois, on Saturday the 5th day of October, 1839.

The meeting was opened by prayer, by President Joseph Smith Jr. after which he was appointed president and James Sloan, Clerk of the Conference, by the unanimous voice of the meeting.

The President then spoke at some length upon the situation of the Church, the difficulties they had had to contend with, and the manner in which they had been led to this place; and wished to know the views of the brethren, whether they wished to appoint this a stake or not, stating that he believed it to be a good place and suited for the saints.

It was then unanimously agreed upon, that it should be appointed a stake and a place of gathering for the saints. The following officers were then appointed viz:

William Marks to be President.

Bishop Whitney, to be bishop of Middle Ward.

Bishop Patridge, to be bishop of Upper Ward.

Bishop Knight to be bishop of Lower Ward.

George W. Harris, Thomas Grover, Samuel Bent, Newel Knight, Henry G. Sherwood, Charles C. Rich, David Fulmer, David Dort, Alpheus Cutler, Seymour Brunson, Wm. Huntington, Lewis D. Wilson, to be high Council; who being respectfully called upon, accepted of their appointment.

It was then voted, that a branch of the Church be established on the other side of the river, in Iowa Territory; over which Elder John Smith was appointed President:

Alanson Ripley, Bishop, and Asahel Smith, David Pettegrew, John M. Burke, Elijah Fordham, A. Owen Smoot, Edward Fisher, Richard Howard, Elias Smith, Williard Snow, John Patton, Erastus Snow, Stephen Chase,

Were elected high council.

Don C. Smith, was elected to be continued as President of the high Priesthood.

Orson Hyde to stand in his former

office, and William Smith to be continued in his standing.

Letters were then read respecting the absence of Members, from ill health.

It was voted, that Harlow Redfield be suspended until he can have a trial, and in the meantime that he should not act as President of a branch, or preach.

Voted, that John Daley, James Daley and Milo Andrus retain their station in the church.

Voted that Ephraim Owen's confession, for disobeying the word of wisdom be accepted.

Brothers,

Edward Johnston William Allred, Benjamin Johnston, Wm. B. Simmons, Samuel Musick, Wm. W. Edwards sr. John S. Fulmer, Wm. H. Edwards jr. Jabez Lake, Hosea Stout, Benjamin Jones, Thomas Rich, Henry Our Bough, Allen J. Stout, Reddin Allred, Esias Edwards, George W. Gee, John Adams, Jesse M'Intire, Daniel Miller, James Brown, Simson I. Comfort, Henry Miller, Graham Coltrin, Attemus Johnson William Hyde, Joseph G. Hovey, Andrew Henry, Robert D. Foster, Redick N. Allred, Fields B. Jacamey, Eli Lee, Zadock Beahers, Hiram W. Maxwell, and Thomas S. Edwards, were appointed Elders of the church, who all accepted of their appointment with the exception of Thomas S. Edwards.

John Gaylord, was admitted into the church upon his confession.

Abel Casto was confirmed by the laying on of hands.

The meeting then adjourned until Sunday morning after which six were baptized by Joseph Smith Jr.

Sunday morning October the 6th.

The Conference met pursuant to adjournment at 8 o'clock, A. M.

When,

Samuel Williams, Reuben Foot, Orlando D. Hovey, Junis Rappleyec, Sheffield Daniels, Albert Miner, David B. Smith, Ebe'r Richardson, Pleasant Ewell, William Holm,

Were appointed Elders of the church and were ordained under the hands of Reynolds Cahoon, Seymour Brunson, Samuel Bent and Alpheus Cutler.

After some remarks from the Presi-

dent respecting observing order and decorum during conference, Elder Lyman Wight, spoke as to the duties of Priests, Teachers, &c.

President J. Smith, Jr. then spoke as to appointing a Patriarch and other matters connected with the well being of the church. Having now got through the business matters, the President proceeded to give instructions to the Elders respecting preaching the gospel, and pressed upon them the necessity of getting the spirit, so that they might preach with the Holy Ghost sent down from heaven, to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.

Those person who had been baptized were then confirmed, and several children received blessings by Elders Bent, Cutler and Brunson. Elder Lyman Wight then addressed the meeting, on the subject of raising funds by contribution, towards paying for the lands which had been contracted for, as a settlement for the church, after which contributions were received for that purpose.

Judge Higbee, was appointed to accompany Presidents J. Smith, Jr. and S. Rigdon, to the City of Washington.

The meeting then adjourned until Monday morning.

Monday morning October the 9th.

Conference met pursuant to adjournment.

The President spoke at some length to the Elders, and explained many passages of scripture.

Elder Lyman Wight spoke on the subject of the resurrection, and other important subjects. When he offered the following resolution, which passed unanimously:

Resolved, That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers, be utterly discarded by the church.

Elder Ezra Hayes was then put upon trial for teaching doctrine injurious to the church, and for falsehoods; which having been proved against him his license was withdrawn and he required to give satisfaction to those whom he had offended.

Charges having been preferred against Brother Rogers, it was agreed that the case be handed over to the high council.

Asahel Perry made application to be received into fellowship, and was voted into his former standing.

After having referred the business not gone into, to the high council; the president then returned thanks to the conference for their good attention and liberality; and having blessed them in the name of the Lord, the conference was dismissed.

The next conference was appointed to be held on the 6th day of April next.

A Conference was held at the house of Brother Benjamin Wilcox in McDonough county, Ill. on the 2d day of June, 1839 for the purpose of organizing a church. Meeting was opened by Elder Coltrin, after which Elder D. C. Smith rose and after making known the object of the meeting nominated Elder Coltrin, President who was unanimously chosen, and John Vance, was appointed secretary. And after adjusting some small matters of difficulties, proceeded to appoint Arctes Geer, Priest, Henry Hoyt Teacher, and John Sagers, Deacon, when some three or four children were brought forward and blessed in the church, and after dismission one was baptized. This church consists of sixty nine members in good standing.

Z. COLTRIN, *Pres't.*

JOHN VANCE, *Clerk.*

September 1st, 2839.

Met in conference, at the house of Brother Isaac Chace in Sparta, for the purpose of organizing a branch of the church of Christ of Latter Day Saints in that place. Elder H. Kellogg was called to the chair, and J. F. Olney chosen Clerk. When Elder Ezra Chace was appointed to preside over the same, and Brother Isaac Chace was ordained to the office of Deacon; and 25 persons were enrolled as members.

MARRIED—In this place, on the 24th of Sept. by Elder Don C. Smith, William D. Huntington, to Miss Caroline Clark.

Also, in this place, on the 7th of Oct. by Elder Don C. Smith, James Moses, to Miss Eliza Spencer, both of Rushville, Ill.

For the Times and Seasons.

THE SLAUGHTER ON SHOAL CREEK, CALDWELL COUNTY MISSOURI.

[BY MISS ELIZA R. SNOW.]

Here, in a land that freemen call their home,
Far from the influence of papal Rome;
Yes, in a "mild and tolerating age"
The saints have fall'n beneath the barb'rous

rage
Of men inspired, by that misjudging hate,
Which ignorance and prejudice create;
Ill-fated men—whose minds would hardly

grace
The most ferocious of the brutal race:—
Men without hearts—else, would their bos-
soms bleed

At the commission of so foul a deed
As that, when they, at Shoal Creek, in Cald-
well,

Upon an unresisting people fell;
Whose only crime, was, DARING TO PROFESS
THE ETERNAL PRINCIPLES OF RIGHTEUSNESS.

'Twas not enough for that unfeeling crew,
To murder men: they shot them through
and through?

Frantic with rage; they pour'd their moulted
lead

Profusely on the dying and the dead;
For mercies claim, which heav'n delights to
hear

Fell disregarded on relentless cars;

Long o'er the scene, of that unhappy eve,
Will the lone widow—and the orphan grieve;
Their savage foes, with greedy av'rice fir'd,
Plunder'd their murder'd victims, and retir'd;
And at the shadowy close of parting day,
In slaughter'd heaps, husbands and fathers
lay;

There lay the dead and there the dying ones
The air reverberating with their groans;
Night's sable sadness mingling with the sound
Spread a terrific hideousness around;

Ye wives and mothers; think of women then
Left in a group of dead, and dying men,
Her hopes were blasted—all her prospects
riv'n

Save one; she trusted in the God of heav'n,
Long, for the dead, her widow'd heart will
crave

A last kind office—yes, a DECENT GRAVE!

Description fails; Tho' language is too mean
To paint the horrors of that dreadful scene,
All things are present to His searching eye,
Whose ears are open to the ravens' cry.

OBITUARY.

DIED—In this place on the 8th of July
Zina, consort of William Huntington, aged
53 years.

—In this place, Sept. 22nd, Orin Rock-
well, aged 55 years.

—In this place, Nov. 2nd, Mahew Hill-
man, aged 46 years.

—In this place on the 26th of July, Ster-
ry Fisk, aged 41 years.

—In this place, Oct. 7th, Hezekiah W.
Fisk, aged 30 years.

—In Pittsfield, Pike co. Il. September
13th, Silas Smith, aged 58 years.

—Near Carthage, in this county,
about the 8th of September last, Jesse
Robinson, aged 40 years.

—In this place, Oct. 3d, Nancy Rigdon,
aged 80 years.

—In this place, Nov. 24th, Mr. Akins
from Peoria Ill.

—In this place, Nov. 6th, Rhoda, con-
sort of Hezekiah Fisk, aged 62 years.

—In this place, Nov. 9th, Hezekiah
Fisk, aged 64 years;

—In this place, Nov. 11th, William Fisk,
aged 35 years.

—In this place, Nov. 3d, James Mulhol-
land, aged 35 years.

—In this place, Nov. 13th, Lucy Ives,
(a widow) aged 57 years.

—In this place, July 14th, Harriet Ma-
ria, Daughter of Sterry and Maria P. Fisk,
aged 8 months and 8 days.

—In this place, Nov. 26th, Dinah, daugh-
ter of Stephen and Hannah Markham, aged
12 years 8 months, and 26 days.

—In this place, Oct. 19th, Hiram, Infant
son of Hiram and Thankful Clark, aged 7
weeks.

—At Clayton on the 22nd of June last,
Charity, consort of Ira Ames, aged 32 years.

—At Pittsfield Pike co. July 23d, Re-
beckah, consort of M. B. Walton.

—At Sackett Harbor, N. Y. Oct. 16th,
Mary Norris, aged 19 years.

—At Henderson, Jefferson co. N. Y.
Oct. 3d, Cyrus Bates, in the 28th year of his
age.

—In Sparta, Livingston co. N. Y. on
the 28th of Aug. Elizabeth, consort of Elder
Charles Thompson.

—At Montrose, Lee co. Iowa, Infant
child Lydia, daughter of Orson and Sally M.
Priatt, aged 8 months 8 days.

—At Quincy, Ill. on the 10th day of
May last, Maryett, daughter of Dimick B.
and Fanny M. Huntington, aged 3 years.

—In this place, Sept. 15th, Martha,
daughter of John D. and Harriet Parker, aged
10 months and 10 days.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 3.]

COMMERCE, ILLINOIS, JANUARY, 1840.

[Whole No. 3]

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

17 Saturday, Nov. 2d, it was concluded to try again for a peace warrant: accordingly application was made to a magistrate by the name of Silvers, who resided some distance from town, and who had not as yet openly joined the mob, but he refused to grant a warrant, saying that if he did he feared that his life would be in danger.—The next day four men were started to the circuit judge, forty miles distance, after considerable delay by the judge, they obtained warrants against a number of individuals. When the warrants arrived, it was too late to do any thing with them, for the whole county was getting up in arms, and the saints had as much as they could do to take care of themselves. But to return—Saturday night came on, and a party of the mob went to a settlement of the saints living on Big Blue river about six miles west of town; they first tore the roof from a house, and injured the furniture within; they then divided their company into two parties, one went to pulling the roof from another dwelling house, whilst the other party went to another and broke it open; they found the owner D. Bennett in bed, whom they took and beat unmercifully; one of the company drew a pistol, and swore that he would blow out his brains, but the ball laid bare his skull without fracturing it—thus narrowly he escaped with his life. A party of the saints were collected near by, who hearing the disturbance went to the place. The mob began to fire upon them, and they returned the compliment, a few guns were discharged from both parties, but the fire was not general; at length a young man of the mob was shot in the thigh, and soon after the mob dispersed for that night.

Sunday, Nov. 3d. Many threatnings were heard from the mobbers; they were greatly enraged, and were exerting themselves to strengthen their party; for as yet some of the inhabitants manifested friendship for the brethren; such told them, that they expected, they would all be massacred, for the enemy were about to get a six pounder and come out openly against them the next day.

Monday, Nov. 4th. A large mob collected at Wilson's store, about a mile west of Big Blue, they came to the Blue took the ferry boat, and threatened some lives; but for some unknown cause, perhaps to take some more whiskey, they left the Blue and returned to Wilson's store again.—Whilst they were at the Blue threatening the saints, word was sent to a body of the brethren, about five or six miles distant to the southwest, that a large mob was collected, and they expected that they should need help; whereupon nineteen brethren started to go and assist them, but before they reached Wilson's store, they learned that the mob had returned there, upon hearing this, they proceeded no farther, but returned back. The mob, by some means feared that they were on the road west of them; when from fifty to seventy of the mob took their rifles, mounted their horses, and went in pursuit of them: after traveling about two miles they came in sight of them, when they all fled into the cornfields and woods; some went immediately to the body, and informed their brethren, of what they had seen. About thirty of the saints, (mostly those who had lived in the settlement, where the mob then was, some of whom had had their houses unroofed, but a short time before,) took their arms, and started as soon as possible to meet the mob.—Meantime the mob turned their horses into cornfields, of the saints, and then hunted for them who had fled; they went to C. Whitmers a lame brother, who had not left his home, and pointed their guns at him, and threatened his life, provided he did not tell them

where his brethren had fled to. They also threatened women and children. In this manner they spent their time for about an hour, when about sundown a company, of thirty brethren, marched up, and as soon as they came near enough, the mob fired upon them, and they immediately fired back; after a round or two, the mob retreated and left the ground; they were followed a short distance, but not far.

Two of the mob, and a number of horses were killed, and some five or six wounded. The mob were so frightened, that they left their dead on the ground over night. The saints had four or five wounded, one by the name of Barber mortally, who died the next day. P. Dibble was wounded, in the bowels by the first gun fired.

The same day at Independence, A. S. Gilbert, I. Morley, J. Correll, and Wm. E. McLelin were taken for assault and battery, and false imprisonment by McCarty, whom they had taken the Friday night previous. And although they could not get a warrant for him, for breaking the store, yet he had obtained one for them, for catching him at it.

They were prisoners in the court house, on trial, when news of the battle reached town. It was stated, that the Mormons had killed twenty of the mob, and had gone to Wilson's and shot his son. In a moment as it were, all was confusion in the house. The majority were for massacring the prisoners forthwith; but a few, more human than the rest, were not willing to see prisoners murdered, while in open court, they advised them to go to jail to save their lives; this they did, and were hurried, but with difficulty protected by those few friends, to the jail; where they felt happy to be locked in. They were visited by some influential men, who told them that the mob had now become desperate, and that the whole county had become enraged, and nothing would stop them from massacring the whole society, but to leave the county forthwith. About midnight the sheriff, with two other men, went with Morley, Correll and Gilbert to visit their brethren who were collected near town. A short consultation was held with some of them, when it was agreed that they would leave the coun-

ty immediately, and use their influence with their brethren, to have them go also. These were times which tried men's souls; to stay where they were was death, and to undertake to remove so large a body at once, there being about ten or twelve hundred of them, looked like destruction of much property, if not of lives. It seemed, however to be the only alternative; and property at that time was no object. If they could but obtain sufficient to live upon, they chose rather to wander off into some lonely wilderness, or even descent where they could enjoy peace, than to stay where they were, even if they could, and be continually harrassed as they had been for a few months past. But to return to the thread of our story, the party in returning back to jail, were met at the jail, by a company of mobbers who were disposed to kill the prisoners in spite of the sheriff and his assistants; Morley and Correll seeing their danger, broke and run, but were fired at; Gilbert had two guns snapped at him, one of which flashed in the pan; he was then knocked down, but not injured so but that with the help of the sheriff and his assistants he soon got into the jail, where he felt himself measurably safe. Early next morning the prisoners were discharged. It was afterwards acknowledged by the enemy that they had intended to have taken the leading men for some pretended crime, a few at a time until they got them all, and shut them up in prison; and then to have fallen upon the rest and drove them out of the county and then sent the leaders after them.

The saints were such abominable characters, doing so many wicked things which the law could not reach, that they had become very obnoxious, to the good people of Jackson county, who were so pious, so moral and so loyal to the constitution and laws of our country, that they would not live with them, but must thrust them out: Whereas, if any, even the most abandoned amongst the saints would leave the Church, deny the faith take a good dram of whiskey, swear and blaspheme the name of God roundly, they could be permitted to stay, they were hail fellows well met. They made the offer themselves, that if any would deny the faith and leave the

church, they might stay and be protected there; and a number tried the experiment with success; and it is believed that some few of them are living there in peace, to this day.

We will return again to the night of the battle. The mob sent their runners over the county, to stir up the feelings of the people, by misrepresenting the doings of the saints, so as to have them all turn out, and exterminate them at once. The people took their arms and started for Independence, as fast as they possibly could, so that early the next morning there were hundreds there ready for war. Col. Pitcher pretended to call out the militia, as he said to quell the mob, and make peace between the parties; but the fact is he put himself, or was put, some said by L. W. Boggs, then lieutenant Gov., at the head of the mob, for the purpose of making a show of legality for what they did.

We must now return again to the evening after the battle, and bring up another item. The body of saints near Independence, learning in the evening, that the brethren were shut up in the jail, and as they supposed for the purpose of being put to death, sent word immediately to Br. L. Wight, (who lived about six miles off,) of their situation, and requested help. Colonel Wight collected together a hundred or more of the saints, who were but poorly armed, some having no weapons, but clubs, and in the morning marched them on the road towards Independence expecting to stop at the camp of the saints, near town; but hearing of the release of the prisoners, and of the agreement of the brethren to leave the county forthwith; and also that the militia were called out at Independence to make peace, before he had reached the brethren's settlement, he turned aside his men into the woods, concluding to disperse soon and go home. News flew to town, that Wight with a company of his brethren, were marching towards that place; this so enraged Col. Pitcher, and his pretended militia, that he demanded that Wight and his company should give up their arms; and also those men who were in the battle the night before, should be given up, to be tried for murder; saying that if they would do those things, they

should be safely protected, whilst removing out of the county; otherwise there was no peace for them. They reluctantly consented to these propositions, and were it not for fear of resisting the authorities of the country, they would sooner have shed their blood in the defence of their rights, and the liberty of their country, than to have submitted to such oppression. However the arms were given up, amounting to fifty one guns, one sword and one pistol. And a number of those who were in the battle, gave themselves up as prisoners. The saints then made all possible exertions to leave the county. After detaining the prisoners a day and a night, and pretending to try them for murder; and also threatening and brick batting them, Col. Pitcher took them into a cornfield, so that their lives would not be in danger, from his pretended militia; and after taking a watch from one of them for costs, he being the constable, said to them "clear." Col. Pitcher promised to give back the brethren's arms, whenever they left the county, this he afterwards refused to do; Whereupon the Governor's order was twice obtained for them but he would not obey it, neither have they ever been paid for. The saints concluded to move south, into Van Buren county, which was consented to by a number of the leading men. But before night word was sent to them that they might go north and east, but south and west they must not go, if they did, they would meet with trouble.

Wednesday, Nov. 6, the arms having been taken from the saints; the mob now felt safe, and were no longer militia. they formed themselves into companies, and went forth on horse-back armed, to harass the saints, and take all the arms they could find. Two of these companies were headed by baptist preachers. The Rev. Isaac McCoy, headed one about seventy, the other priest company, whose name is not now recollected, contained from thirty to forty. They went forth through the different settlements of the saints, threatening them with death, and destruction if they were not off immediately. They broke open houses, and plundered them, where they found them shut, and the owners gone. As it hap-

pened the men were mostly gone from home that day; making arrangements for getting away. The mob that day stripped some of the saints of their arms, even to penknives; some they whipped; they shot at some and others they hunted after; as they said to kill them.

Mobs, well lined with whiskey, as these were, looking and acting worse than savages, were well calculated to frighten women and children; which they effectually did in some cases.— One settlement were so frightened, that a party of from 130 to 150, women and children, with only six men to protect them, not waiting the return of their husbands and fathers, left their homes forthwith on foot, without taking any of their things, and wandered off south, upon the prairie a number of days under the broad canopy of heaven, not knowing which way the church was intending to go. The stubs of the newly burnt grass, and weeds, were so hard that they cut the feet of the children, who had no shoes, so that many of them became very sore, and bled profusely. Other companies fled towards the Missouri river; and in a short time the most of the church, were under way for Clay county; some few went east, and others south. After some of the head men had left, and the saints were generally getting under way, the mob in a measure ceased to harrass them. The people of Clay county received the saints, with as much hospitality as could be expected. The losses and sacrifices of the saints, were very great in the destruction of crops, furniture, clothing, &c. and also in the loss of stock. Grain and many other things, would hardly bear transportation across the river; consequently much was left behind, that otherwise might have been got away.

After it was thought that the mob spirit had died away, some few families moved back from Van Buren county to their former homes in Jackson; where what they had for the sustenance of themselves, and their stock was.

They had not long been back, before a mob party visited them in the night; and took some of the men and beat them with chairs and clubs, till life was nearly extinct, and then left

them for dead; one by the name of Leonard, was a long time recovering; indeed he has never fully recovered from that beating.

There were four aged families in Jackson, who had not left their homes, whose age, infirmities and penury seemed to say, you may tarry until the spring opens; but neither age nor infirmities, would protect a saint in Jackson county. These veterans, the youngest of the four being 94 years of age, were assailed by a mob party, who broke in their doors and windows, hurling large stones into their houses, whereby, some of their lives were greatly endangered; and thus they were driven from their homes, in the winter season. Some of these men have toiled and bled, in the defence of their country; one of them (Mr. Jones,) served as life guard to General Washington in the revolutionary war.

COMMUNICATIONS.

MESSRS,

EDITORS, OF THE TIMES AND SEASONS, For the benefit of the church, and the public in general, please give the following an insertion in your valuable periodical.

In consequence of being deeply involved with others of my brethren, in establishing and locating a place for the saints, I have not availed myself of the opportunity of laying before the public, the principal cause of the calamities which burst upon the saints in Far West. I shall not attempt at this time to give a history of the sufferings of the saints for it would require a volume. But as the inquiry is often made, and the cause of the imprisonment of the leaders of the church frequently called for; it becomes my duty as a member of the church, to state to the public, that not only traitorism, but treachery, cowardice, and perjury, G. M. Hinkle and other apostates together with a predetermined resolution of the mob, and land pirates of the upper Missouri, are the leading items, and most prominent features of all the calamities which burst upon the saints in Far West, and also the cause of the imprisonment of the leaders of the church.

In the first place, I will endeavor to exhibit to the understanding of the

public the conduct of G. M. Hinkle a commander of the militia, in Caldwell county, and known as a preacher in the church for years; he commanded the militia in Caldwell co. until he betrayed the leaders of the church into the hands of the mob. Mr. Corrill calls them militia, but if the stealing of cattle, horses, hogs; burning waggon, and carrying off all kinds of property; warrants them that appellation I have no objection, I appeal to the public to name them.

And after G. M. Hinkle and others had agreed to deliver up the leaders, and give up arms, &c. they declared that they (the leaders of the church) must be immediately shot, for they delivered them up on no other conditions; fearing that their traitorism and cowardice might be more fully exposed.

The mob then forced them immediately into their camp, and the treatment that they received there, would make the blood thirsty savage of the wilderness blush, or the wandering Arab hide his face for shame. They then held what they termed a court martial over them, and they were condemned to be shot; but fortune favors the innocent, the God of Israel was there and protected them; so that they did not carry their murderous purposes into execution, for they began to see that it was cold blooded murder, and that Uncle Sam would inquire into the affair.

There were seventeen officers who composed this court martial, and twelve out of seventeen consented to the death of these men, but thank God there was virtue enough in the minority, to overrule the infamy of the majority, therefore their lives were spared.

They then manufactured a plan to cast them into prison, they therefore appealed to civil authority as they termed it; but if the court over which Austin A. King presided was civil authority, may the Lord deliver me from uncivil authority, for if a man did not testify as he or Birch, the states Attorney taught him, he was thrust into prison and totally deprived of his testimony.

However, they were taken before Austin King, a Judge of the fifth Judicial circuit of the State of Missouri for

trial, and the testimony of Hinkle and other apostates was called for, and if the testimony of these men could be exhibited to the public as it was recorded by the court, they would then be convinced that it would puzzle any thing else but a Missouri lawyer to arrange such nonsense as was sworn to by Hinkle and others, so as to make it a sufficient tool to commit free citizens of the United States to jail, for the testimony from beginning to end was known to be as black as the ace of spades, and as false as the tales of Valentine and Orson.

A. RIPLEY.

Extract from a letter written by E. Partridge, to his brother Samuel, but for certain reasons was never sent.

Quincy, Adams co. Ill. May 26, 1839.

Since I saw you I have passed through some trying scenes; but all the persecution that is heaped upon us, only goes to prove that we are not of the world. The Saviour said to his disciples, "If ye were of the world, the world would love his own." When I look at the 11th chap. of Hebrews, and there see what the ancient saints had to endure, that they might obtain a better resurrection; and when I read in the Revelations of John, 7th chap. of a great company arrayed in white robes whom he saw before the throne of God, serving him day and night, who had come up through great tribulation; I say in my heart, how many in this age of the world, will be among the number? Who, among all the professors of religion throughout Christendom except Latter day Saints, can say that they have had to pass through great tribulation? Let them compare their sufferings with the ancients, who were tortured, were stoned, were sawn asunder, were tempted, were slain with the sword; who wandered about in sheep skins and goat skins; being destitute, afflicted and tormented: (of whom the world was not worthy:) Who wandered in deserts, and mountains, and dens, and caves of the earth, and not more than one in a hundred can (in righteousness) say that they have. Well if this is a fact, and who will attempt to deny it? is not the religious world deceived or deceiving

themselves? Surely they will not form a part of that company who came up through great tribulation.

Perhaps you may think that I am mistaken, and that in consequence of milder government, persecution has measurably ceased; and that now it is not necessary to pass through great tribulation, to be a part of that number. Paul's words are, All that will live Godly in Christ Jesus shall suffer persecution. And I am confident that the same cause will produce the same effect; and that the pure religion of Jesus Christ will be followed by persecution. Let us examine Paul's words closely, All that will live Godly in *Christ Jesus*, not out of Christ Jesus, shall suffer persecution. Paul does not say all or any, who live Godly out of Christ Jesus shall suffer persecution. And I consider that there is a great difference between in and out.

Perhaps you may ask is there any who live Godly, out of Christ Jesus? I answer yes, measurably so at least; there are honorable men who never make a profession of religion, or are baptized, who are exemplary men, who love the principles of truth and righteousness, justice and mercy, and who are truly ornaments to society.—They are Godlike, or in other words live Godly lives, but never put on Christ, because their minds are blinded by the craftiness of men. Perhaps you may ask who are in Christ Jesus? I will let Paul answer the question. In writing to his Galatian brethren, 3d chap. he says, "Ye are all the children of God by faith in Christ Jesus.—For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then ye are Abraham's seed and heirs according to the promise." Perhaps you may say that the most of the religious world have been baptized into Christ. If so, I ask by whom, and by what authority? If you answer by the ministers or priests of the different persuasions, and that they have their authority from God.

I then ask when and where did they get their authority from God? Not direct of course, for they deny that any

have received revelations since the days of the apostles, and there is none that can trace their authority back to the apostles, without going through the church of Rome, therefore their authority is no better than the Pope's.—It appears to me to be a fact, clear as the sun at noon day, that it became absolutely necessary that God should again reveal himself to man and confer authority upon some one, or more, before his church could be built up in the last days, or at any time after the apostacy.

The authority of the priesthood is a subject that I did not look into, until sometime after I was convinced that there was not a true church, according to the Bible, among all the churches of my acquaintance. And when I discovered that they were all without authority from God, I was doubly confirmed in my opinion.

The church of Jesus Christ of Latter day Saints believes that God has revealed himself, through Jesus Christ to man again, and conferred the Priesthood or authority, upon his servants in this age, as in ancient days. And for this faith we are persecuted; and this we expect. Yet, still we are determined to live Godly in Christ Jesus, persecution or no persecution, tribulation or no tribulation, because we greatly desire to inherit a celestial glory: Yea we count all earthly pleasures but dross, when compared with that glory which is to be revealed, which eye has not seen, nor ear heard, neither entered into the heart of man to conceive of, which is laid up for those who love and serve God with full purpose of heart. Celestial glory is what we are seeking after, and to obtain it we are willing to suffer some afflictions, for we believe that it cannot be obtained by us upon any other principle. But if you, or any other person can attain to a celestial glory, without being persecuted, or passing through great tribulation; I have no objection: but I fear that those who take the smooth road, will find in the end of this life, that it leads to another place. It appears to me to be a law of heaven, that the seed of Abraham should have their faith tried, similar to what his was; because I believe, that God is a reasonable being, and would not require more of Abraham,

according to his abilities, than he would require of others, who were to inherit the same glory. The Lord has said of his children in our day, "They must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified." And this agrees with the Bible, Heb. 2nd chap. 10th verse. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—

"For both he that sanctifieth and they who are sanctified are all one." Also the 5th chap. 8 and 9th verses, "Though he were a son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Also, from the 19th chap., "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons."—Admitting that the apostle has told us the truth in the above extract, I ask what portion of the religious world, at the present day are entitled to the appellation of sons? And also what proportion must come under the head of bastards? I would also ask, do bastards become heirs; or are they not generally despised and cast off? These questions I leave you to answer for yourself.

But for one I am free to say, I am convinced that a great majority of the professors of religion are not sons of God, nor heirs of a celestial glory, but are bastards & as such will receive their reward whether it be good or evil. I do not say this because, I wish to hurt any person's feelings, but rather that I might stimulate my fellow travelers to eternity, to examine the subject more fully than they have heretofore. I feel sorry for them, and pity them, because I believe many of them are honest, and verily think that they are sons and heirs of God, but are blinded by the cunning craftiness of men, and the traditions of their fathers.

Oh! that those chains of tradition and superstition, that bind so many of the human family, might be broken, and their minds set at liberty; that they may expand as broad as eternity, and as high as the throne of God; that they may increase in wisdom and knowledge, until they can comprehend the vast errations of God: even until they can see as they are seen, and know as they are known.

Detroit City, Sept. 18, 1839.

TO THE PUBLISHERS OF THE

TIMES AND SEASONS.

I hereby transmit to you a short account of my labours in the State of Michigan this season; myself in conjunction with other elders have preached much in parts of Wayne, Washtenaw, Lenawee, Oakland and Lapeer counties, I have been present and assisted in ordaining proper officers, and organizing thereby the following branches; viz: one at Macon, Lenawee County, two in Wayne County, in the towns of Livonia and Van Buren and one in Lapeer, Lapeer county, the branches now contain about 60 members among whom we have ordained 5 elders, 4 priests, I have laboured for the most part with Elder A. Blanchard and may God bless our testimony unto those who have heard and not as yet obeyed, may it be found to have produced fruit after many days. Man being by nature always the same, and we having examples of what hath been done in times past, may calculate on the present, and future; therefore while a few have believed the gospel, loved God and obeyed him, many have believed, loved the world and neglected so great a salvation, and perhaps may stand still, for fear the work of God will come to naught, till the angel of death shall seal them his.

And many have disbelieved the gospel altogether; some few in Plymouth Wayne county, go so far as to disturb public worship, with drums, fifes, horns, bells, ridiculous gestures and horrid yells, and some of them too, professing Godliness, and others whose parents profess to bring up their sons in the nurture and admonition of the Lord, and have them initiated in their infancy. In Lapeer village, some went

so far as to fill a house in time of worship with tobacco smoke and also, that of powder by firing fire crackers in the house, also saluting the house outwardly with a gun; there were two magistrates and one constable present, officers, sworn to keep the peace who looked quietly on, and said nothing to the rabble, and I learn that at least one if not both of the magistrates assisted in disturbing the public and the harmony of the worship of God: "the Lord reward them according to their works." The following Sabbath I had the privilege of leading three into the waters of baptism, may the Lord bless them and preserve them for his kingdom.

I am now on my way home having been absent between four and five months.

STEPHEN POST.

A copy of a letter dated, Iowa Territory, Jan. 4, 1840.

Sir.—You informed me that a committee of Mormons are about to apply to Congress of the United States, for an investigation on the cause of their expulsion from the State of Missouri, and to ask of the general Government remuneration for the losses sustained by them in consequence of such expulsion, and ask of me to state my opinion of the character and general conduct of these people while they resided in the State of Ohio: and also the conduct and general report of those who have settled in the Territory of Iowa, since their expulsion from the State of Mo.

In compliance with your request, I will state that I have had but little personal acquaintance with them: I know that there was a community of them in the north part of the State of Ohio, and while I resided in the State, they were generally considered an industrious, inoffensive people; and I have no recollection of ever having heard, in that State of their being charged with violating the laws of the country.

Since their expulsion from Missouri a portion of them, about one hundred families, have settled in Lee county, Iowa Territory, and are generally considered industrious, inoffensive and worthy citizens.

Very respectfully yours,

ROBERT LUCAS;

A. RIPLEY.

Gov. of Iowa Ter.

TIMES AND SEASONS.

COMMERCE, ILL. JAN. 1840.

NEW YEARS ADDRESS.

We have arrived at the close of another year. Yes, 1839 has passed away and gone. And since its commencement, thousands of our fellow mortals have gone to try the realities of another world, yet we are spared; and we have abundant reason to thank the God who made us, and who has upheld us to the present time, for the mercies and blessings which he has bestowed upon us, unworthy creatures as we are.

In taking a retrospective view of the past, we see many things, respecting ourselves, which we could wish had been otherwise; but still for the most part, we have kept a conscience void of offence towards God and man.

Our brethren, the saints, have had to pass through much affliction, and sorrow the past year: thousands of them have had to leave a goodly land, a healthy land, and a pleasant land; yea a land which they had bought, and had paid for; and had also made for themselves comfortable homes, upon the same; that we say they had to leave. Yes and in the cold and dreary months of winter too; being subjected to many privations, whilst journeying hundreds of miles, in that inclement season of the year. And we have no doubt, but that many have been brought to an untimely grave, and that hundreds of others have experienced more or less sickness, in consequence of the privations, troubles and hardships which they have had to endure. Which privations were brought upon them, by the barbarous conduct of a jealous, unfeeling, and hard-hearted people; whom the saints never injured, neither had they any desire so to do, provided they could have been left, to enjoy their own fireside in peace. But notwithstanding the great persecution of the saints, still the work rolls on, and many are embracing it for the truth's sake; which shows that the cause of God will prevail, in spite of men or devils.

But the year is past and gone, and the earth continues to roll on its axis

as usual; and the great mass of mankind pass down the stream of time, as thoughtless and as giddy, as though they were certain that there was no God, no eternity, no heaven or hell, and no happiness or misery beyond this life. They have no time for reflection; and they are so engaged in business, their minds so engrossed with the cares of this life, the obtaining of riches and honors, that they do not realize, that time is passing swiftly away, and soon will hurry them off the stage of action, to make room for others, perhaps as thoughtless and careless as they. There are many, no doubt, even among this class, who partially believe in God, and divine things, who have such an imperfect idea, of the character of the great Jehovah; and such an undue attachment, to the perishable things of time and sense, that they think it a hardship to serve him while in youth or middle age, but who think that they will attend to that, when old age arrives, and the world has no more allurements for them. Yet did they but realize, that God was the most lovely, of all things which exist, whether animate or inanimate, they would see the propriety of that command which says, "Thou shalt love the Lord thy God with all thy soul, might mind and strength." They would not put off the service of God, but would with the Psalmist say. Now is the accepted time, and, now is the day of salvation. And as one of old said, would say.—As for me, and my house, we will serve the Lord.

In looking back, over the past year, we see that the world of mankind appear to grow worse and worse, wicked and wicked. They seem to be determined, more than ever before, to build themselves up in wealth, and fame, upon the ruin of each other.—Steam Boats and rail-road cars are caused to strive, to outvie others in speed, that they may obtain advantage over them, whilst thousands of lives are endangered thereby, and accident upon accident are happening in consequence thereof. Flatteries and deceptions, of almost every kind, are practised; by many at the present day, to gain a favorite object. The mind and ingenuity of man is constantly on the stretch, to invent ways legally to injure, over-

reach, and defraud, the honest and unsuspecting: and when it cannot be done legally, there are not wanting men, who will resort to illegal means, to accomplish their end.

We see that men, still continue to get intoxicated, notwithstanding all the exertions made to reform them; and lying is so common, that at present, it is hardly considered a vice. The depravity of the human heart may be seen in looking over the columns of the newspapers of the day; for we there discover that all manner of crimes are practised to a very great extent. It seems as though they had increased beyond a parallel, for a few years past. Swindling, pilfering, counterfeiting, robbing; burglary, arson, and murder are committed with the greatest boldness and have increased to an alarming degree, within a few years, especially in the cities. No man who travels alone feels safe at the present day, who has much money about his person. How often travelers are robbed of pocket books, trunks, &c. And many a man has been murdered, even within the past year, for his money; and in some cases for paltry sums. The merchant finds it very difficult to so guard his store, that his goods will not frequently be taken by some arch fiend in human form; and no property of value is safe except strongly secured by bars and bolts. Formerly in this country, these things were not so; the great body of the people were honest, and inquiry had to hide its head. And now according to the present ratio in morals, we would ask, how long will it take the sectarian world to bring about the *Millenium*, upon the principles which they go upon, of converting and making saints, or christians of all the inhabitants of the earth? contrary to the plain declarations of scripture. And here let us quote three or four testimonies to prove our assertion. And first, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Isaiah XLIII, 9. Again, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they

that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah XXIV, 5 and 6, and again, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2nd Thess. 1; 7 and 8, and also Psalms XXXVII, 8, 9 10 and 11 verses, "cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" Let these passages of scripture suffice for the present on the subject of the Millenium.

Eighteen hundred forty has arrived, and we wish mankind generally, but more particularly our friends, and patrons, a year of happiness; but of this we have no assurances to offer them. We will not pretend to predict, what lies in the bosom of futurity, to be unfolded the present year, further than that we have no doubt, but what there will be many births, many marriages, and many deaths. Many, no doubt will be called to lay down this tenement of clay, who will not have made that preparation before hand, for which they, when near their departure, will wish they had done: and probably they will raise their warning voice, entreating others not to be so foolish as they have been; which warning will, no doubt soon be forgotten by the heedless and unreflecting.

We have no doubt, but what wickedness will continue to increase in the land; and the times grow more and more perilous; for Paul has given us to understand, "that in the last days perilous times shall come," and then he gives his reasons why they will be so. 2nd Tim. III, 5 first verses.

And if we have not arrived at the verge of the last days, we think from the signs of the times, that we are very fast progressing towards them: and yet, notwithstanding the clear-

ness which the sacred writers have pointed them out; we have every reason to fear that they will roll on unawares, and unperceived by the great mass of the people as did the flood in the days of Noah, until they will call to the rocks, and the mountains, to fall upon them, and hide them from the face of him who sitteth upon the throne; and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand: Rev. VI, 16 and 17.

We feel to continue to warn our fellow travellers to eternity generally, especially our brethren, to shun the paths of vice, and cleave to the rod of iron, which is the word of God; and pursue the path of righteousness, progressing in holiness from day to day, that we may become perfected in Christ Jesus, and prepared for every good word and work. Then let come what will, *prosperity or adversity, peace or persecution, liberty or bonds, life or death*, all will be well with us, for we shall have a conscience void of offence, which will enable us to meet any or all of these things with composure, and resignation; and even with rejoicing, being buoyed up in every time of need, with the Spirit of the living God; which will soothe our woes, soften our afflictions, and cause us to rejoice in the times of our greatest calamity and deepest distress.

We have received a copy of the history of the late persecution in Missouri, written by P. P. Pratt, while imprisoned in that State; published at Detroit, Michigan. It contains 84 pages written in a concise and comprehensive manner; beginning with the outrages of Jackson county, he exhibits the most conspicuous characters in their unhallowed conduct from that time, until the whole society of the saints were driven from the State. It contains an account of his miraculous escape from prison, also the escape of Elder Morris Phelps, at the same time. We could say much in favor of the

style and boldness of the writer, but this is not our object; the plain unvarnished statement of facts, which can be demonstrated by thousands; is what pleases us, though it's but a small pamphlet, yet we would that *all* ears were made to hear it, and that every true Republican would awake from the slumber that has so long pervaded this Republic, and no longer suffer innocence to groan under the lash of murderers and tyrants, and would raise the standard of "equal rights," and bring to condign punishment, those that have trampled with impunity upon our wholesome constitution, and made laws and Justice a mere *by-word*.

In this No. will be seen an article which we copy from the New York Era," Signed P. P. Pratt, it's in contradiction to the *foolish simple* priest fabricated tale that has been going the rounds, charging Sidney Rigdon with the crime of making the Book of Mormon, out of the romantic writings of one Solomon Spaulding &c. We can mingle our testimony with that of Elder Pratt's, we concur in his statement; we can assure the public that from our own personal knowledge, Elder Pratt has given a plain statement of facts.

We also subjoin the copy of a letter written by one Mr. Haven from Mass. to his daughter in Quincy, Ill. which shows to a demonstration, that Mrs. Davidson did not write the letter, and that it was written, signed and circulated without her knowledge. Consequently it was got up by priests, and circulated by priests, upon her credit; the reason for getting it up, we think

is obvious, for fair arguments, & every other means had failed to put down the truth, and this was the last resort; this having failed, we think that both priests and people will hereafter sit in silence upon this subject.

ERRATA.

In our last No. on the 29th page, in the communication from the High council, it was dated Commerce, November 1839, which should have been stricken out entirely. Also an error at the bottom of the article, which escaped our notice, it is now dated 1830, but should be 1839.

In the Obituary, third paragraph, it reads thus: In this place, Nov. 2nd, Mahew Hillman. It should read November 22nd.

Detroit, Michigan, Oct. 12th 1839.

EDITORS OF THE TIMES AND SEASONS.

Dear Brethren,

We arrived here in 3 weeks, Distance 520 miles. Found it very sickly in every place, many taverns shut, and Bakery's closed on account of sickness; we are generally well, Br. Clark and O. Pratt started down the Lake two days ago, they were well. I have published a history of the persecution. A pamphlet containing 84 pages. It came out of the Press Thursday last. The news papers, for the last three weeks have teemed with our sufferings and the outrages in Missouri. Every part of the country feels indignant at these unparalleled outrages. You have doubtless heard of the large meetings on the subject, in N. Y. and other places.— There are some 50 members of the church, within one day's journey of Detroit. Elder Savino, from N. Y. lives among them, great doors are opened for preaching, O. Pratt preached for some two weeks in Michigan, to crowded houses. Many believed, and some 22 dollars were given him for the journey. I preached once in

the Detroit city hall. I just heard news from Elder Blakeslee, Jefferson co. N. Y., he had baptized 100. *

* We started down the Lake to day, excuse my haste. I will write again soon.

Our love to all,
inquiring friends.
P. P. PRATT.

The following conference minutes, should have had a place in the December No. but, as we were sick when they came to hand, and several weeks behind our business, in consequence of our sickness, they were overlooked; but we think they are too interesting to pass them by, we therefore give them a place; likewise a short note from Elder Samuel James, disabusing the public in relation to a false report that has been going the rounds; with a short extract of a letter from the same sheet, we think it all interesting.—Ed.

CONFERENCE MINUTES.

August 9th A. D. 1839.

Agreeably to appointment a number of the official, and private members of the church of Luter day Saints; met in conference, at the house of Br. Caleb Bennets, Monmouth county New Jersey.

The meeting was called to order, by Br. Benj. Winchester, and Br. John P. Green was nominated, and elected President, and Samuel James Clerk. The meeting was then opened by singing and prayer by brother Greene.

High Priests present, John P. Green, Samuel James.

Seventy's, Jonathan Dumham, Benj. Winchester, Alexander Wright.

Elders, Joseph T. Ball, Josiah Ells.
Eleven members.

The conference was addressed by Br. Greene, in a feeling manner, concerning the object of the meeting, and the privilege of the members.

Then Br. Greene's letter of recommendation, from the Presidency of the church, requesting aid, in behalf of our afflicted brethren in the West, was read; and the following resolution adopted, that we will assist them, according to their ability; and recommend the same to our brethren.

Br. Winchester addressed the meeting on the subject of ordination; and Br. Greene read, in the Book of Covenants, the duties of the several officers of the church; and impressed the subject, by appropriate observations.

The subject was then discussed by several.

It was moved, seconded, and carried by vote, that Lewis James, be ordained a priest.

Brother Winchester gave an interesting account of his labours, manner of teaching, the last year; & represented the branch of Monmouth co. N. J. of fifty members, in good standing.

Brother Greene addressed the meeting on the subject of teaching; and represented the branches, in the city of New York, and Brooklyn in good fellowship.

Brother Ball represented the branches, Shrewsbury N. J. of twenty members, Montague three, Minissink N. H. two, Albany eight, Holliston Mass. sixteen in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Samuel James represented the branch in Leechburgh, Pa. of forty in good fellowship.

The meeting then closed by prayer.

On Saturday, br. Dunham and br. Greene, addressed an attentive congregation.

The work is prospering, and spreading, in this country. We have appointed a woods meeting on the 28th, at which, we expect the twelve; and anticipate much good.

JOHN P. GREENE, pres't.

Samuel James, Clerk.

Dear Brother,

While there is room, I would give you some information of myself, and the prosperity of the cause in this region: I, in company with my brother came here the last of June, and have been here, and in the city of New York ever since, we left home the 15th of May, and visited several churches in Pa., who are generally strong in the faith; there is one church at Leechburgh, 40 miles east of Pittsburgh, on the canal, that was raised last winter by Father Nickerson of 41 members. Brother Barnes is in Chester county Pa. 30 miles from Philadelphia, and has baptized (the last account) 30, and the work prospering.

Since I came here I have baptized 6, and B. Winchester 2, and next Thursday I will baptize several more, there is a great work through this country, and a prospect of many embracing the truth. the persecution has had a tendency to elicit inquiry, rather than surpress the truth: the Priests have been rather troublesome, but their great effort has been, and still is, to keep the people from hearing, but they cannot prevail, they will hear and some embrace the truth.

SAMUEL JAMES.

D. C. SMITH.

D. C. Smith,

Dear brother,
in the new covenant.

I request the following note to be inserted in the Times and Seasons, that the Brethren, and public may know the truth.

That whereas, a report has gone forth, that I (on a visit to the west last fall, during the persecution) joined the enemies, and did not make myself known to the brethren. I have only to say that the report is utterly false.

SAMUEL JAMES.

THE MORMONITES.

To the Editor of the New Era:

Sir: In your paper of the 25th inst. there is an article copied from the Boston Recorder, headed "Mormon Bible," and signed "Matilda Davidson," which, justice to our society and to the public requires me to answer and I trust that a sense of justice will induce you sir, to give your readers both sides of the question.

I am one of the society who believe the "Book of Mormon," and as such I am assailed in the statement professing to come from Matilda Davidson.

In the first place there is no such book in existence as the "Mormon Bible." The Mormons, as they are vulgarly called, believe in the same Bible that all Christendom professes to believe in, viz: the common version of the Old and New Testament. The Book of Mormon is not entitled a Bible, except by those who misrepresent it. It is entitled the "Book of Mormon."

The religious sect alluded to in your paper, are there accused of

knavery and superstition. Now we are not sensible of being guilty of knavery, and we do not know wherein we are superstitious, but very much desire to know, in order that we may reform. If some good minister or editor will condescend to particulars, and point out our superstitions we will take it as a great kindness, for we are the declared enemies to knavery and superstition.

If a firm belief in the Gospel of a crucified and risen Redeemer, as manifested to all nations, and as recorded in their sacred books, amounts to superstition, than we are superstitious. If preaching that system to others and calling them to repentance, is superstition, then we are superstitious. If refusing to fellowship the modern systems of sectarianism which are contrary to the pure doctrines of the Bible, be superstition, then we are superstitious, for we hereby declare our withdrawal from all the mysticism, priesthood and superstitions, and from all the creeds, doctrines, commandments, traditions and precepts of men, as far as they are contrary to the ancient faith and doctrine of the Saints; and we hereby bear our testimony against them.

We do not believe that God ever instituted more than one religious system under the same dispensation, therefore we do not admit that two different sects can possibly be right.—The churches of Jesus Christ, in any age or country, must be all built upon the same faith, the same baptism, the same Lord, the same holy spirit, which would guide them in all truth, and consequently from all error and superstition. The Book of Mormon has never been placed by us in the place of the sacred scriptures, but, as before said, the sacred scriptures stand in their own place, and the Book of Mormon abundantly corroborates and bears testimony of the truth of the bible.—Indeed there is no society, within our knowledge, whose members adhere more closely to the Bible than ours.—For proof of this we appeal to the multitudes who attend our religious meetings in this city and in all other places.

The piece in your paper states that "Sidney Rigdon was connected in the printing office of Mr. Patterson," (in Pittsburg) and that "this is a fact

well known in that region," and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript (Romance) and to copy it if he chose." This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly, or indirectly, and we defy the world to bring proof of any such connection. Now the person or persons who fabricated that falsehood would do well to repent, and become persons of truth and veracity before they express such acute sensibility concerning the religious pretensions of others. The statement that Mr. Rigdon is one of the founders of the said religious sect is also incorrect.

The sect was founded in the state of New York while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the sixth of April, 1830, and I embraced it in September following.

The piece further states that "a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated copious extracts from the Book of Mormon. Now it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great that the inhabitants had a meeting and deputed Doctor Philastus Hurlburt, one of their members, to repair to Spaulding's widow, and obtain from her the original manuscript of the romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now whoever will read the work got up by said Hurlburt entitled "Mormonism Unveiled," will find that he there states that the said manuscript of Spaulding's romance was lost and could no where be found

But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work; and no wonder, for this said Hurlburt is one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime, and secondly he was laid under bonds in Geauga county, Ohio, for threatening to murder Joseph Smith, Jr., after which he laid a deep design of the Spaulding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be expected from such a person?—Now if there is such a manuscript in existence, let it come forward at once, and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed "Matilda Davidson" (Spaulding's widow) is a base fabrication by Priest Storrs of Holliston, Mass., in order to save his craft, after losing the deacon of his church, and several of its most pious and intelligent members, who left his society to embrace what they considered to be truth. At any rate, a judge of literary productions, who can swallow that piece of writing as the production of a woman in private life, can be made to believe that the Book of Mormon is a romance. For the one is as much like a romance as the other is like a woman's composition.

The production, signed Matilda Davidson, is evidently the work of a man accustomed to public address, and the Book of Mormon I know to be true, and the Spaulding story, as far as the origin of the Book of Mormon is connected with it, I know to be false.

I now leave the subject with a candid public, with a sincere desire, that those who have been deluded with such vain and foolish lies, may be undeceived.

Editors, who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing.

P. P. PRATT.

N. Y. Nov. 27, 1839.

[From the Quincy Whig.]

A CUNNING DEVICE DETECTED.

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall call upon every candid man to judge in this matter for himself, and shall content myself by presenting before the public the other side of the question in the form of a letter, as follows:

Copy of a letter written by Mr. John Haven of Holliston, Middlesex co. Massachusetts, to his daughter Elizabeth Haven of Quincy, Adams co., Illinois.

Your brother Jesse passed through Monson where he saw Mrs. Davidson and her daughter, Mrs. McKinstry, and also Dr. Ely* and spent several hours with them, during which time he asked them the following questions, viz:

Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon?

Ans: I did not. Did you sign your name to it? Ans: I did not, neither did I ever see the letter until I saw it in the Boston Recorder, the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans: D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter. Question. Is what is written in the letter true? Ans: In the main it is.—

Ques. Have you read the book of Mormon? Ans: I have read some in it; Ques. Does Mr. Spauldings manuscript, and the Book of Mormon agree? I think some few of the names are alike.— Ques. Does the manuscript describe an idolatrous or a religious people? Ans:

An Idolatrous people. Ques. Where is the manuscript. Ans: Dr. P. Hurlburt came here and took it, said he would get it printed, and let me have one-half the profits. Ques. Has Dr. P. Hurlburt got the manuscript printed? Ans: I received a letter stating it did not read as they expected, and they should not print it. Ques. How large is Mr. Spaulding's manuscript? Ans: about one

third as large as the Book of Mormon. Ques. To Mrs. McKenestry, how old was you when your father wrote the manuscript? Ans: About five years of age. Ques. Did you ever read the manuscript? Ans: When I was about twelve years old, I used to read it for diversion. Ques. Did the manuscript describe an Idolatrous or a religious people. Ans: An Idolatrous people. Ques.— Does the manuscript and the Book of Mormon agree? Ans: I think some of the names agree. Ques. Are you certain that some of the names agree? Ans: I am not. Ques. Have you ever read any in the Book of Mormon? Ans: I have not. Ques. Was your name attached to that letter which was sent to Mr. John Storrs by your order? Ans: No, I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal, to destroy the Latter Day Saints, has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs in his own language. I do not say that the above questions and answers, were given in the form that I have written them, but these questions were asked, and these answers given. Mrs. Davidson is about seventy years of age, and somewhat broke. This may certify that I am personally acquainted with Mr. Havens, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Haven's letter to his Daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Havens letter A. BADLAM.

The West Chester Village Record says the Mormons are holding a protracted meeting at the Nantmeal seminary, in this county. We understand that about forty members have been baptized in all.—N. Y. Era.

NOTICE.

It is proper to say that at our conference October inst. that a species of accusation appeared against Elder Harlow Redfield, inasmuch that he was suspended and required to answer to the High Council at this place. In compliance therewith, he this day appeared when no charge came against him, nor was it found proper that any

should come. Therefore the council restored to him full fellowship, and all official standing the same as if no such suspension had taken place.

H. G. SHERWOOD, Clerk.

Nauvoo, Oct. 20, 1839.

PRATT'S DEFENCE.

As down a lone dungeon, with darkness o'er-spread,
In silence and sorrow I made my lone bed,
While far from my prison my friends had retired.
And joy from this bosom had almost expired.

From all that was lovely, constrained far to part,
From wife and from children so dear to my heart;
While foes were exulting, and friends far away,
In half broken slumbers, all pensive I lay.

I thought upon Zion—her sorrowful doom:—
I thought on her anguish—her trouble and gloom,
How for years she had wandered, a captive forlorn,
Cast out and afflicted, and treated with scorn.

I thought on the time when some five years ago,
Twelve hundred from Jackson, were driven by foes.
While two hundred houses to ashes were burned:—

Our flourishing fields to a desert were turned.

I remembered these crimes still unpunished remained,
And the like oft repeated—again, and again.
From counties adjoining, compelled to remove.

We purchased in Caldwell, prairie and
And there 'mid the wild flowers, that bloom'd o'er the plain:

Our rights and our freedom, we thought to maintain:

Nor dreamed that oppression would drive us from thence,

The laws of our country we claimed for defence.

But soon as kind autumn rewarded our toil
And plenty around us began for to smile,

Our foes were assembled—being tempted with gain:

To ravage and plunder, and drive us again.

When many were driven, and plundered and rob'd,

And some had been murdered by this dreadful mob,—

When cries for redress and protection were
We arose in our strength, our own rights to maintain.

The mob soon dispersed, to the Rulers appealed,

Saying, lend us your aid, and the Mormons will yield,

For surely they never were known to resist.

A mob when commissioned by rulers and priests.

This soon was considered by far the best plan:

And orders were issued for ten thousand men;
Including the Wilson's and Giffum's of course,

And all the mob forces, far better, for worst.

These soon were forthcoming, in dreadful array;

Some painted like Indians, all armed for the fray;

The Mormons soon yielded without the first fire,

And the mobbers accomplished their utmost desire.

Some females were ravished—and cattle and grain

Became a free booty—and one prisoner slain.

Some twenty or thirty were murdered outright,

And ten thousand others were BANISHED THE STATE:

By what LAW of the Statute to me is unknown;

But it must be by law all these great things were done,

For the next Legislature the expense to defray,

Voted two hundred thousand, the soldiers to pay.

To resist THIS oppression—THESE excellent laws,

Was murder; and treason; (in technical clause)

While women and children were driven away,

Their husbands and fathers in prison must stay.

So now to the Jury and Judge I submit;

I'm not learned in such laws.—they may hang or acquit—

But though they should hang me, or keep me in jail,

The spirit of Freedom and Truth will prevail.

OBITUARY.

DIED—In this place, on the 10th Inst Stephen Shumway, in the 34th year of his age.

—In this place, on the 1st Inst. Mo'oni. Son of John D. and Harriet Parker, aged 4 years 3 months and 4 days.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 4.] COMMERCE, ILLINOIS, FEBRUARY, 1840. [Whole No. 4.

A HISTORY, OF THE 30 PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI. CONTINUED.

The Governor, D. Dunklin, was disposed to bring the mobbers to justice; consequently, ten or twelve, witnesses were subpoenaed to attend the February term of the circuit court. Capt. Atchison was ordered to guard them over to Jackson, and back, with his company of Liberty Blues. The attorney Gen. was also ordered, or requested, by the Gov. to attend the court, to assist the circuit attorney, in the investigation. The witnesses were guarded over to Independence, and after having been there a short time, they were visited by the circuit attorney, accompanied by the attorney General. They informed the witnesses, that such was the excitement prevailing there, that it was doubtful whether any thing could be done to bring the mobbers to justice; that if any should be convicted, they would only be fined in some trifling sum, not to exceed \$5, at most, just enough to answer the law. And they advised the witnesses not to go before the grand jury, intimating at the same time, that they might be in danger.—The witnesses replied, that they had been ordered there by the court, and they supposed, that they were still subject to the court, or to them, the attorneys. As to the danger, in going before the grand jury they feared it not: they were ready and willing to go and testify to the truth. The attorneys left them, and in a short time after, they were informed by Capt. Atchison, that the Judge, Mr. Ryland, had sent him word, that the witnesses and guard, were not wanted there any longer; Capt. A. paraded his men, as soon, and as well as he could for the crowd, and immediately marched off, the witnesses following him. All hopes were now given up of ever bringing

that people to justice; their hatred towards the saints, appeared to be unabating; they frequently sent over word to drive them from that place; they even went so far, as to circulate a paper in Clay county, the object of which was to obtain volunteers there, to assist them in driving the saints away.—In Clay county however, they had but a few friends, (for some time,) and could not obtain many signers.

A wealthy farmer, by the name of Arthur, living in Clay county, who was then friendly to the saints, and who was in the habit of sending flour and whiskey into Jackson to sell, (it generally being higher there than in Clay, in consequence of the Indian trade,) sent over one of his negroes and team with a load, sometime that fall or winter, they were stopped on the road by some of the good people of Jackson, who mounted the load, and with axes cut the barrels to pieces; and wasted the flour and whisky upon the ground.

In 1834, if we mistake not; an inoffensive Br. by the name of Ira J. Willes went into Jackson co. to hunt for a lost cow; he was taken by some of the ruffians residing there, who, after stripping off his clothes, whipped him unmercifully. For the credit of Missouri, we would state that he was taken from the house of a Justice of the Peace; this is an ensample of upper Missouri peace makers. The same year, Br. Lewis Abbot, a very peaceable man, went to Jackson to see a man who owed him; on his way he was discovered, and overtaken by some of that lawless banditti, who beat him with handspikes, no doubt with an intent to kill, for that was what they swore they would do; but his life was preserved, and he escaped out of their hands. Thus have that people, unceasingly abused, and persecuted the saints whenever they could get an opportunity.

Gov. Dunklin appeared willing to guard back the saints to Jackson co.

at any time when they should get ready to go; but said, that he had not authority to keep a guard there for their protection. That being the case they were advised, by some of the most influential men in the upper country, who were friendly to them, but not believers in their faith, to have enough of their brethren emigrate to that country, to enable them to maintain their rights, should the mob ever attempt to trample upon them again: and then get the Governor to set them back upon their lands. Accordingly word was sent forth to the churches to that effect; and in the summer of 1834, a large company emigrated from the eastern churches, to Clay co. for that purpose.

Whilst this company was forming and going up to Missouri, rumor, with her ten thousand tongues, was busily engaged, in circulating falsehoods about them; insomuch, that before they arrived at Clay co., there was considerable excitement, even there.

The Jackson co. people went over into Clay, and called a meeting and stired up all the feelings there, that they possibly could against the saints. The anger of the people of Jackson co. rose to a great height; they had furnished themselves with a number of cannon, and their neighbours of the adjoining counties, on the south side of the Missouri river, volunteered by hundreds to assist them, provided that the Gov. should attempt to set the saints back upon their land in Jackson co.

The company from the eastern churches arrived in Clay co. and their gentle manners, and peaceable deportment, soon convinced the people of that country, of the false reports which had been circulated about them. The excitement was very soon done away, and the people appeared more friendly than before.

After the arrival of the brethren from the east, a council was held, and it was concluded, considering the great wrath of the people, south of the river, that it would not be wisdom to ask the Governor to set them back at that time.

The people of Clay co. were mostly friendly to the saints, but there were a few exceptions. Nothing of

importance occurred, however, for some time, a few threats and insults from those who were disaffected, was all the hostility manifested till the summer of 1836.

The suits which had been commenced against the Jackson co. people, for damages, progressed so slow, and were attended with such an amount of costs, that they were all dropped but two; which were considered sufficient to try the experiment; to ascertain whether or not any thing could be obtained by the law. Near \$300 cost had been paid by the brethren, to obtain a change of venue; the suits were then removed to Ray county. Court after court passed, and the trials were continued. At last, in the summer of 1836, the time drew near; when it was supposed that the trials must come on: which was very gratifying to those who planted the suits. When the court came, their lawyers, instead of going to trial, as they should have done, made a sort of compromise, with the mobbers, by dropping one suit, without even having the cost paid, and that too without the knowledge or consent of their employers. On the other suit the defendants agreed to pay a few hundred dollars; though not as much as the lawyer's fees had been. Thus the lawyers, after getting their pay, managed the cases; had they been true to the brethren, as they were bound to be by oath, and brought their suits to a trial, instead of making a compromise, and laboured faithfully for them, as they ought to have done; and laboured as though they meant to earn their thousand dollar fee; there is no doubt but that, on the two suits, they would have obtained as many thousands of dollars, as they did hundreds by the compromise. No further attempts have ever been made to obtain a compensation for the losses and damages, sustained by the saints in Jackson co. except last winter in petitioning the Legislature of Missouri, among other things they asked the State, for remuneration for them; which the Legislature did not see fit to grant.

In the summer of 1836 the mob party, in Clay co. strengthened itself considerably, and became quite bold; insomuch that they in one or two instances, began to whip the saints; and

one day some sixty or seventy of them assembled, rode off a few miles east, and stopped a few waggons, which were moving to Clay co., and turned them back. It was manifested from their threatnings and actions, that they were determined, to fall upon the saints and drive them out of the county, if they could. It was equally manifest, that the saints were disposed to defend themselves against mobs, even to the shedding of blood.

At that time it was seen that if something was not done to stop it, blood would be shed; (for the mob party were resolved on driving, and the saints were determined not to be driven by them, without first trying their strength;) Wherefore the most intelligent, and respectable citizens of the county, who had always appeared friendly to the saints, held a meeting, in which they appointed a committee, and also requested the saints to appoint a committee, to meet their committee near Liberty, on a day appointed to confer with each other; and see if something could not be done, to evade the storm, which appeared to be fast gathering.

The committee met at the appointed time, and a proposition was made by the citizen's committee, to the other, to this effect.

That whereas, the people of Clay co. had kindly received the saints in their distress, when it was expected, that they would soon return to Jackson co., and not think of making Clay co. a permanent home: and whereas, almost three years had passed away since, and the prospect of their returning to Jackson co. was less at that time than it was years before; and that a portion of the citizens of Clay co. were dissatisfied, to have them remain where they were any longer. Therefore the committee in behalf of the citizens requested, that they (the saints) should look themselves a new location, either in some unsettled part of the State, or otherwise go out of the State, as suited them best. The committee disclaimed all right, to request any such thing; they said, that they knew very well, that the saints had just as good a right there, as themselves, but they thought that considering the opposition that there was to them it would be better for them,

to go where they could be more by themselves; and they even recommended their gathering together, and living altogether by themselves. They further said, that if they would consent to go, and seek a new location, they would send a committee with them, who was acquainted with the country, who would pilot them, in looking it out. However a location had already been selected, and about sixteen hundred acres of land purchased but a short time previous; and they were willing to go, and some of them were making preparations to move there soon before the meeting of the committee: Wherefore the committee, on the part of the church, consented to the proposition made to them; and then all parted with apparent good feelings.— Soon afterwards three, on the part of the church, and two pilots, started to view the country; they travelled a number of days, in the new settlements, towards the N. W. corner of the State; and they finally concluded, that the place previously selected, now known as Caldwell Co. should be the place, where they would settle; there being but a few inhabitants, in a district of country large enough for a county; and they, in general, willing to sell out.

Upon these movements the mob spirit in Clay Co. measurably subsided, and the saints prepared, and moved to their new settlement, as fast as their circumstances would permit; pleased with the idea of settling together by themselves.

COMMUNICATIONS.

COPY OF A LETTER FROM J. SMITH jr. TO Mr. GALLAND.

Liberty jail, Clay co. Mo. March 22nd, 1839.

MR. ISAAC GALLAND; Dear Sir:

I have just been privileged with a perusal of a letter, put into my hands by Mr. D. W. Rogers, which letter was directed to him, dated February 26th, 1839, and signed, Isaac Galland. The contents of said letter expresses a sympathy and a good feeling towards the people and church of the Latter Day Saints, which I have the high honor, of being their religious leader; I say high honor, more especially, because I know them to be an honorable, a virtuous, and an upright people. And that honor, vir-

tue, and righteousness is their only aim and object in this life. They are sir, a much injured, and abused people; and are greatly belied as to their true character. They have been fallen upon by a gang of ruffians and murderers, three times, in the state of Missouri; and entirely broken up, without having committed the first offence: or without there being the least shadow in the very slightest degree of evidence, that they have done ought of any thing derogatory to the laws, or character, of the state of Missouri. And this last time of their being broken up; it is either my misfortune, or good fortune, (for I rather count it good fortune to suffer affliction with the people of God,) in connection with others of my brethren, to be made a severe sufferer, by the hands of the above mentioned *rascals*: they are supported by some portions of the authorities of the State, either in consequence of prejudices, excited by foul calumnies, or else they themselves, are the fathers and instigators, of the whole diabolical and murderous proceeding.

I am bold to say sir, that a more nefarious transaction never has existed, since the days of Yore; than that which has been practiced upon us.—Myself and those who are in prison with me, were torn from our houses, with our wives and children clinging to our garments, under the awful expectation of being exterminated. At our first examination, the mob found one or two persons, of low and worthless character, whom they compelled, at the peril of their lives, to swear some things against us: which things, if they had been even true, were nothing at all, and could not have so much as disgraced any man under heaven. Nevertheless, we could have proved, by more than five hundred witnesses, that the things were false. But the Judge employed an armed force, and compelled us to abandon the idea of introducing witnesses, upon the peril of the lives of the witnesses. Under such circumstances, sir, we were committed to this jail, on a pretended charge of treason, against the State of Missouri, without the slightest evidence to that effect. We collected our witnesses the second time, and petitioned a *habeas corpus*: but were thrust back

again into prison, by the rage of the mob; and our families robbed, and plundered: and families, and witnesses, thrust from their homes, and hunted out of the State, and dare not return for their lives. And under this order of things, we, held in confinement, for a pretended trial: whereas we are to be tried by those very characters who have practiced those things, yea the very characters who have murdered some hundred men, women and children,* and have sworn to have our lives also; and have made public proclamation that these men must and should be hung, whether they were innocent, or guilty. Such men too, sir, have made this proclamation, as general Atchison, who is considered one of the most prominent men in the State. This is according to the information I have received, which I suppose to be true. Their plea sir, is that the State will be ruined, if the Mormon leaders are liberated, so that they can publish the real facts, of what has been practised upon them.

We are kept under a strong guard, night and day, in a prison of double walls and doors, proscribed in our liberty of conscience, our food is scant, uniform, and coarse; we have not the privilege of cooking for ourselves, we have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost a constant smoke. The Judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob. But if we will deny our religion, we can be liberated. Our lawyers have gravely told us, that we are only held now by the influence of long faced Baptists; how far this is true, we are not able to say: but we are certain that our most vehement accusers, are the highest toned professors of religion. On being interrogated what these men have done? their uniform answer is, we do not know, but they are false teachers, and ought to die. And of late boldly and frankly acknowledge, that the religion of these men, is all that they have against them. Now sir, the only difference between their

*He was thus informed by the Missourians

religion, and mine, is, that I firmly believe in the prophets and apostles, Jesus Christ, being the chief corner stone. And speak as one having authority among them, and not as the scribes, and am liberal in my sentiments towards all men, in matters of opinion, and rights of conscience, whereas they are not. But enough of this. I feel highly gratified to learn of a man who had sympathy, and feelings of friendship towards a suffering, and an injured, and an innocent people: if you can do them any good, render them any assistance, or protection, in the name of suffering humanity, we beseech you, for God's sake, and humanity's sake, that you will do it. If you should see Gov. Lucas, I wish you would have the kindness to state to him, the contents of this letter; as we know him from information to be a man of character and a gentleman. I would be glad therefore, if it were possible that he, and not only him, but every other patriotic, and humane man, should know the real facts of our sufferings: and of the unjust and cruel hand that is upon us. I have been in this State one year, the 12th, day of this month; I have never borne arms at any time. I have never held any office, civil or military in this State. I have only officiated as a religious teacher, in religious matters, and not in temporal matters. The only occasion I have given, was to defend my own family, in my own doorway, against the invasions of a lawless mob: and that I did not at the expense of any man's life: but risked my own in defence of an innocent family, consisting of a wife, five children, hired servants &c. My residence was in Far West. I was surrounded with a noble, generous, and enterprising society, who were friendly to the laws, and constitution of our country: they were broken up without cause, and my family now as I suppose, are living, are in Quincy, Illinois.

We are informed that the prisoners in Richmond jail, Ray county, are much more inhumanly treated than we are; if this is the case, we will assure you, that their constitutions cannot last long, for we find ours wearing away very fast: and if we knew of any source whereby aid and assistance could be rendered unto us, we should

most cordially petition for it: but where is liberty? Where is humanity? Where is patriotism? Where has the genius of the pedestal of the laws and constitution of our boasted country fled? Are they not slain victims at the feet of prejudice, to gratify the malice of a certain class of men, who have learned that their craft and creed cannot stand against the light of truth, when it comes to be investigated?—hence they resort to the vilest of the vile means, and to foul calumnies, and to physical force to do what? To deprive some fifty thousand, of the right of citizenship, and for what? because they are blasphemers? no: For this is contrary to their practice, as well as faith. Was it because they were tavern haunters, and drunkards? no. This charge cannot be substantiated against them as a people; it was contrary to their faith. And finally was it for any thing? no sir, not for any thing, only, that Mormonism is truth; and every man who embraced it felt himself at liberty to embrace every truth: consequently the shackles of superstition, bigotry, ignorance, and priestcraft, falls at once from his neck; and his eyes are opened to see the truth, and truth greatly prevails over priestcraft; hence the priests are alarmed, and they raise a hue-and-cry, down with these men! heresy! heresy! fanaticism! false prophet! false teachers! away with these men! crucify them! crucify them! And now sir, this is the sole cause of the persecution against the Mormon people, and now if they had been Mahomedans, Hottentots, or Pagans; or in fine sir, if their religion was as false as hell, what right would men have to drive them from their homes, and their country, or to exterminate them, so long as their religion did not interfere with the civil rights of men, according to the laws of our country? None at all. But the mind naturally being curious wants to know what those sentiments are, that are so at variance with the priests of the age, and I trust you will bear with me, while I offer to you a few of my reflections on this subject, and if they should not meet your mind, it may open a door for an exchange of ideas, and in the exercise of a proper liberality of spirit, it may not be unprofitable.

In the first place, I have stated above

that Mormonism is truth, in other words the doctrine of the Latter Day Saints, is truth; for the name Mormon, and Mormonism, was given to us by our enemies, but Latter Day Saints was the real name by which the church was organized. Now sir, you may think that it is a broad assertion that it is truth; but sir, the first and fundamental principle of our holy religion is, that we believe that we have a right to embrace all, and every item of truth, without limitation or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same; we feel ourselves bound by the laws of God, to observe and do strictly, with all our hearts, all things whatsoever is manifest unto us by the highest degree of testimony that God has committed us, as written in the old and new Testament, or any where else, by any manifestation, whereof we know that it has come from God; and has application to us, being adapted to our situation and circumstances; age, and generation of life; and that we have a perfect, and indefensible right, to embrace all such commandments, and do them; knowing, that God will not command any thing, but what is peculiarly adapted in itself, to ameliorate the condition of every man under whatever circumstances it may find him, it matters not what kingdom or country he may be in. And again, we believe that it is our privilege to reject all things, whatsoever is clearly manifested to us that they do not have a bearing upon us. Such as, for instance, it is not binding on us to build an Ark, because God commanded Noah to build one.—It would not be applicable to our case; we are not looking for a flood. It is not binding on us to lead the children of Israel out of the land of Egypt, because God commanded Moses. The children of Israel are not in bondage to the Egyptians, as they were then; our circumstances are very different. I have introduced these for examples; and on the other hand, "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness against thy

neighbor. Thou shalt not covet thy neighbor's wife, nor his ox, nor his ass, nor his man servant, nor his maid servant, nor any thing that is thy neighbors."

These sentiments we most cordially embrace, and consider them binding on us because they are adapted to our circumstances. We believe that we have a right to revelations, visions, and dreams from God, our heavenly Father; and light and intelligence, through the gift of the Holy Ghost, in the name of Jesus Christ, on all subjects pertaining to our spiritual welfare; if it so be that we keep his commandments, so as to render ourselves worthy in his sight. We believe that no man can administer salvation through the gospel, to the souls of men, in the name of Jesus Christ, except he is authorized from God, by revelation, or by being ordained by some one whom God hath sent by revelation, as it is written by Paul, Romans 10: 14, "and how shall they believe in him, of whom, they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" and I will ask, how can they be sent without a revelation, or some other visible display of the manifestation of God. And again, Hebrews, 5: 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—And I would ask, how was Aaron called, but by revelation?

And again we believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, and of resurrection of the dead, and of eternal judgment. We believe in the doctrine of repentance, as well as of faith; and in the doctrine of baptism for the remission of sins as well as in the doctrine of repentance; and in the doctrine of the gift of the Holy Ghost by the laying on of hands, as well as baptism for the remission of sins; and also, in like manner, of the resurrection of the dead, and of eternal judgment. Now all these are the doctrines set forth by the apostles, and if we have any thing to do with, one of them, they are all alike precious, and binding on us. And as proof, mark the following quotations. Mark 16 chap., 15—16 verses, "and he said

unto them go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Hear you will see the doctrine of faith: and again, Acts 2nd chap. 28 verse, "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hear you see the doctrine of repentance and baptism for the remission of sins, and the gift of the Holy Ghost, connected by the promise inseparably. Now I want you to consider the high standing of Peter; he was now being endowed with power from on high and held the keys of the kingdom of heaven. Mathew 16th chap. 19th verse, and I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This was the character, Sir, that made the glorious promise of the gift of the Holy Ghost, predicated upon the baptism for the remission of sins: and he did not say that it was confined to that generation, but see further: Act 2nd chap. 39th verse, "for the promise is unto you, and your children, and to all who are afar off, even as many as the Lord our God shall call." Then, Sir, if the callings of God extend unto us, we come within the perview of Peter's promise. Now where is the man who is authorized to put his finger on the spot and say, thus far shalt thou go and no farther: there is no man. Therefore let us receive the whole, or none. And again, concerning the doctrine of the laying on of hands. Act 8th chap. 14th to 17th verse. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.—Then laid they their hands upon them, and they received the Holy Ghost.—Acts 19th chap. 5th—6th verses.—When they heard this, they were baptized in the name of the Lord Jesus.—

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. We discover by these, the doctrine of the laying on of the hands.—And for the doctrine of the resurrection of the dead and of eternal judgment: Hebrews 6th chap. 2nd verse, of the doctrine of baptism, and of laying on of the hands, and of resurrection of the dead, and of eternal judgment. I consider these to be some of the leading items of the gospel, as taught by Christ and his apostles, and as received by those whom they taught. I wish you would look at these, carefully and closely, and you will readily perceive that the difference between me and other religious teachers, is in the bible; and the bible and them for it: and as far as they teach the gospel of Jesus Christ, as it is verily written, and are inspired, and called as was Aaron, I feel myself bound to bow with all deference to their mandates and teachings; but see Gallations, 1st chap. 6th to 10th verse. I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Further, the 11—12 verses. But, I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Please Sir, to pardon me for having obtruded thus lengthily upon your feelings, as you are a stranger to me; and I know nothing of you, only what I have read in your letter, and from that I have taken the liberty which I have. Be assured Sir, that I have the most liberal sentiments, and feelings of charity towards all sects, parties, and denominations; and the rights and liberties of conscience, I hold most sa-

cred and dear, and dispise no man for differing with me in matters of opinion.

Accept Dear Sir, my best wishes for your welfare, and desire for further acquaintance, I close my letter, by giving you some quotations which you will have the goodness to read.

The second episile of Paul to Timothy, 1: 5—7. 2: 10—14. 4: 2—7. Ephesians 4: 10—18. 1st Corinthians 12: 1—31. 8: 3—6. Ephesians 4: 1—8 The 1st Epistle of John 1: Mathew, 3: 13—17. St. John 3: 1 16. 10: 1—50. 28: 18—20. St. Luke 24: 45—53. If you wish another address on this subject, you have only to let me know, and it shall be attended to.

Yours truly,

JOSEPH SMITH, Jr.

N. B. If Bishop Partridge, or if the church have not made a purchase of your land, and if there is not any one who feels a particular interest in making the purchase, you will hold it in reserve for us; we will purchase it of you at the proposals that you made to Mr. Barlow. We think the church would be wise in making the contract, therefore, if it is not made before we are liberated, we will make it.

Yours &c.

JOSEPH SMITH, Jr.

For the Times and Seasons.

Messrs. Editors.

The High Council of this place has directed that I should say, that they have learned that your embarrassed situation, much presses you for funds to defray the unavoidable expenses attending your printing establishment. And having learned that from your subscribers and patrons, funds for the benefit of your press, have been sent by the hands of some persons whose integrity might have been thought pure, who have needlessly prevented such funds from reaching the place of destination. The high council wish a public expression of their entire disapprobation, to any, and all such acts of detentions of monies, intended for either the press, or any other use in the church.

The high council lament their poverty, in not being able, as agents for the church, to sustain the press, with funds necessary to effect a work so interesting and needful. One so much

desired, and looked for, by our friends in the East, who, no doubt, desire to be often informed concerning the situation of us in the West; particularly since the Missouri outrage was committed on us. For the satisfaction of our friends, I might here say, that in contrasting our present situation with what it was one year ago, it should long since, have from us all, called forth the liveliest sensation of gratitude, and with homage have been tendered to our heavenly Benefactor; that He who scattered Israel, has wisely and mercifully directed our escape from the vengeance of a tyrant, who, through an unhallowed clan, dealt unmercifully to us, a train of afflicting circumstances of evils, that thrust upon us events of that foul and malicious tragedy, that forced from our bosoms to martyrdom, so many, who, to gather with the saints, left the land of their nativity and friends, and located themselves with us in the West. They are gone hence, and to our care, and protection, are left widows, orphans, and emaciated, and broken constitutions, that often terminate in martyrdom, by premature deaths, being brought on by sufferings and cruelties from a ruthless bandity of Governor Loggs, whose edict on us of exilement, forced us from our houses and the State, at an inclement season of the year. Imagination seemed nearly baffled for a time, where to find a resting place beneath the heavens.

But can we be permitted to congratulate the heavens, the church and the whole world, that we have located ourselves amid the republicans of the State of Illinois; about fifty miles above Quincy on the Mississippi River, in that State; where we have bought land, laid out a city, commenced building settling &c. The printing establishment, for a time, lingered by reason of long and tedious illness of the Editors; but is now in a promisory prosperous operation, excepting a lack of funds needful to defray the inevitable expenses—for who but must know that it requires cash to prepare, and procure a suitable building, materials, paper, ink, &c. to enable them to print the first paper, and who can expect papers sent to them, without advancing the pay—or what elder acts wisely, as

an agent, who needlessly detains monies from the press.

The council requires that notice be published in your paper, that they express their disapprobation to all, and any needless detentions of any monies, that are, or shall be appropriated and intended for the press, or for any other purpose in the church. And that any, and all persons of our church who shall hereafter, needlessly detain any such monies, that this council resolve to discountenance any, and all such acts, and offending persons.

Done by order and vote of the Presidency, and high council, at Nauvoo, Illinois, Jan. 25, 1840.

H. G. SHERWOOD, Scribe.

TIMES AND SEASONS.

COMMERCE, ILL. FEB. 1840.

In this No. we publish a letter written by Joseph Smith jr. while confined in prison, in Missouri, addressed to Dr. Isaac Galland, of this place.

We would call the attention of our readers to a careful perusal of said letter, as it shows the bold, frank, and independent spirit which prevailed the breast of Pres't. Smith, while under the most adverse circumstances possible; also, his unshaken confidence in those things which we know, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

Having a knowledge of the truth of those things of which he had testified, and which he had taught to the children of men; and knowing, also, that promulgating those principles, would secure to himself, as it had to the saints, in all ages of the world, the hatred malice and envy, of the wicked and ungodly; who love darkness rather

than light, because their deeds are evil; therefore, when the pure principles of the gospel are declared unto them, they are ready to do any thing in their power, to destroy that person who dares thus plainly to declare the whole counsel of God; he was therefore prepared, in a great degree, for whatever persecution the enemies of righteousness and truth, were disposed to heap upon him: consequently, when mobs raged, and persecution had reared its hydra head, and death with all its horrors, stared him full in the face, he stood firm and unshaken, having an assurance that He who had promised, was faithful and would deliver to the uttermost, all those who put their trust in him.

The letter from Dr. Galland, of which he speaks, was respecting a tract of land, of some 19 or 20,000 acres, situated in the southern extremity of Iowa Territory, and known as a part of the Half Breed land. This land has been purchased by Bishop Knight, for the church and some 10,000 acres besides in the same tract.

We have several epistles, written to the church, by Pres't. Smith while a prisoner, which we intend to lay before our readers in their proper time and place.

HELP! HELP!!

In almost every letter we receive from the travelling Elders, strong solicitations are made for other Elders to come to their assistance, as the work of the Lord is pressing its way into almost all parts of the land; from city to city, from town to town, and from neighborhood to neighborhood:

even the Islands of the Sea have been saluted with the sound of the everlasting gospel, and have listened with intense anxiety to the glad tidings of great joy, which have been communicated to them by the servants of God; and thousands have been made to rejoice in the fullness of the gospel of our Lord and Saviour, Jesus Christ, through their instrumentality.

These things cheer us, and fill our hearts with gratitude to him who has said "that he would set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Which work he has commenced, and called upon many fishers to fish them, [the children of Israel,] and after will I send, saith the Lord, for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Many of those fishers and hunters have gone forth to accomplish the mission, whereunto God has called them, and we almost daily hear of their success in the ministry, and of the great blessings and joy which they receive, while performing their Master's will:—while others, within the circle of our acquaintance, who have received the same high and holy calling, tarry at home; some to prepare places

and provision for their families, while they shall be absent, warning men every where to repent, and be baptized for the remission of sins, and receive the gift of the Holy Ghost, which is promised unto all those who believe in Christ and obey his commandments. And again, there are some few, (we are sorry to have it to say,) who, instead of magnifying their calling, as becomes men of God, spend a good share of their time in idleness, and vain and foolish conversation, which propehteth nothing; but rather brings leanness and barrenness of soul; which is plainly to be seen in those of whom we are speaking, by the bad examples which they set, in squandering a portion of their time at public places, where poison is dealt to the unwary, and those of intemperate habits; and perhaps they occasionally, yea, we fear, too often partake of the baneful cup; notwithstanding it is in direct opposition to the word of the Lord, given in the word of wisdom, as also, to the better feelings of man. If this was the only act of intemperance which has come under our observation, we should have been content to let the subject pass, for the present, with the foregoing remarks; but as there are other evil practices, which are calculated to retard the progress of the saint, in his spiritual walk, we feel it our duty to give them a brief notice at this time; such as the use of tobacco and other intoxicating nauseates, which tend to destroy the influence of the Holy Spirit, as it dwells not in unholy temples, but is an inmate of the bosom of those who live by every word which proceeds from the mouth of God.

Better, far better, would it be for those, who thus suffer the best of their days to pass unoccupied, and they led away by the allurements of the world and the temptations of satan, to the commission of acts of unrighteousness, and indulge themselves in evil and unholy practices, were they vigorously engaged in the cause which they have espoused, proclaiming the everlasting gospel to the inhabitants of the earth, and warning them to flee from the wrath to come; being instant in season and out of season, prepared at all times to go to the assistance of their fellow

laborers, when called upon, in such strong terms, for help.

We sincerely hope, for the sake of the elders, and the cause of truth, that this will be the last time we shall be under the painful necessity of noticing those evils of which we have spoken; but rather, that we may have the gratification of seeing every man stand in his proper place approved.

We give in this number a list of Agents, for the Times and Seasons; they are men in whom we repose the utmost confidence, as far as our acquaintance extends. The most of them are ministers of the Lord Jesus, sent forth to proclaim the everlasting gospel to the nations of the earth; their exertions have been untiring, in endeavoring to build up and establish the kingdom of God; they with many others, have labored under many difficulties and privations, and stood the test of persecution thus far, while the press, the powerful engine for diffusing truth to the ends of the earth, which supports the same cause with themselves, has labored, and toiled under the most trying circumstances possible, and has been thrice destroyed by the enemies of truth; but, brethren and friends, the press is again endeavoring to rear itself; and inasmuch, as it is your object to publish the glad tidings of salvation, and diffuse light and intelligence to the human family, the press is with you, your cause then, is the cause of the press, and we have only to say, we want your aid, we want your influence, and also the influence of every lover of truth and righteousness, that the press may be established on a sure basis; that while you are lifting up the warning voice according to your abilities, that the press may strengthen your hands, by sending forth light, and penetrating all parts of the earth with its testimony; which testimony, we hope will grow brighter and brighter, and never cease, until the earth shall be filled with the knowledge of the Lord; and vice shall have taken its exit to its own place, and truth and peace, shall have commenced its universal reign throughout the vast empire of God.

FROM THE ELDERS.

In order that it may be known who the laborers are that are pruning the Lord's vineyard, we feel it our duty, as well as a privilege, to lay before our readers, either by summary or entire, as many of the communications received from the travelling elders as there is room or space so to do; knowing that the laborers in the North, are pleased to hear from those who are laboring in the South, and those in the East, to hear from the West, and those in the West to hear from the Islands of the Sea: for a knowledge of the spread of the gospel, is that which is calculated to gladden the heart and enliven the soul of every faithful laborer; and also, to stimulate those who have gone to their farms, and to their merchandize, (like the apostles of old to their nets) to gird on their armour, and go forth into the vineyard of the Lord, and labor with their mights, that no man shall take their crown.—Ed.

Jackson County, Ill. Dec. 26th 1839.

Dear brethren in the Lord, having a few leisure moments I have taken my pen in hand to write a few lines to let you know what I have been doing since I saw you. I left Far West last January the 14th, and after a few days travel fell in company with Elder Jeremiah Mackley; we held three meetings in the State of Missouri, in the neighborhood of St. Charles; from thence we steered our course for this State, and after a few days travel we found ourselves in Jackson County where we commenced publishing the gospel, and very soon the honest in heart began to embrace the truth, after we had introduced eight souls into the kingdom and a number more believing. Br. Mackley was warned to leave and return to his family; then the whole burden rested on me; but the Lord was with me and confirmed my words with signs following; the sick were healed, and that not a few, and devils cast out also. I kept up a regular march until I had baptized 28, when Elder Benjamin Clapp arrived; we then with united force, pushed forth the conquest until we baptized 10 more; we then organized them into branches and departed to travel to the south. I have just returned from the south and have found the brethren still firm in

the faith, except a few who have tumbled over to try the faith of others as is usual. We had very good success for the time I stayed in the south. we held 25 meetings in McNary County Tennessee, and baptized 14 persons; we held 5 meetings in Tishamingo county, State of Mississippi and baptized 6 persons, and left a number who were believing. Br. B. Clapp is still preaching in the State of Mississippi and desires other Elders to come to his assistance.

I have understood that you are publishing the papers again, and I have taken some names, and have received the pay for the same, and if you will send the papers you shall have the pay for them when I come; I will come by April conference if the Lord will; I desire an interest in the prayers of the saints. I feel to exhort the young Elders, who am young also, to gird on their armour, walk out into the field and commence reaping, for the harvest is truly plentiful and the laborers few.—The sooner we preach the gospel, the sooner we will have rest, for God cannot, in righteousness, bring about the Millennium until all are warned. No more at present, only yours &c.

J. D. HUNTER.

Robinson & Smith.

Monroe, Dec. 11th, 1839.

Br. D. C. SMITH.

Dear Sir,

Having recently had an opportunity to hear from you, and the brethren in Ill. by way of br. Geo. Gee, who has just come to this place; I take the present opportunity to address you. I do not wish to trouble you with a very tedious letter, but shall proceed to give a short account of my travels, and success in the ministry, since I left you, and Elder George Smith, in western Tenn. From the place I left you I travelled eastward about one hundred miles, where I had an opportunity of preaching a few times, but the prejudices, and opposition of the people were so great, that I did not think it profitable to stay in that region of country, consequently I left, and continued traveling eastward, the distance of one hundred miles or more; where I again commenced preaching, (in Overton co. Tenn.) here, I had some success, the way opened before me, and I found

many friends who were very kind, and administered to my wants. I continued preaching in Overton during the winter, in the spring I commenced baptizing, and with the assistance of Br. Lewis, who came here and stayed a few days, seventeen were united with the church. Soon after this Br. Lee, and Stewart came to this country; I went with Lee into Jackson co. where we baptized twenty one more; Elder Stewart baptized two in White co., Brothers Stewart and Lee, returned home to their families.

Thus, I have given a short history of my travels, and success since I saw you. I must acknowledge that my success has not been great, but considering the difficulties under which I have labored, arising from the great prejudices of the people, in consequence of hearing so many fabulous stories concerning our difficulties in Missouri; taking these and many other things into consideration, it cannot be expected that the work will be so readily received in this country as in the north.

Yours &c.

JULIAN MOSES.

Dec. 31, 1839.

Cross Keys, Union District, S. C.
Br. ROBINSON.

Having concluded the public services, usually performed by the servants of God on his Holy Day; I propose to spend the evening, in addressing a few lines to you, that you and others may know something concerning the moral condition of this part of our Lord's vineyard.

I have been here something more than a month, and preached in various parts of the district. On my first arrival, I found br. E. M. Murphy, with whom you are acquainted; and with whom I have found an asylum, till the present time. Here also, I found a few; who through the instrumentality of br. Murphy, and the use of his books, were believing the gospel. I preached a few discourses, and baptized four persons, many others are believing.—Since that, I have continued preaching two or three times a week, and do not know how long I may continue.—There are plenty of priests here, plenty of professors, and plenty of all kinds of religion, that of Jesus Christ except-

ed. The preaching of the Gospel here, produces the same effects, that the preaching of the same doctrine has in all places, and in all ages of the world, viz: all manner of abuse from hypocrites and vagabonds. Nevertheless, a tribute of thanksgiving and gratitude, is due to the author of all good, for in all my travels, during the last six months, through as many as eight different States, extending from the Mississippi to the Atlantic; he has not at any time left me at night without a place to lay my head; nor without a sufficient of food, to supply the demands of nature. I send you the names of five subscribers for the *Times and Seasons*, if the money will not answer your purpose send it back, and we will pay silver as soon as it can be sent. If any of our books can be obtained at Commeree, please notice it in your paper.

Yours in the
Gospel bonds.

LYSANDER M. DAVIS.

The following is a short extract from a letter written by Elder Orson Pratt, to his wife in this place, under date of January 6th, 1840.

I am well and hearty, after mailing the last letter to you in Pa. I went to Philadelphia, on Saturday the 21st of December, there I found President J. Smith jr.; he had just arrived from Washington city, where he had been about 3 weeks—4 or 5 days after, Judge Higbee, with Porter Rockwell, came to Philadelphia; they are well. I wrote to P. P. Pratt to come and see Pres't. Smith; he did so, and probably will go to Washington with him in a few days. I staid with brother Smith, in Philadelphia, about 8 days; we then took the rail road, and went some 35 or 40 miles, to a large branch of the church in Monmouth co. N. J. which numbers 90 members: there I left him on new year's day, and came to N. Y. where I am at present. Elder Winchester had when I left Philadelphia, baptized 45 in that city, and several more had given in their names for baptism, and scores believing. I preached in Chester co. Pa. about two weeks, and I think I may safely say there are hundreds believing. The work is prospering throughout all this region. El-

ders Taylor, Woodruff, and Turley sailed for Liverpool, Dec. 18th, while I was in Pa. none of the rest of the Twelve have yet arrived. I hear that brothers Young and Kimball are near Rochester in this state. I am all ready to start for England, and am only waiting for company. If some of the rest do not arrive soon, I think I shall start alone. There is a great call for books of Mormon. P. P. Pratt has another book printed, larger than the Voice of Warning, entitled the Millennium, and other poems, and a piece on the eternal duration of matter.

We learn virbally from Elder John E. Page, that within a few weeks past, he has baptized nine in the lower part of this county, about 8 miles south west from Carthage, and twenty from this place. Among those who embraced the gospel in that place is Mr. Sidney Knowlton and family, who have for several years been zealous members of the Campbellite society, and are personally acquainted with the leaders of that sect, consequently have become perfectly acquainted with all the principles of that doctrine; they are of the opinion that if Messrs. Campbell, Scott and others, had been attentive hearers to the lectures which had been delivered in their place, they would have become Mormons also. Br. Knowlton is one of the first citizens of Hancock co. and ranks with the first class of scientific Farmers. Elder Page, by the voice of that Branch of the church, ordained John J. DeGraw, to the office of an Elder.

From a letter written Nov. 7th, 1839, by Br's. Daniel, and Norman B. Shearer, we learn that they have been busily engaged for the cause of the Redeemer; since they left this place, Sept. 14th, they had held twenty eight meetings, and baptized three, one of the number was formerly a Methodist preacher; some faithful elder is requested to call and instruct them more perfectly. They live three miles South of Pekin, Tazwell co. Ill.

Elder Jacob K. Chapman, writes from Harrison, Henry co. Indiana, under date of Jan. 9th 1840. He informs

us that there is a great call for preaching in that section of country.

"Here is room (he says) for several Elders," he had baptized two worthy members, and many were anxiously enquiring into the work.

For the benefit of those who do not have the book of Mormon, and to stir up those who have, to peruse its valuable pages more strictly, we extract the following chapter.

And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel. And now, Joseph my last born whom I have brought out of the wilderness of my afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.—For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.—And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowl-

edge of the covenants which I have made with thy fathers. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.—And Moses will I raise up, to deliver thy people out of the land of Egypt.—But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins: and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the things which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in

speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust: for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.—And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and to do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph. Behold, thou art little; wherefore, hearken unto the words of thy brother Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen.

INFORMATION WANTED.

Mrs. Clarisy S. Smith, of Jackson-vil Morgan County Illinois, is very anxious to obtain information concerning her father and brother, Mr. Asa Ly-

man and Asa Lyman Jr. the last account from them was in August, 1838, they were then in the Maumee country Ohio.

Any information from them or from any person who may have any knowledge where they are, will greatly alleviate the family of a Daughter and friends.

Editors in that country are requested to notice the above.

IMPORTANT TO EDITORS.

The following is an extract from the instructions recently addressed to all the postmasters of the United States by the Postmaster General:

"Postmasters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

This liberal regulation will be highly advantageous to the interest of the newspaper press, and therefore favorable to the general distribution of public information.—N. Y. Era.

POSTSCRIPT.—Just as our paper was going to press, we received a letter from Philadelphia, stating that a conference had been held in that city, Jan. 14, at which J. Smith jr. and S. Rigdon presided; the work has got strong hold there; thousands believing. News from Washington, favorable as could be expected.

OBITUARY.

DIED.—In Quincy, on the 13th of August Charles Son of Joseph & Phebe Knights, aged 2 years 9 months 10 days.

—In this Place Nov. 27, Sally Blodget, consort of Neuman Blodget aged 34 years.

—In Quincy, June 10th, 1839, Hiram K. Petagrew aged 18 years, 6 months.

—In Nashville, Lee county Iowa Territory, August 13th. 1839, Martha Elen, daughter, of James and Polly Goff aged 7 months and 25 days.

—In Nashville, September 12th 1839 Margeret Elizabeth, daughter of James and Polly Goff, aged 5 years 5 months and fifteen days.

—In Lee co. Iowa Territory, July 21st, 1839, John A. Wyman, son of John, and Polly Wyman, aged, 7 years, 19 days.

—Near Carthage, at the house of Noah Pachard, on the 16th of Oct. Miss Caroline Rogers, formerly from McDonough co. N. Y. aged, about 22 years.

HYMENIAL.

MARRIED,—In this place Nov. 24th 1839, by Elder Levi Jackman, Mr. Artemus Johnson, to Miss Almira Ayers; both of this Town.

—In Montebello, on the 28th Dec. by the same, Mr. Nahani Curtis, to Mrs. Delia Richardson.

—In this place by Elder T. Grover Mr. George Smith, to Miss Elizabeth Forney.

—In Lee co. Iowa Territory, on the 23rd of January 1840, by Elder Charles C. Rich, Mr. Thomas Rich, to Miss Henrietta Peck.

For the Times and Seasons.

ZION IN CAPTIVITY. A LAMENTATION.

BY P. P. PRATT, WHILE CHAINED IN PRISON.

Torn from our friends, and captive led
'Mid armed legions, bound in chains;
That peace for which our Fathers bled,
'Tis gone, and dire confusion reigns.

Zion our peaceful happy home,
Where of't we've joined in praise
and prayer,
A desolation has become,
And grief and sorrow lingers there.

Her virgins sigh, her widows mourn,
Her children for their parents weep;
In chains her priests and prophets groan,
While some in death's cold arms do sleep.

Exultingly, her savage foes,
Now ravage, steal, and plunder, where
A virgins tears, and widow's woes
Become their song of triumph there.

How long, O Lord! will thou forsake
The saints, who tremble at thy word?
Awake! O arm of God, awake!
And teach the nations thou art God.

Descend with all thy holy throng,
The year of thy redeemed bring near,
Haste, haste, the day of vengeance on,
Bid Zion's children dry their tears.

Deliver Lord, thy captive saints,
And comfort those who long have mourn'd;
Bid Zion cease her dire complaints,
And all creation cease to mourn.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 5.]

COMMERCE, ILLINOIS, MARCH, 1840.

[Whole No. 5.]

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

In August, 1836, the saints commenced settling upon their new location, in great numbers; and made preparations for the coming winter, by constructing comfortable dwellings for themselves, and gathering as much food for their cattle, horses &c. as their straitened circumstances would permit. Here they settled with the fond anticipation of being permitted to dwell in quietness and peace upon their possessions without molestation; consequently large entries of the public lands were made by individuals of the society, and extensive farms were soon opened; those who had not means to purchase lands, were under the necessity of loaning it of the citizens, at very high rates of per centage, frequently being compelled to pay fifty per cent. Others who could not obtain money by loan, would procure two or three months provision for their families, and then go to Fort Leavensworth or elsewhere, and work until they had earned enough to enter a forty or an eighty acre tract; thus by dint of hard labor and untiring perseverance, almost every man, in a few months found himself in the possession of sufficient land to make a good farm. In a few months nearly or quite all the best land of the territory, now known as Caldwell county, was purchased by the saints, several hundred buildings erected, and great preparations made for a crop the coming season. A principal part of the old inhabitants sold out and moved away, which however, were but few, there being only about fifteen or twenty families in the county.

Commencing a settlement at this season of the year, they were obliged to procure all their provision for themselves, and grain for their stock in the adjoining counties, and transport it

some thirty or forty miles, which was a great detriment to the extensive improvements they were making. At the session of the Legislature, in the winter of 1836—7 an act was passed, calling the territory upon which the saints had settled, Caldwell co. The following spring it was duly organized, with proper officers, both civil and military. The emigration increased very rapidly, so much so, that notwithstanding the town of Far West had been laid out, and was building up very fast, yet several families, in the spring of 1837, moved still further north into the county of Daviess, some of whom entered lands and settled upon them, there being one township then in market which lay on the south side of the county, and immediately adjoining Caldwell on the north. Others purchased pre-emption rights, and settled upon the public domain, which was not in market, under the privilege of the pre-emption law.

Some time in the month of July, a mob spirit began to manifest itself in Daviess co. which continued to increase, until finally a lawless band of desperadoes some twenty or thirty, headed by Mr. Adam Black, a Justice of the Peace, and Mr. Penniston a Colonel in the militia, went from house to house and warned every man, belonging to our society, to leave the county on or before a certain day by them specified, which was not far distant, or suffer the consequences, as they had resolved upon that day to clear the county of every Mormon in it. This intelligence, however, was not as terrifying as it might have been, had this been the first time that it had been proclaimed in the ears of the saints, but they, being made familiar with the sound in Jackson and Clay counties, were disposed to treat the subject at this time properly; therefore they informed this lawless banditti, that as for the day, it might come and go like all other days, but if it brought a mob with it they might expect a warm reception as every man would be at home well prepared for all such visitors; and as it respected leaving the county, that,

they would not do upon any consideration whatever. This had the desired effect, for the day came and passed off without any molestation, with the exception, of a few more threats being made on the part of the mob, which soon died away, and the idea of driving was hushed for the present.

In the mean time, the citizens of Caldwell were making every exertion to improve that county. The town of Far West was laid out one mile square, and the most of the lots sold; and in one year from the time of the first settlement in Caldwell, there were from one hundred to one hundred and fifty dwelling houses erected in that place, six dry good stores in operation, one grocery and several mechanic shops. There were in the county, nearly or quite three hundred farms opened and several thousand acres under cultivation also, four saw and five grist mills doing good business. Thus we can see that in the short space of one year, the solitary place was made glad for them, and the wilderness was converted into a fruitful field.

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EXTRACT FROM THE BOOK OF MORMON.

A Bitter fountain cannot bring forth sweet water.—Christ.

And now it came to pass that after I, Nephi, after that I had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, What meaneth these things which ye have read? Behold, are they to be understood according to the spirit and not the flesh? And I, Nephi, sayeth unto them, Behold, they were made manifest unto the prophet, by the voice of the spirit: for by the spirit are all things made known unto the prophet, which shall come upon the children of men, according to the flesh. Wherefore, the things of which I have read, are things pertaining to things both temporal and spiritual: for it appears that the House of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away: and they are scattered to and fro upon the

isles of the sea: and whither they are, none of us knoweth, save that we know that they have been led away. And since that they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel: for against him will they harden their hearts; wherefore, they shall be scattered among all nations, and shall be hated by all men.—Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles and set them up for a standard and their children shall be carried in their arms, and their daughters shall be carried upon their shoulders, behold, these things of which are spoken, are temporal: for thus is the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the House of Israel. And it meaneth that the time cometh that after all the House of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after that our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto the being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the House of Israel, unto the making known of the covenants of the Father of Heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would my brethren, that ye should know that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of all nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all nations, in bringing about his covenant and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity and they shall be gathered together to the lands of their inheritance: and they shall be brought out of obscurity, and out of

darkness; and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war againts thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.— And all that fight against Zion, shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the full of it. For behold, saith the prophet, the time cometh speedily, that satan shall have no more power over the hearts of the children of men: for the day soon cometh, that all the proud and they who do wickedly, shall be as a stubble; and the dry cometh that they must be burned.— For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: for he will not suffer that the wicked shall destroy the righteous. Wherefore he will preserve, the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved even unto the destruction of their enemies by fire.— Wherefore the righteous need not fear: for thus saith the prophet, they shall be saved even if it so be as by fire.— Behold my brethren, I say unto you, that these things must shortly come yea, even blood, and fire, and vapor of smoke must come: and must needs be upon the face of this earth; and it cometh unto men, according to the flesh; if it so be that they will harden their hearts against the Holy One of Israel for behold, the righteous shall not perish; for the time surely must come, that all they who fight against Zion, shall be cut off. And the Lord will surely prepare a way for his people unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—

And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh: for the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity: yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and night, and power, and great glory.— And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd: and he shall feed his sheep, and in him they shall find pasture.— And because of the righteousness of his people, satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I, Nephi, say unto you that all these things must come according to the flesh. But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel, if it so be that they will repent.

And now I, Nephi, make an end; for I durst not speak further as yet, concerning these things. Wherefore, my brethren I would that ye should consider that the things which have been written upon the plates of brass are true; and they testify that a man must be obedient to

the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day.—And thus it is. Amen.

AN ADDRESS

By Judge Higbee and Parley P. Pratt Ministers of the gospel, of the Church of Jesus Christ of "Latter-day Saints," to the citizens of Washington, and to the public in general.

FRIENDS AND FELLOW-CITIZENS:

Aware of the anxiety of the public mind in relation to the faith and principles of our society, and of the many erroneous notions which are abroad concerning them, and which are calculated to prejudice the mind before we can obtain a hearing, we cheerfully offer this address, in order to give some information of our real principles, and hope it will be perused in the spirit of candor in which it is written.

The "Latter-Day Saints" believe in the true and living God, and in Jesus Christ, the son of God, who was crucified, according to the Scriptures, and who rose from the dead the third day, and is now seated at the right hand of God as a mediator.

We also believe in the Holy Scriptures of the prophets and apostles, as being profitable for doctrine, reproof, correction, and instruction in righteousness, and that all mysticism or private interpretation of them ought to be done away. The Scriptures should be taught, understood, and practised in their most plain, simple, easy, and literal sense, according to the common laws and usage of the language in which they stand—according to the legitimate meaning of words and sentences precisely the same as if found in any other book.

Words are but signs of ideas; and if the Deity would communicate ideas to mankind by words, he must of necessity do it according to the laws of the language; otherwise the communication would be unintelligible or indefinite, and therefore unprofitable.—The prophetic and doctrinal writings contained in the Bible are mostly adapted to the capacities of the simple and unlearned—to the common sense of the people. They are designed to be understood and practised; without which no one can profit by them.

The gospel dispensation revealed and established one Lord, one faith, one baptism, one Holy Spirit; in short one system of religion, one church, or assembly of worshippers united in their doctrine, and built upon the truth; and all bearing the general name of Saints. God is not the author of jarring and discordant systems. His Kingdom is not divided against itself; and for this reason we have no confidence in the sects, parties, systems, doctrines, creeds, commandments, traditions, precepts, and teachings of modern times, so far as they are at variance with

each other, and contrary to the Scriptures of truth. We have, therefore, withdrawn from all these systems of error and delusion, and have endeavored to restore the ancient doctrine and faith which was once delivered to the saints, and to build society upon the truth, in its purity and fullness, hoping thereby to enjoy the peculiar gifts and blessing which were so abundantly bestowed upon the church in ancient times.

In saying this we do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious system. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination. It is the Principles we reject, not men. It is the System that we wish to see established in purity, that those who are built upon it may be pure also. It is the fountain that should be pure, and then the stream is easily kept so.

But if any persons prefer their own doctrines to those which we consider to be true, and we cannot by reason and argument convince them of the correctness of ours, we wish them to have the privilege of enjoying their religious rights unmolested. We have no disposition to persecute them.

We hold it as the duty of all men to believe the gospel to repent of their sins, and to be immersed in water in the name of Jesus Christ for remission of sins. And we hold that all who do this in a proper manner, and under proper authority, are legally entitled to the remission of sins, and to the gift of the Holy Ghost, according to the Scriptures.—Now faith and repentance go before baptism as a necessary qualification; and, therefore, infant baptism is of no use. All penitent believers should be baptized with the faith and expectation of receiving remission of sins and the gift of the Holy Ghost, as much so as Naaman the Assyrian washed seven times in Jordan with the expectation of being healed of his leprosy; or as much so as the Israelites sounded the trumpets around the walls of Jericho with the expectation of their being thrown down; for the same God who attached a promise to the performance in these cases, has attached a promise to the conditions of the gospel (See Acts, chapter 2.)

But now, concerning authority in the administrator. When a minister from England comes to our Government to do business as an ambassador, he must be commissioned by his Government, or all his transactions will be null and void, and England would never fulfil any promise which he might make in her name; however sincere our nation might be in believing him sent.

And so it is with the ambassador of Christ. He must be specially sent, or commissioned to minister in his name, or all his baptizing and other ordinances will be null and void, so as never to entitle the candidate to remission of sins and the gift of the Holy Ghost according to promise.

The "Latter-day Saints," after immersion, lay on hands, in the name of Jesus, for the gift of the Holy Ghost according to the ancient pattern. They are then considered saints, or members of the Church of Christ, in full fellowship and communion. They are

then taught to observe all things which are required or commanded by Christ and his apostles—such as meeting together often to sing, to pray, to exhort, to testify, to prophesy, to speak with tongues, to interpret, to relate their visions, revelations, and in short, to edify and perfect each other, by a free exercise of all the gifts of God as set in order among the ancient churches. We also teach them to walk in all the ordinances of God blameless: such as the partaking of bread and wine, in remembrance of his broken body and shed blood, on the first day of the week; and also, to send for the elders of the church, when any of them are sick, that they may pray for them, and lay their hands on them in the name of Jesus, or anoint them with oil in the name of the Lord, that they may be healed, according to the Scriptures. We also teach them to abstain from all immorality: such as injustice, pride, vanity, dishonesty, evil-speaking, falsehood, hatred, envy, avarice, intemperance, adultery, fornication, lasciviousness, and to practise all the virtues; such as love to God and good will to man, brotherly kindness, charity, temperance, and industry. He that has two coats let him impart to him that has none, and he that has food let him do likewise; but he that will not work neither shall he eat. In short, we teach them to do all the good in their power—to visit the widow and the fatherless in their affliction, and to keep themselves unspotted from the world.

As to the fulfillment of prophecy, we believe in the great restoration of Israel, and the rebuilding of Jerusalem, in Palestine, and that, when that time comes, the Saviour will come in the clouds of Heaven, and all the saints with him; that the dead in Christ will rise to meet him; and that he will destroy the wicked by the brightness of his coming, and bring the whole earth under his own dominion and put it into the possession of the saints; when there will be a reign of universal peace for one thousand years; after which comes the resurrection of the wicked and the last judgment.

As to the signs of the times, we believe that the gathering of Israel and the second advent of Messiah, with all the great events connected therewith, are near at hand. That it is time for the saints to gather together and prepare for the same. But we disclaim all fellowship with the predictions of the Rev. Mr. Miller, Rev. Joseph Wolff, and others—such as, that the Lord will come in 1840, 1841, 1843, 1847, and so on. We do not believe that he will come until the Jews gather to Palestine and rebuild their city.

Having given this brief sketch of our faith and principles thus far, the inquiry may arise whether we believe in any other writings or books besides the Bible. To which we reply in the affirmative; for, like all other Christians, we believe in every true book within our knowledge, whether on science, history, or religion. We have implicit confidence in the "Book of Mormon," not, however, as a new Bible to exclude the old, as some have falsely represented. We consider the "Book of Mormon" as a historical and religious record, written in ancient times by a branch of the house of Israel, who peopled America,

and from whom the Indians are descended.—The Book of Mormon corroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish bible was written.

Suppose a traveller should find in China, in the East Indies, or in America, or New Holland, an historical record, handed down for thousands of years, or deposited in their sacred archives, or among their sepulchral ruins or their monuments of antiquity—and in this record should be found the principles of eternal truth, revealed to that nation, and agreeing with the revelation and principles contained in the Jewish records. Or suppose, for instance, when the ten tribes of Israel are discovered, preparatory to their return to Palestine, a record should be found among them, giving their history from the time they were carried captive by Salmanezar, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be any thing incredible or injurious in its nature, or any thing against the truths revealed in the Jewish records? Certainly not. So far from this, it would be hailed by every lover of truth as a most interesting and important discovery. Its light would be hailed as a new era in the history of the great events of modern times.

And similar in its nature is the Book of Mormon. It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up.—The veil of obscurity has been removed as it regards the world called now. The ancient events of America now stand revealed in the broad light of history, as far back, at least, as the first peopling of the continent after the flood. This discovery will yet be hailed among all nations as one of the most glorious events of the latter times, and as one of the principal means of overwhelming the earth with knowledge. But why, then, is it so much opposed and neglected at the present time? Why do prisoners groan in chains and martyrs bleed in its promulgation to the world? Answer. Upon the same principle that a Messiah was crucified, a Stephen stoned, a James slain, a Paul beheaded, a Peter crucified, a John banished, a Rogers burned, a Columbus neglected, ridiculed, and envied, a Newton counted mad, and a Fulton laughed to scorn. In short, it is because they know not what it is.

N. B. If the people wish further information we are now here in Washington, and would freely avail ourselves of the opportunity of giving a course of lectures, if a suitable house and audience can be obtained.—We are willing, also, to supply the public

with such books as will give information on our religion, as well as the history of our unparalleled persecution in Missouri.

We reside, at present, at the corner of 9th and D streets.

We are, respectfully,

E. HIGBEE.
P. P. PRATT.

Washington. February 9, 1840.

P. S. Editors through the States would oblige us by publishing the above.

COMMUNICATIONS.

New York. Feb. 19th, 1840.

Brigham Young, H. C. Kimball, Orson Pratt, and P. P. Pratt, to the church of Jesus Christ of Latter Day Saints in Commerce, Ill. and to the Saints in general, GREETING.

Dear brethren, after so long a time we have met in New York and are about to sail for England. We have bespoke our passage on the old ship Garrick, which carried out Elder Kimball, and others three years since, we sail on Tuesday the 25 inst.

Bro. George Smith was here also, and is gone to Pennsylvania on a short mission and will probably be here to go with us. Bro. Hadlock is here, and is also going; Elders Taylor, Woodruff, Turley, and Clark have already gone over to Eng. Most of us have had a very long and tedious journey, and have suffered much from sickness &c. and some are not yet wholly free from the lingering chills and fever, more particularly elder Smith. In journeying through the several states we found many brethren, friends and churches, and many elders who were laboring to advantage; the work is rolling on.— Indeed there were many elders whom we had never heard of before, that were preaching and baptizing, and ordaining other elders, who were still rolling the work of truth, wide and more wide; and thus it spreads. Br. Kimball baptized one in Weathersfield, Genesee co N. Y. and 3 in victor Ontario co. near where the records were found. Many were believing, and a very urgent door for preaching, such as he has seldom witnessed. He has been taken down with the fever several different times on his journey, and has suffered much; but has persevered, and is brought through in safety, and is now tolerably well.

When we reflect upon the mountains of embarrassment which have intervened, to prevent the Twelve from accomplishing their present mission, and consider that most of them have persevered, through mobs, murderers, robbers, thieves; and through storms of persecution, poverty, sickness and death, and at last find themselves upon the sea shore, in health and peace, and plenty; ready to set sail, it is a matter of joy and consolation to us and fills our hearts with gratitude to that god who commanded us to cross the mighty deep for Christ's sake and the gospel's. We consider that there is no instance on record where men, have been called to so great an undertaking, under the same circumstances of poverty, sickness and distress; both ourselves, families, and brethren; but yet through the mercy of God, we think the mission will be accomplished, and will stand on record, for the wondering gaze of succeeding ages, and to God and the Lamb be all the praise and glory.

When we contrast the parting of Jacob and his son Benjamin, at the time of sending into Egypt for corn, and how it grieved the Patriarch to part with his son for so short a journey, with our having to part with tender wives and helpless offsprings, under circumstances of poverty, sickness, and death, robbed, plundered and driven, houseless, and unprovided for, either the journey or for our families. When we look upon the sufferings of the society around them, and think on the many long miles of our journey and the sickness we have had to endure by the way, also the mighty deep which lies before us, and the distance which will separate us from home and country, and friends and wives and children, and from all things naturally dear to our hearts, we are led to think that our sacrifice is almost as great as the old Patriarch's was in the absence of his son; but God will give us grace to perform all these things; and we hope that our transit from sorrow to joy may be like Jacobs when he found that Joseph was yet alive and had sent waggons and a great preparation to carry all Israel to Joseph the young dreamer, who had been lost but now was found; who had been in bondage, and in chains and dungeons, but was now exalted to a

prince, and was able to settle his Israelite relations in the best of the land. ("He that hath ears to hear let him hear.") We would renewedly commend our families to the mercy of God and to the kind attention of the saints, and ourselves to their prayers. We hear continually of the sickness and deaths which still prey upon the Saints in the west, and feel to cry how long O! Lord.

The work of the Lord is still rolling on in all this region where it is preached. The church in Philadelphia now numbers near one hundred, and 8 or 10 come forward for baptism almost daily; some are still coming forward in New York, doors are open more than can be filled at present. The Saints here in N. Y. are filled with faith and joy and charity and hospitality, and the same may be said of the saints in general in all this region.—The spirit that prevails is "westward Ho!" to suffer, to live, or to die with the saints their brethren. There is scarce a saint here who would stay another month if they had means to go west. It is the bad times here and not the good times which keeps them from emigrating. There is but little money, little employment, little business of any kind here, and consequently they are most all groaning in poverty; but their deep poverty abounds unto the riches of their liberality, in forwarding the elders on their journey, and in every good work, while some of them almost lack daily bread. We think at present the church in N. York, with the utmost economy would not be able to emigrate, if land could be given them free of cost when they get there, much less to purchase; yet they hope to come some time another, through the utmost perseverance and industry, and looking to God to open their way: Brethren pray for them. Concerning printing in the west, Br. Charles Ivin of New Jersey, (one of the committee to raise means in this country) had concluded some time ago that he would spare five or six hundred dollars, which we hope he will forward to Commerce for that purpose. We are glad to hear of your resolutions in Commerce to publish the word of God, and pray that you may be successful, and we would take this opportunity to exhort the saints who

have not been reduced to poverty by persecution to aid liberally in this matter, as the fulness of the gospel as well as a good Hymn book is very much wanted abroad. It is awful times of distress, perplexity, and embarrassment in the commercial world, both here, and in Europe. Tens of thousands are starving, or living on charity. Fires and tempests, ship wrecks, and famine, fearful sights and great signs, the sea heaving beyond its bounds, and all nations are perplexed beyond measure. Merchants weep and howl because no man buyeth their merchandize any more. But the saints rejoice, for they know what it means.

Elder P. P. Pratt has just returned from Washington city, after warning them faithfully. Whether he will be able to go with us to Eng. at this time is uncertain; he could have done it had he not been called to Washington just as he was getting ready to cross the ocean. But it is a good thing that he went to Washington, for by so doing we can go from America feeling our duty to this Government for the present more fully done.

We must now close by saying, may the the God of Israel bless and preserve the saints in America, and deliver them from their great tribulation, may he go before us, and be with us and enable us to return to this land with our hundreds of thousands of souls saved in the kingdom of God.

We remain your brethren in the everlasting covenant.

P. P. PRATT,
BRIGHAM YOUNG,
H. C. KIMBALL,
ORSON PRATT.

Commerce, March 4th, 1840.

BROS. SMITH & ROBINSON,

Having a few moments leisure time, I cheerfully improve them in communicating a few lines to you; and should you think them worthy of a place in your paper, you are at liberty to give them an insertion.

On the 14th of Nov. last, I left this place on a journey eastward, intending to go as far as Philadelphia. At that time, I had just began to recover from a long course of the fever and ague, having been afflicted with that disease about 4 months. When I ar-

rived at Springfield, I fell in company with Brother George W. Robinson, of this place, who was going eastward to Vermont & other States, having with him the history of the church from 1823, written by President Rigdon, read and approved of by the Quincy conference. His design was to procure the printing of this book and put it into immediate circulation, together with some other business. We agreed to unite our exertions to accomplish this work; and having been spoken to by President Rigdon previous to this time, to take an active part in publishing it, I the more readily took hold with bro. R. to throw out before the world a history of the various persecutions which this church has suffered since its organization in 1830.

We pursued our journey in company as far as Putman co. Ia. In crossing one of those large prairies in this State, a violent storm of wind, snow, rain and hail arose from the north-east, which we were compelled to face, brought the ague upon me again. We lay by, a day or two at bro. William Hawks, who received and treated us with the greatest kindness. He lives about sixteen miles west from Terre Haute. We held a consultation in Pleasant Garden, Ia. where it was advised for me to remain for a season, and preach the gospel, and raise all the funds I could to defray the expenses of printing the book. Bro. Robinson went on to Cincinnati and engaged the printing of the work at that place and informed me immediately by letter. I continued laboring in the vicinity of Pleasant Garden for a number of weeks. There were many, apparently, believing the gospel; but few were ready to obey it. Yet there is a prospect of doing much good; and if some experienced elder would call and spend some time there, I am persuaded that great good would be the result.

About the first of January, I began to exert myself to raise funds to pay for printing the book at Cincinnati.— I called upon some of the rich men who professed to be brethren in the church; and asked their liberality for this very necessary work. But they said like one of old, "go thy way for this time; and at a more convenient season I will call for thee," or assist thee. I called

at another time; but that *convenient time* never came. There are men who wish to be thought very liberal and philanthropic if they can without being to any expense about the matter: But when a draft is made upon their *purse* their philanthropy retreats behind the bulwarks of a thousand specious and plausible excuses. God knows just how much virtue and righteousness there are in them all; and may HE reward such according to their liberality. I visited some of the poor brethren in the same place, and found them willing to divide the last shilling, and the last loaf. How great the contrast! It reminds me of the poor beggar and the rich man that we read of in the bible: Also, of the words of Christ which say, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." I am happy to say however, that I found those who were willing to assist; and did relieve me out of all my trouble in that respect. There are men who have forecast enough to make to themselves friends with the mammon of unrighteousness, that when they fail on earth, they may be received into everlasting habitation. As they wanted not their right hand to know what their left hand doeth; I say may the Lord bless them forever. Let their companion be the son of peace; and let him never depart from their habitation. Let their business be prosperous, and their fields bring forth in plenty. Let the arm of the Lord protect them, and his angels guard their way. In the midst of these exertions I have been much afflicted with the ague; and also, while preaching the gospel. About the 6th of Jan. I started for Cincinnati to get the books and carry them on eastward to distribute them and raise all the funds I could for the church, but when I arrived there, the books were not done, and would not be short of about ten days, at this time my health became so poor through exposure etc. that I abandoned the idea of going any farther east at that time; but concluded to leave the books and return directly home, and take some little time to recruit my health; and also, till the cold weather was past, and then try it again.

I now expect to leave for England soon, by way of Cincinnati. Philadel-

phia and New York; and I humbly ask the prayers of all the saints that God may go with me, and prosper his work exceedingly through my instrumentality.

It is with joy, I anticipate the day of sitting under a large oak with brother Turley on the other side of the Atlantic; and meeting with the saints in England once more.

As ever,

I am your friend and brother in the kingdom & patience of Jesus Christ, Amen.

ORSON HYDE.

February 8th, 1840.

BRO'S. SMITH & ROBINSON,

Dear brethren: I improve this opportunity of addressing a few lines to you, to inform you of the spread of truth in the State of Michigan.

I left the city of New York the 5th of Aug. 1833, and came to the State of Michigan: I commenced laboring in Lenawee co. I there raised up and organized a church of 11 members. I still continued my labors in different parts of the State as the way opened, and in the fall of 1839, I removed from Lenawee co. to Washtenaw co. where I continued my labors: I was greatly assisted by the visit of brother Orson Pratt when on his way to England, he called and tarried with me two weeks, and preached 14 sermons, which greatly excited the minds of the people, and they began to search their bible to see if these things were so.

Since he left I have continued preaching, and the honest has still continued searching; while those whose crafts are in danger, still continue to oppose: but, (say they,) "we could get along with it very well if it was not for Joe Smith, and that Book of Mormon;" and while they saw the truth was spreading, and the honest were searching, they thought to stop the cause of Christ and break down the truth. A Baptist challenged me for a debate on the book of Mormon; I accepted it, the day was then appointed for the debate to commence: he then asked me if he might get who he pleased to assist him: I told him he might, he then employed three to assist him, one Methodist and two Universalians: We met on the 16th of January at 11 o'clock A. M. with a

large congregation to investigate the truth of this wonderful Book. We then chose two moderators on each side, and they chose the fifth man to give the decision, and if he did not wish to give the decision, it should be given by a vote of the congregation.—The question was then written and handed to the Judge, and also the number of minutes that we were to speak on each side, which was confined to 20; the question was this, "Is the book of Mormon a divine revelation from God." We then commenced and spoke four times each, and then gave an intermission of 15 minutes: commenced again and spoke three times on each side, we then dismissed till seven in the evening. The congregation then gathered, and we commenced and made three more pleas on each side, and then submitted the question for decision: The Judge then arose and said he would not give the decision, for he was not a believer in either book, but should call upon the congregation to give the decision: he then called the vote as follows: Has the book of Mormon been proven to be a divine revelation, from God, this day by the weight of argument, you that do believe that it has, may signify it by the raising of the right hand; all hands were raised through the whole assembly, both men and women. My opponents said they would not allow that vote, and that none should vote but the male adults, and that should be by their rising up. They were all seated that could be, and the question was again stated by the judge, and the male adults arose and they counted 35; they then took their seats, and the vote was called on the negative, and 3 arose on their side. And thus I can truly say, that the saying of Isaiah is fulfilling, where he says, "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Thus you see the cause of truth is onward with Omnipotent strength in the State of Michigan: Since that debate I have had calls in every direction of the country, and also great calls for the book of Mormon to read for themselves, and wish to now of me how long before you will have more of them for sale, and also your hymn books.

I preach from 5 to 6 times a week, and sometimes more, and then cannot

fill all the calls; the harvest is truly great and the laborers but few.

Yours in the bond of of the everlasting covenant.

M. SIRRINE.

TIMES AND SEASONS.

COMMERCE, ILL. MARCH, 1840.

APOLOGY—We are sorry to say that this number has been delayed beyond its usual time, but the circumstances have been unavoidable; our paper, (although purchased last fall at Cincinnati,) did not arrive until the last of the present month, which has been a great disappointment to us, as well as our patrons.

IMPORTANT FROM WASHINGTON.

Below will be found a report from the committee on the Judiciary, to which was referred the memorial presented by a delegation of brethren sent from this place, last fall, to Washington, to petition Congress for redress for the wrongs we have sustained by the mob in Missouri.

The memorial was accompanied by a large number of documents setting forth the true situation of the case, and plainly showing that the petitioners had made application to all the constituted authorities of Missouri for redress, in vain; and that the Governor, instead of granting them protection, as citizens, had issued his order to have them all **EXTERMINATED**,—an order, which this committee very well know, was in open violation of the constitution of the United States, and a violation of all law, either human or Divine, still they did not feel themselves *authorized* to interpose in the matter, because it transpired in the **SOVEREIGN** State of Missouri.—

No! they could not heed the cries of helpless widows and orphans, made so by the execution of the most unhallowed order ever issued by man. The cries of bleeding innocence could have no impression upon their minds,—constitutional rights, cruelly wrested from upwards of one hundred thousand American citizens, could not induce this magnanimous committee to put forth the helping hand, for a moment, to their relief: but at the very first call from the greatest forgerer in America, William P. Rathbone, they were ready to report a bill for his relief—which they did do, at the same time, this report was offered; this is a fair specimen of the notions of Justice, cherished in the bosom of the wise men and rulers of this nation. Oh Liberty! whether hast thou fled? Oh Patriotism! whether hast thou gone? surely the balances are fallen from the hands of Justice; the wreath no longer enircles the head of Liberty; and Republicanism has bowed at the shrine of despotism and tyranny.

Report of the Committee on the Judiciary, to whom was referred the memorial of a delegation of Latter Day Saints, commonly called Mormons:

The petition of the memorialists sets forth, in substance, that a portion of their sect commenced a settlement in the county of Jackson, in the State of Missouri, in the summer of 1831: that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life: that they were expelled from that county in 1833, by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of \$120,000: that the society thus expelled amounted to about 1,200 souls: that no compensation was ever made for the destruction of their property in Jackson: that after their expulsion from Jackson county, they settled

in Clay county, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office, where they resided peaceably for three years, engaged in cultivation and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay county that they should purchase their lands, and the Mormons should remove, which was complied with on their part, and the Mormons removed to the county of Caldwell, where they took up their abode, and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay county never paid them for their lands, except for a small part. They remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of the lands in Daviess and Carroll counties; the former county being almost entirely settled by the Mormons and they were rapidly filling up the two latter counties.—Those counties, when the Mormons first commenced their settlement, were, for the most part, wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Lands had risen in value from 10 to 25 dollars per acre, and those counties were rapidly advancing in cultivation and wealth; that in August, 1838, a riot commenced, growing out of an attempt of a Mormon to vote, which resulted in creating great excitement and the perpetration of many scenes of lawless outrage, which are set forth in the petition; that they were finally compelled to fly from those counties; and on the 11th of October, 1838, they sought safety by that means, with their families, leaving many of their effects behind; that they had previously applied to the constituted authorities of Missouri for protection, but in vain: They alleged that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and, finally a force was organized, under the authority of the Governor of the State of Missouri, with orders to drive the Mormons from the State, or exterminate them. The Mormons thereupon determined to make no further resistance, but submit themselves to the authorities of the State. Several of the Mormons were arrested and imprisoned on a charge of treason against the State; and the rest, amounting to about 15,000 souls, fled into the other States, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravate that of those whom they call their persecutors, and concludes by saying that they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn last appeal as American citizens, as Christians, and as men. To which description they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent with care and at-

tention; and, after full examination and consideration, unanimously concur in the opinion that the case presented for their investigation is not such a one as will justify or authorize any interposition by this Government. The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its Government in any manner whatever. The allegations in the petition relate to the acts of the citizens and inhabitants, and authorities of the State of Missouri, of which State the petitioners were at the time citizens or inhabitants. The grievances complained of in the petition are alleged to have been done within the territory of the State of Missouri. The committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the court of Judicature of the State of Missouri, or of the United States, which has the appropriate Jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or, the petitioners may, if they see proper, apply to the Justice and magnanimity of the State of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed.—It can never be presumed that a State either wants the power, or lacks the disposition, to redress the wrongs of its own citizens committed within her own territory, whether they proceed from the lawless acts of her officers, or other persons.

The committee therefore report that they recommend the passage of the following resolution:

RESOLVED, That the Committee on the Judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorial.

THE GOSPEL.

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Rom. 1: 19.

The word gospel, in its first and simple signification, is good tidings, it matters not from what source they come; but when applied to Jesus Christ it refers to those holy precepts and pure principles emanating from the Author of our existence, and is here defined by the apostle, as the power of God manifested in the salvation of the believer. Here was power in that gospel which the apostles administered to the world to save those who believed it. When I speak of salvation, in this treatise, I mean salvation in its most unlimited sense to become an heir of God, and joint heir with Christ; to become one

with Christ, as he and the Father are one; to overcome, and set down on his throne, as he overcame and sat down on his Father's; to be made perfect, as he is in all things pertaining to the kingdom of God, is to be saved. To exalt mankind to this high station, is the design of the gospel of Christ. However nearly allied to this, may be the systems of men, they will come infinitely short of effecting this object. This gospel may be perverted, and so changed, as to lose its efficacy, and not have power to save those who believe it.—No substitute, nothing but the thing itself will answer. I have often heard men say that the sincere worshiper would be saved, it matters not what religious system be embraced. If this theory be correct, sincerity becomes the principle means of salvation instead of obedience to the gospel, and the sincere Mussleman who bows at the shrine of Mahomed: The ignorant Hindoostan who worships the work of men's hands; The zealous Roman who confesses to his priest, and the honest protestant of modern times, will all be united with the apostles in the kingdom of God—however wide may be their differences in this life.

It was not because the Galatians were not sincere, that Paul said, I fear lest I have bestowed labor upon you in vain; it was because the gospel he administered to them, had been perverted by others attempting to teach, and the Galatians became their adherents.—Not that they preached another gospel, or denied the fundamental principles of the gospel of Christ; but subverted it by making as they supposed, additions and improvements. See Gal. 1:6,10. Being in possession of these facts, the apostle indignantly says, I would that they were even cut off that trouble you. He also says, though we, or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed. Paul had but little hopes of, or fellowship with, those subverters of the gospel, however zealously they might advocate its fundamental principles: for of itself, it is a perfect system, and will make those perfect who obey it. It is a scheme of infinite wisdom, therefore its perfection consists in its being just what it is, and nothing else; for were it susceptible of

improvement, it would argue that it was not perfect, for perfection reaches beyond improvement, therefore, any alteration in its ordinances, or any of its ramifications, tend to destroy its power of saving, or perfecting men: Hence the necessity of Christ bestowing on those whom he called to preach the gospel, the Comforter, the Spirit of truth, that leads into all truth; this he said should bring all things to their remembrance, whatsoever he had spoken unto them. John 19:26, also 16:13. Being thus endowed with the spirit and power from on high, they were capable of teaching that system which Christ delivered to them, without alteration; for the comforter brought to their minds what they had forgotten, and lead them into all truth and prevented the introduction of error. The Lord never called a man to that office, unless he qualified him in that manner, for that qualification is absolutely necessary for the salvation of the world; for without it the gospel never was and never will be preached in purity, and administered in righteousness, consequently will not make those pure to whom it is administered. Therefore, as Paul said, so say I, how can a man preach, except he be sent. Answer he can teach for doctrine, the commandments of men, and make void the law of God through the traditions of the fathers, as did the Scribes and Pharisees of old. The lack of that calling and qualification in the multitude of modern divines, is evidently the cause of contentions, differences, and divisions in the christian world, and of the dubiety that rests upon the minds of the religious world, relative to the true points of Christ's doctrine. In view of what is above stated the apostle said, 2nd Timothy, 4:3,4. for the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and they shall be turned to fables. Having made these remarks to prepare the mind, I shall now proceed to examine the gospel as preached by the apostles. E: S.

Carthage Hancock Co. Ill. February the 6th 1840.

To the Editors of the Times and

Seasons, and all the saints of our God, and fellow laborers in the dispensation of the fullness of times, greeting.

Dear brethren, realizing that all the faithful are wishing to hear from the Elders abroad, and to know how the work of pruning the vinyard, progresses in these last days; I have thought proper to give you a short sketch of my labors since the 6th of July, 1838: for on that day I started from Kirtland, Ohio, with my family in company with the camp of saints (called the Kirtland camp) numbering in all women and children five hundred and fifteen souls fifty eight teams, a large number of cows &c. This company consisted principally of the poor saints of Kirtland with the sick, lame, blind and all that could not move without assistance.— We had a fine journey to Dayton Ohio, when we stoped and labored four weeks on the turnpike then resumed our journey and arrived at Springfield, (the seat of government for Illinois) Sep. the 15th, and finding that several in the camp were sick with fevers, the Council thought best for me to stop and take care of them which I accordingly did by renting a house and taking them into it and making other necessary provisions for their comfort. I then commenced preaching in Springfield in my own hired house, but the prejudice of the people (on account of the difficulties at Far West) were so great that they generally would not hear, but a few were enquiring. When many of the brethren who were coming from the east heard that I was in Springfield, they turned thither and stoped also and I soon organized them into a branch of the church called the Springfield branch over which I was appointed to preside, after which we held our meetings in the Campbellite meeting house I continued preaching in Springfield and its vicinity until January 8th, 1839, the church at this time numbering about forty members in good standing. I then removed my family to Carthage Hancock Co. Ill. in the vicinity of Crooked Creek; and in April I baptized several and organized a branch of the church called the crooked Creek branch over which I was chosen to preside, which I have endeavored to do, preaching to the church

and in other places until the present time having had many calls for preaching which I could not attend to on account of my ill health and indigent circumstances. I have baptized and confirmed in this vicinity fifteen members, and Br. John E. Page has baptized several, and James Carle two: this branch numbers about fifty members in good standing and many more appear to be believing whom I hope will soon become Abrahams' seed and heirs according to the promise, by being baptized for the remission of their sins.

Now let thy servants O our God!

Be cloth'd with power divine;
That they may spread thy truth abroad
And cause the light to shine:

'Mong nations who, in darkness are,
For darkness fills the earth,
That they may shun the devils snare
By having a new birth.

And gathering home to Zion's land,
Which was to Joseph given:
That they in safety their may stand,
When Christ descends from heaven:

To burn the wicked in his wrath,
And to receive his bride;
With righteousness to fill the earth,
Which then is purified.

From your fellow laborer in the
gospel of Jesus Christ.

JOEL H. JOHNSON.

For the Times and Seasons.

Nauvoo, Feb. 4th, 1840.

To the President of the quorum of
High-priests:

Dear Sir, and beloved brother
in tribulation.

As I was not with the Church in Missouri in their almost unparalleled afflictions, yet I suffered (although not phissically) with bleeding Zion.— And thinking that a brief account of my labors in the vinyard of the Lord, would not be unaccepted, I have thought proper to drop you a few lines.

I became a member of the church of Jesus Christ of Latter Day Saints, on the 2nd of July 1832 and at the same time was ordained an elder and immediately commenced travelling and proclaiming the fulness of the gospel, and

since that time I have baptized into the church in all 123 persons 20 or more of which have been ordained to the ministry, I have travelled and preached the gospel in some 14 states and preached some in Upper Canada, during this time I have had several debates and have discussed the subject of our faith with various gentlemen publicly and privately in several different places and I can say that as yet the Lord has verified his promise and has not forsaken me for which I feel to render sincere and unfeigned thanks to his Holy name.

Although as yet no man has laid violent hands upon me, yet my life has been threatened and mobs have come out against me, and all this for the sake of the gospel of Jesus Christ, I commenced travelling in the northern and eastern states, since then I have spent 2 years in the states of Virginia and North Carolina. When in North Carolina; a most unwarranted and unparalleled persecution was raging against the saints in Missouri, meanwhile misrepresentations touching the troubles in Missouri and our faith were spreading in every direction through the papers of the day and by letters from the hostile Missourians, some of whom had gone to Missouri from Virginia and North Carolina, and were writing to their friends in the south and abusing the suffering saints in Missouri by misrepresenting them in the worst manner, this together with the opposition of the sectarian clergy, created no small excitement in the south, a certain portion of the inhabitants combined and united their efforts to destroy the work of the Lord in that region upon the principle of the Missouri mob, but without avail, for the principal leading characters in the country discountenanced the mob and no violence was committed. It was during this that I published a small pamphlet, for the purpose of correcting the misrepresentations, which had prejudiced the public against the Latter Day Saints, and then circulated this pamphlet gratis by mail in almost every direction, this had the desired effect for as the pamphlet circulated prejudice and hostile feelings seemed to abate on every side, as I had no means of obtaining all the particulars of the Mis-

souri persecution, but few particulars are in the pamphlet, and as it was extremely difficult to obtain confirmed facts, likewise in it are some few mistakes, but I believe nothing of any particular consequence, my faith and confidence in the presidency and in the church are good, and I wish to be considered as a living stone in the temple of the Lord. I am determined through the grace of God to be a humble faithful follower of our Divine Master, and to perform my part in the building up of the kingdom of these last days, preparatory to the second advent of the Messiah, when his faithful servants shall rest from all toils and sorrows that they have experienced while passing through this veil of tears, where-in I may have erred I pray for forgiveness from the Lord, and his church, and ask of our Heavenly Father wisdom and strength to enable me to eye his glory in all things and magnify my calling and adorn my profession as his servant that I with all the faithful saints may see him come with the clouds of Heaven, and be caught up to meet the church of the first born.

Please accept assurances of my high consideration and esteem, and believe me truly your brother in the gospel.

FRANCIS G. BISHOP.

P. S. By the means of certain testimonials from highly respectable sources in the south together with the pamphlet before mentioned, I had ready access to many of the inhabitants of the State of Kentucky. I was kindly received and gave lectures correcting the misrepresentations against us in some eight large towns in that State and frequently was solicited to return, or send some other preacher that way.

F. G. B.

Philadelphia Pa. Jan. 29th, 1840.

ELDER D. C. SMITH,

Highly esteemed brother in the bonds of the new and everlasting covenant: It really rejoices my heart to be able to state to you that the work of the Lord, even the fulness of the everlasting gospel is spreading, and prospering mightily in these eastern lands. I have calls in every direction, on the right hand and on the left.—A dozen elders might well be employed in Chester Co. Pa. where I have been

laboring the principle part of the past season, I can fill but a small part of the calls I have for preaching. 53 in that Co. have already embraced the fullness of the gospel, and are organized into a branch of the church called the Brandywine branch. On Saturday last (Jan. 25) a conference of elders was held in the Brandywine branch; pres't. Joseph Smith Jr. being present, was called to preside, and James Rodeback appointed clerk. Two elders and two priests were ordained; great harmony prevailed in the meeting, and much important instruction was given to the elders and members present by pres't. Smith. The saints in that place appears determined to keep the commandments of God; and the visit of brother Smith among them, I trust has tended much to strengthen, and confirm them in the faith of the everlasting gospel. Multitudes are believing the proclamation which the Lord has sent us to declare in different parts of the land; mountains of prejudice have been broken down, and many noble hearted men and women in that Co. manifest a zeal for the cause of truth worthy the highest admiration. The march of truth is onward, and proud sectarianism is fast falling into ruins.

Elder Elisha M. Davis and Henry Dean are preaching in Lancaster Co. near Straughsburch, they have baptized 18, and I understand there is a great enquiry after truth in that Co. Elder B. Winchester has baptized 65 in this city, and a great number more appear to be convinced of the truth of of these things, the spirit of enquiry is general. I am now on a visit to the city, to assist elder Winchester a short time, when I expect to return to Chester Co. Yours in the bonds of

the new covenant.

LORENZO BARNES.

Messrs. Editors:

Please insert the following, in your fifth Periodical.

TO THE ELDERS ABROAD.

Having a desire for the welfare of all Brethren, and more especially for those who are conducting the everlasting gospel to the nations of the earth, stimulates me at all times to importune at the feet of our heavenly father, for the Holy Spirit to perpetually remain

with you, and be your guide both by sea and by land, and not depart from you at any time while declaring repentance unto the inhabitants of this generation, I am aware that in consequence of the magnitude of your calling that you have left houses, lands, wives and children for the sake of the everlasting gospel which has been committed to you by the revelations of our God. And I am aware also that nothing of an earthly nature can hinder you from performing that duty which you owe to the inhabitants of the nations of the earth; for my mind can already discover your footsteps making their way to the Islands of the sea, thence bending your course south to the shores of Asia, and Africa, where the inhabitants are strangers to civilization, then my mind can discover the spirit of the God of Daniel attending you, ready to deliver you from bondage or any kind of harm. My mind can also trace your footsteps into the solitary groves to importune at the feet of your heavenly father in behalf of your families, I can then discover your minds satisfied by reflecting that God is the same as yesterday so to-day and forever, that Elijah was fed by the ravens and that your families are of the household of faith as well as him, and will feed and clothe them, and if they ask for bread he will not give them a stone, and if they ask for a fish he will not give them a scorpion.

Wherefore let not your hearts be troubled but as with horns of unicorns push the people together, say to the north give up and to the south keep not back; that the sound of the everlasting gospel may penetrate the ears of all living that your garments may be clear from the blood of this generation, and that you may return home to your families and sit down in the Kingdom which our God has established by his own right hand in these last days. A. RIPLEY.

Payson, Ill. Feb. 4th, 1840.

MESSRS. ROBINSON & SMITH.

Believing that all information respecting the spread of the gospel will be acceptable to you I therefore improve a few moments to inform you that the work of God is gaining ground in these parts. There has been a con-

siderable number baptized of late in this section of country: and there are more believing, there appears to be a considerable inquiry manifested in the minds of many concerning the work.

The saints are generally strong in the faith, looking forward for the fulfilment of the promises of the coming of our Lord and Saviour Jesus Christ, when he should reign on mount Zion and in Jerusalem, and before his angels gloriously. Although the cruel hand of persecution has been laid heavily upon the church its progress is still onward "for truth is mighty and will prevail". The chastisement the church has received is like a sieve although differing from the one of human invention for while it sifts out the bran the flour is still preserved, the honest in heart are not to be shaken by persecution, but it serves to increase their humility and strengthen their faith in God, and show them their dependence upon Him; and while they look back and see the sufferings of the saints of old and with what patience they endured scourging and imprisonments and even death itself for the sake of the gospel and the testimony of Jesus, they can rejoice that they are counted worthy to suffer with them and thus become members of that heavenly company "that came out of great tribulation and washed their robes white in the blood of the Lamb".

On the 13th of Dec. last Lorenzo D. Webb died in this place aged 23 years 7 mo. and 11 days. He has been a member of the church about five years, he was a person of gentle and affable disposition, kind and generous hearted and his loss is severely felt by his friends and acquaintances, but while we mourn we do not mourn as though we had no hope, he died in the faith of the gospel and in hope of a glorious resurrection and immortality. His health has been poor for two or three years, but his last illness (which was short but violent) he bore with the greatest fortitude and resignation and when informed we thought he could not live he expressed a willingness to depart and be with Christ, he fell asleep without a struggle or a groan.

I must now close by subscribing myself your friend and brother in the gospel of Christ.
EDWARD M. WEBB

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

John E. Page, Warsaw, Hancock Co.
William Smith, Plymouth. - -
Joel H. Johnson, Carthage. - -
S. B. Stoddard, Quincy, Adams Co.
Elisha H. Groves, Columbus. - -
Harlow Redfield, Pittsfield, Pike Co.
Daniel Tyler, Griggsville. - -
John Vance, Macomb, McDonough Co.
Jared Carter, Springfield, Sangamon Co.
John Gaylord, Victoria, Knox Co.
Lewis Robbins, Rushville, Schuyler Co.
Jabez Capps, P. M. Mount Pulaski,
Logan Co.
Wm. Johnson, Lewiston, Fulton Co.

PENNSYLVANIA.

Benj. Winchester, Philadelphia.
Stephen Post, Centerville, Crawford Co.
Charles Carter, P. M. Beaver, Beaver Co.
Wm. P. McIntire, Strongtown,
Indiana Co.

NEW YORK.

Joseph L. Robinson, West Leyden,
Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.

NEW HAMPSHIRE.

Chilon Mack, P. M. Gilsum,
Zadock Parker, Lisbon, Grafton Co.

ENGLAND.

John Taylor, Willard Richards,
Hiram Clark, Wilford Woodruff,
Theodore Turley, Joseph P. Fielding.

SCOTLAND.

Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

Almon Babbitt, P. P. Pratt,
Orson Pratt, Hober C. Kimball,
Brigham Young, George A. Smith,
Lorenzo Barnes, Albert Brown,
Samuel James, Daniel Shearer,
Alexander Williams, James Blakeslee,
Esaiah Edwards, Benjamin Clapp.

SOUTH CAROLINA.

Lysander M. Davis,

TENNESSE.

G. H. Brandon.

NORTH CAROLINA.

Jedediah M. Grant.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 6.]

COMMERCE, ILLINOIS, APRIL, 1840.

[Whole No. 6.]

65 - A HISTORY, OF THE 66 PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

In the winter and spring of 1838, the saints were prospered in all their pursuits; the church received great accession by emigration, as hundreds of families moved in from various parts of the United States and Canada.—Some time in the month of March, President Joseph Smith jr. arrived with his family, accompanied by several brethren, from Kirtland, Ohio; soon after this President S. Rigdon arrived with his family also, they both settled in Far West. At this time there were several persons living in Far west, who were disaffected with the church and had dissented from it, and were cut off from the church according to the rules and regulations of the same. These characters were busy in striving to stir up strife and turmoil among the brethren, and urging on mean and vexatious lawsuits; they were also, studiously engaged in circulated false and slanderous reports against the saints, to stir up our enemies to anger against us, that they might again drive us from our homes, and enjoy the spoils together. we are disposed here, to give the names of some of those characters, believing that justice to an injured people, requires it at our hands. They are as follows, viz: Oliver Cowdery, David Whitmore, W. W. Phelps, John Whitmore, and Lyman E. Johnson, of whom we may have occasion to speak hereafter.

We shall now make an extract from P. P. Pratts history published in Detroit last season, which is a correct statement of facts.

"On the Fourth of July, 1838, many thousands of our people assembled at the city of Far West, the county seat of Caldwell, erected a liberty pole, and hoisted the bold eagle, with its stars and

stripes, upon the top of the same. Under the colors of our country we laid the corner stone of a house of worship, and had an address delivered by Elder Rigdon, in which was painted, in lively colors, the oppression which we had long suffered from the hand of our enemies; and in this discourse we claimed and declared our constitutional rights, as American citizens, and manifested a determination to do our utmost endeavors, from that time forth, to resist all oppression, and to maintain our rights and freedom according to the holy principles of liberty, as guaranteed to every person by the constitution and laws of our government. This declaration was received with shouts of hosannah to God and the Lamb, and with many and long cheers by the assembled thousands, who were determined to yield their rights no more, except compelled by a superior power.

But in a day or two after these transactions, the thunder rolled in awful majesty over the city of Far West, and the arrows of lightning fell from the clouds and shivered the liberty pole from top to bottom: thus manifesting to many that there was an end to liberty and law in that state, and that our little city strove in vain to maintain the liberties of a country which was ruled by wickedness and rebellion. It seemed to portend the awful fate which awaited that devoted city, and the county and people around.

Soon after these things, the war clouds began again to lower, with dark and threatening aspect. The rebellious party in the counties around had long watched our increasing power and prosperity with greedy and avaricious eyes, and they had already boasted that as soon as we had made some fine improvements, and a plentiful crop, they would drive us from the state, and again enrich themselves with the spoils. Accordingly, at an election held in Davies co., the robbers undertook to drive our people from the poll box and threatened to kill whoever should attempt to vote. But some were deter-

mined to enjoy their rights or die; they therefore went forward to vote, but were seized by the opposing party and attacked, and thus a fight commenced. But some of our people knocked down several of the robbers, and thus cleared the ground and maintained their rights, though vastly unequal in numbers. The news of this affair soon spread far and wide, and caused the people to rally, some for liberty and some to support the robbers in their daring outrages. About one hundred and fifty of those who were on the side of liberty, marched to the spot next day, and went to the residence of the leaders in this outrage, and soon an agreement was signed for peace. But this was of short duration, for the conspirators were stirred up throughout the whole State, being alarmed for fear the Mormons, as they called them, should become so formidable as to maintain their rights and liberties, insomuch that they could no more drive and plunder them. About this time, meetings were held by the robbers in Carroll, Saline, and other counties, in which they openly declared their treasonable and murderous intentions of driving the citizens who belonged to our society from their counties, and if possible, from the State. Resolutions to this effect were published in the journals of Upper Missouri, and this without a single remark of disapprobation. Nay more this murderous gang when assembled and painted like Indian warriors, and when openly committing murder, robbery, and house burning, were denominated citizens, white people, &c., in most of the papers of the State; while our society who stood firm in the cause of liberty and law, were denominated Mormons, in contradistinction to the appellation of citizens, whites &c., as if we had been some savage tribe, or some colored race of foreigners. The robbers soon assembled, to the number of several hundred, under arms, and rendezvoused in Daviess county, being composed of individuals from many of the counties around. Here they commenced firing upon our citizens, and taking prisoners. Our people made no resistance, except to assemble on their own ground for defence. They also made oath before the Circuit Judge, A. A. King, to the

above outrages. Five hundred men were then ordered into service, under the command of Major General Atchison, and Brigadier Generals Parks and Doniphan. These were soon mustered and marched through Caldwell, and took their stand in Daviess county, where some of them remained thirty days. The robbers were somewhat awed by these prompt measures, so that they did not proceed farther at that time in Daviess, but they proceeded to De Witt, a small town in Carroll county, which was mostly settled by our people. Here they laid siege for several days, and subsisted by plunder and robbery, watching every opportunity to fire upon our citizens. At this time they had one field piece, and were headed by a Presbyterian priest by the name of Sashel Woods, who, it is said, tended prayer, night and morning, at the head of the gang. In this siege they say that they killed a number of our people. They also turned one Smith Humphrey, and his wife and children out of doors when sick, and set fire to their house, and burned it to ashes before their eyes. At length they succeeded in driving every citizen from the place, to the sacrifice of every thing which they could not take with them.

COMMUNICATIONS.

Liberty Jail, Missouri, Dec. 16, 1838.

To the church of Jesus Christ of Latter Day Saints in Caldwell county, and to those who are scattered abroad, who are persecuted and made desolate, and who are afflicted in divers manners, for Christ's sake and the Gospel's, by the hands of a cruel mob, and the tyrannical disposition of the authorities of this State.

We are sensible also, that your perils are greatly augmented by the wickedness and corruption of false brethren, may grace, mercy and peace be and abide with you. And notwithstanding all your sufferings we assure you that you have our prayers and fervent desire for your welfare both day and night.

We believe that, that God who sees us in this solitary place, will hear our prayers and reward you openly.

Know assuredly Dear brethren, that

it is for the testimony of Jesus, that we are in *bonds* and in *prison*; but we say unto you, that we consider our condition better, notwithstanding our sufferings, than those who have persecuted and smitten us, and have borne false witness against us; and although our enemies seem to have a great triumph over us for the present, we most assuredly believe and know, that their triumph will be but short, and that God will deliver us out of their hands, notwithstanding their bearing false witness and otherwise. We want you, brethren, to remember Haman and Mordecai, you know that Haman could not be satisfied, so long as he saw Mordecai, at the king's gate, consequently he sought the life of Mordecai, and the whole Jewish people. But the Lord so ordered it, that Haman was hanged upon his own gallows: so shall it come to pass with poor Haman in the last days.

Those who have sought by their unbelief and wickedness; as well as by the principle of mobocracy, to destroy us and the people of God, by killing and scattering *them* abroad, and wilfully and maliciously delivering *us* into the hands of murderers, desiring us to be put to death, and having us dragged about in chains and cast into prison! and for what cause? It is because we were honest men, and were determined to defend the lives of the saints, at the expense of our own; I say unto you that those, who have thus vilely treated us, shall like Haman be hanged on their own gallows, or in other words, shall fall into their own gin and ditch, which they have prepared for us, and shall go backward and stumble, and fall, and their name shall perish, and God shall reward them according to all their abominations.

Dear Brethren, do not think that our hearts are faint, as though some strange thing had happened unto us, for we have seen these things before hand, and have an assurance of a better hope, than our persecutors, therefore God has made our shoulders broad, so that we can bear them: We glory in our tribulations, because we know that God is with us, that he is our friend, and he will save us. We do not care for those that can kill the body; knowing that they cannot harm our souls. We ask no favors at the hands of mobs, of the

world, or of the devil; nor yet of any of his emissaries, the *desenters*. We have never dissembled nor will we for the sake of our lives: inasmuch then as we know we have been endeavouring, with all our mights, minds, and strength to do the will of God in all things whatsoever he has commanded us, we feel a satisfaction which we would not part with for any worldly advantage whatever. As to our light speeches which may have escaped our lips from time to time, they have nothing to do with the fixed principles of our hearts; and those who have taken offence at any thing which may inadvertently have escaped our lips, we would refer them to Isaiah's description of those, who make a man an offender for a word, and lay a snare for those that reprove in the gate: We have no retraction to make, we have reprieved in the gate, and men have laid snares for us; we have spoken words and men have made us offenders; yet notwithstanding all this, our minds are not darkened, but we yet feel strong in the Lord. But behold the words of the Savior, "If the light which is in you became darkness, how great is that darkness: Look at the *desenters*.— And again. "If you were of the world the world would love its own.

Look at those men, viz: Hinckle, Corril and Peck, by whom we were led into the camp, as the Savior was led, like lambs prepared for the slaughter and as sheep before the shearers are dumb, so we opened not our mouths. But the men being greedy of gain sold us into the hands of those who loved them, for the world loved his own.— We would also remember W. W. Phelps who came to us as one of Job's comforters: God suffered such kind of beings to afflict Job, but it never entered into their hearts that Job would get out of it all.

This poor man who professes to be much of a prophet, has no other dumb ass to ride, but David Whitmer or to forbid his madness, when he goes up to curse Israel; but this not being of the same kind of Balaam's, therefore, notwithstanding the angel appeared unto him, yet he could not sufficiently penetrate his understanding, but that he brays out cursings instead of blessings. Poor ass, whoever lives, will see him

and his rider perish like those who perished in the gainsaying of Core, or after the same condemnation, unless they repent. Now as for these and the rest of their company; we will not say that the world loves them, but we presume to say that they love the world; therefore we classify them in the error of Balaam, and in the gainsaying of Core; and with the company of Cora, Dathan and Abiram.

In speaking thus some of our brethren may think we are offended at those characters, if we are, it is not for a word, neither because they reprov'd in the gate; but because they have been the means of shedding innocent blood.—Are they not murderers then at the heart? are not their consciences seared as with a hot Iron? We confess that we are offended. The Saviorsaid “that offences must come; but woe unto them by whom they come? And again, “Blessed are ye when men shall revile you and speak all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you.”

Now dear brethren, if any men ever had reason to claim this promise we are the men, for we know that the world not only hates us, but “speak all manner of evil against us falsely,” for no other reason, but because we have been endeavoring to teach the fullness of the gospel of Jesus Christ. After we were bartered away by Hinckle and were taken into the camp of the militia, we had all the evidence we could have wished, that the world hated us and that most cordially too. The priests of the different sects hated us. The Generals hated us, the colonels hated us, the officers and soldiers hated us; and the most profane blasphemers, drunkards, and horemongers hated us. And why? Because of the testimony of Jesus Christ. Was it because we were liars? Was it because we had committed treason against the government, or burglary, or larcany, or arson or any other unlawful act; we know that such things have been reported by certain priests, lawyers and judges who are the instigators and abettors of a certain gang of murderers and robbers, who have been carrying on a scheme of mobocracy to up-

hold their priestcraft against the saints of the last days; and have tried by a well contemplated and premeditated scheme to put down by physical power, a system of religion that all the world, (by fair means,) and all their intelligence, were not able to resist. Hence mobbers were encouraged by priests and levites, by pharisees and saducees, by essenees and herodions; and by the most abandoned and wicked characters that are suffered to live upon the earth, indeed a parallel cannot be found any where of such characters who gathered together to steal, to plunder, to starve and to exterminate the saints: these are the characters, who by their treasonable acts, have desolated and laid waste Daviess county. These are the characters that would fain make all the world believe that we are guilty of the above named acts; but they represent us falsely; we say that we have not committed treason, nor any other unlawful act in Daviess county.

Was it for murder in Ray county, that we were thus treated? We answer no. We were not present when the mobs came forth in that direction, who after dragging our brethren from their homes, and burning their habitations and killing several of our beloved friends, but not without the expense of some of their own lives; retreated and after getting clothed with the authority of militia, raised the cry of murder! treason! &c. and appeared as innocent as a sheep. This suited their purpose, but if their borrowed garb had been torn off; instead of the peaceable sheep we should have found all the characteristics of the prowling wolf guilty of the murder of innocent and harmless men; therefore, on the heads of that mob with Bogard at their head be the crime and upon them rests the curse.

Was it for committing adultery? We are aware that false and slanderous reports have gone abroad, which have reached our ears, respecting this thing, which have been started by renagadoes, and spread by the dissenters, who are extremely active in spreading foul and libilous reports concerning us; thinking thereby to gain the fellowship of the world, knowing that we are not of the world; and that the world hates us. But by so doing they only show themselves to be vile traitors and sycophants.

phants. Some have reported that we not only dedicated our property, but likewise our families to the Lord, and Satan taking advantage of this has transfigured it into lasciviousness, a community of wives, which things are an abomination in the sight of God.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy according to the laws of God, and when a man consecrates or dedicates his wife and children to the Lord, he does not give them to his brother or to his neighbor; which is contrary to the law of God, which says, "Thou shalt not commit adultery, Thou shalt not covet thy neighbors wife" "He that looketh upon a woman to lust after her has committed adultery already in his heart."—Now for a man to consecrate his property, his wife and children to the Lord is nothing more nor less than to feed the hungry, cloth the naked, visit the widows and fatherless, the sick and afflicted; and do all he can to administer to their relief in their afflictions, and for himself and his house to serve the Lord. In order to do this he and all his house must be virtuous and "shun every appearance of evil. Now if any person, has represented any thing otherwise than what we now write they have willfully misrepresented us.

We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the saints astray and do great injury, have been taught by Dr. Aard, who has represented them as coming from the presidency; and we have reason to fear, that many other designing and corrupt characters, like unto himself, have taught many things, which the presidency never knew of, until after they were made prisoners which, if they had known, they would have spurned them and their authors as they would a serpent.

Thus we find, that there has been frauds, secret abominations, and evil works of darkness going on leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practised upon the church in our name. And now brethren what can

we enumerate more, is not all manner of evil of every description spoken against us falsely, yea we say unto you falsely. We have been misrepresented misunderstood and belied, and the purity of our hearts have not been known. And some have gained influence by their hypocrisy sanctified appearance and the *pious* discourses which they have delivered. And our souls have been bowed down and we have suffered much distress in consequence thereof, and truly we have had to wade through an ocean of trouble.

We could enumerate the names of many who have acted in a mean and dastardly manner, some of whom we once considered our friends men whom we once thought would never condescend to such unhallowed proceedings, but their love of the world and the praise of men has overcome every feeling of virtue, and they have yielded obedience once more to their old master, consequently their last end will be worse than the first. It has happened to them according to the words of the Savior. "The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire." If those under Moses' law died without mercy under two or three witnesses, of how much severer punishment, suppose ye, shall those be thought worthy, who have betrayed and denied the new and everlasting covenant, by which they were sanctified, and called it an unholy thing; and have done despite to the spirit of grace. Again we would say inasmuch as their is virtue in us; and the keys of the kingdom have not been taken from us; and the holy priesthood has been confer'd upon us, (for verily thus saith the Lord, be of good cheer, for the keys I gave unto you are yet with you;) therefore we say unto you dear brethren, in the name of the Lord Jesus Christ, that we deliver these characters unto the buffetings of satan until the day of redemption that they may be dealt with according to their works and from henceforth shall their works be made manifest.

And now dear and well beloved brethren, to you who have continued faithful, both men women and children, we exhort you in the name of the Lord Jesus to be strong in the

faith of the new and everlasting covenant, and nothing frightened at your enemies for what has happened to us is a token to our enemies of damnation but unto you and us of salvation, and that of God: therefore hold on, even unto death, for he that seeks to save his life shall lose it, but he that loseth his life for my sake and the gospel shall find it" saith the Saviour.

Brethren from henceforth let truth and righteousness prevail and abound in you, and in all things be temperate, abstain from drunkenness, profane language, and from every thing which is unrighteous and unholy, and from the very appearance of evil: be honest one with another; for it seemeth some have come short in this thing, and some have been uncharitable towards their brethren who were indebted to them: while they have been dragged about in chains and cast into dungeons: such persons will have their turn and sorrow in the rolling of the great wheel; for it rolleth and none can hinder: remember whatsoever measure you meet it shall be measured to you again.

Zion shall yet live: although she seemeth to be dead. We say unto you brethren: be not afraid of your adversaries; contend earnestly against mobs, and the unlawful works of dissenters, and of darkness; and the very God of peace shall be with you: and make a way for your escape from your adversaries. We commend you to God and the word of his grace; which is able to make you wise unto salvation. Amen. JOSEPH SMITH, Jr.

To all people unto whom these presents shall come.—GREETING.

Be it known that we the constituted authorities of the Church of Jesus Christ of Latter Day Saints, assembled in conference, at Nauvoo, Hancock county and State of Illinois, on this, sixth day of April, in the year of our Lord, one thousand, eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation have been scattered abroad among the Gentiles for a

long period; and in our estimation, the time of the commencement of their return to the Holy land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah; and also, of the overthrow of the present kingdom's and Governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword, with nation against nation to bathe it in each others' blood: It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their prophet and their learning; and feeling it to be our duty to employ the most efficient means in our power to save the children of men from the "abomination that maketh desolate."—We have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant, and the servant of the public in distant and foreign countries for Christs' sake, we do confidently recommend him to all religious and christian people, and to gentlemen and ladies, making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands and aid him by their influence, with an assurance that

such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedoms soil with **MARTYR'S BLOOD.**

Mr. Hyde is instructed by this conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned.

JOSEPH SMITH, jr. Ch'r.

ROBERT B. THOMPSON, Clerk.

Bro's Smith and Robinson, will discover, by the conference minutes, that our worthy brother, Elder John E. Page, was duly appointed by said conference to accompany me in this mission; and to receive the same credentials as my own.

Yours sincerely,

ORSON HYDE.

Perry, Pike co. Ill. March 26th, 1840.

BRO'S. ROBINSON AND SMITH,

It has been some over three month since we (Bro's William Burton and myself) commenced laboring in this village and its vicinity, including a small part of Brown co.

When we commenced proclaiming the sacred truth of the everlasting gospel to the inhabitants of the before mentioned places, there was but little appearance of much success; but we cannot always correctly determine what will be effected by a presentation of pure, simple, unadulterated truth, in its purity, excellencies, and unblemished beauties, accompanied by the corresponding evidence, with an exhibition of its general utility and application to individuals in order to, produce peace, love, and joy in this life, which is an earnest of that glory and immortality to be given to the heirs of the celestial kingdom in eternity. I have learned from experience, that, though men may be filled with prejudice produced by the many varying, false, malicious reports circulated in order to hinder the progress of the fullness of the gospel, by mobs, hireling priests and their dupes; yet, when they hear the unal-

loyed truth spoken by the power of the Holy Ghost, their prejudice gradually gives way to the spirit of examination, (if they are honest,) and truth, the legitimate offspring of investigation when rightly directed, bursts upon their minds in all its superior grandeur. Who can stop the work of the great God? Can persecution in all its direful forms? Can tribulation? Can all the power of earth and hell? I answer no! no!—For as the great king of day rising in the east causes the dew of night to disappear forever, while he illumines the western horizon by his genial rays, so will error, lies, and gross darkness which now covers the people as a thick mantle, be forever swept away by the benign influence of truth, and the knowledge (not a think about) of the Lord cover the earth, and all shall know (not believe about) him from the least unto the greatest: I have baptized twenty in this and in Brown county, since we have been preaching here, notwithstanding we have had to fight hard against rumor with her many tongues. Bro. Burton started home on the 10th inst.; he is a faithful minister of Christ, and though young in the cause, has been a great assistant to me in the good work.

I organized a branch of the church in Brown county on Thursday last, about seven miles from this place, consisting of eleven members, seven of which I baptized, four were members before. Bro. Lederwick Ferre, an elder was elected to preside over this branch, Bro. William Rickmore was elected Teacher, and Bro. Samuel Rickmore Deacon, and were ordained under my hands: this Branch I have named the Moroni branch of the church of Jesus Christ of Latter Day Saints. This branch own a school-house, it is spacious and will perhaps accommodate a hundred people.

On last Sunday I organized a branch of the church in Brown county, between four and five miles from this village, consisting of eighteen members; this branch elected Br. Stephen Abbott to the office of an elder, Br. Levi Powell Priest, Br. William Jaques Teacher, Br. John Brown Deacon: they were ordained under my hands: Br. Abbott was elected to preside over this branch. On Tuesday last I baptized three more,

which will unite themselves with this branch, which raises its numbers to twenty one, eight of which were members before, thirteen were baptized by me: this branch will meet on every other Sunday at this village: this branch I have been pleased to name Union branch of the church of Jesus Christ of Latter Day Saints, as it will meet on one Sunday either at republican school-house, or Br. Jaque's, Brown county, and the other at Perry Pike county, at the house of sister Ferre's.

I can truly say the work of the Lord is onward in this section of the country.

We have had only two public attacks by Rev. heads, or would be divines but soon they took the hint and deserted.

The truth in power will cut its way,
The book of Mormon will surely sway,
Till people many yet shall see,
Zion glorious, happy, free.

Your brother in the
patience of the gospel
of the Son of God.
JOSEPH WOOD.

Adams co. Ill. March 30th, 1840.

Messrs. ROBINSON AND SMITH.

I take this opportunity to inform you of my success in the vineyard of the Lord, the winter past. I left my home last Nov. to preach the gospel in Tennessee trusting alone in the Lord to sustain me, as I was alone, and never had attempted to preach before. I commenced preaching in DeKalb co. the people were very prejudiced in consequence of the falsehoods that had been written from Missouri, by our most zealous persecutors, but on hearing, expressed their surprise to hear me contend so strongly for the Bible, and its requirements; and that we should be persecuted for preaching the very order of things which all Christiansdom was earnestly praying for.

On arriving at Overton co. I found Elder J. Moses, we preached together two weeks and baptized two. I then went to Jackson co. and preached almost constantly for six weeks, doors were open on the right hand and left. I have baptized ten in all and others are believing; Br. Moses joined me in Jackson co., we traveled and preached in

many places, but could not supply all the calls, the prejudice of the people appeared to give way on hearing for themselves, our wants was supplied, we never lacked for a comfortable place to lodge, we obtained 21 subscriber for the Times and Seasons, and the call was Books! Books!! But the common weapon *misrepresentation* was used against us by individuals, we was invited to a public discussion of our principles, which we accepted, the debate lasted three days. Myself and Br. Moses on the affirmative, and Rev. S. Dewhitt and F. A. Stone, (campbelites) Negative, points at issue was.

1st That the Book of Mormon is a Sacred Record, and was translated by inspiration of God and came forth in fulfillment of Prophecy.

2nd, That Apostles and Prophets and Spiritual gifts, such as prophecies, healings, diversities of tongues and the interpretation of tongues; are necessary in the church of Christ according to his order, at the close of the debate we baptized one, there are others, we think, who will obey the first opportunity. I arrived at home on the 28 inst. found my family in good health. My prayer to God is that he will roll on his good begun work until error cannot be found, and truth pervade the whole earth, in hope of which I remain your friend and brother in the testimony of the new and everlasting covenant.

GEORGE W. GEE.

March 20th, 1840.

Messrs. ROBINSON AND SMITH.

Gentlemen.

In the midst of the serpentine windings of human life, and by a well directed turn of divine providence, I have been favored with the reception of the voice of warning and instruction to all people; also, the Times and Seasons; by the politeness of Mr. Wm. Green. I have perused both works with wonder and admiration; the voice of warning, I find contains the plain truth and much sound logic.

Now Gentlemen, I am no Mormon, nor have I ever heard a Mormon preacher, neither have I ever seen a regular Mormon member of society: but in perusing the Times and Seasons I was

struck with horror and astonishment, to find such a long list of horrid and bloody persecutions, in the midst of the land of christendom and in our land of boasted liberty.

My Lord and my God; can this be the religion of the benign prince of peace? What, to see a band of preachers of various denominations, who denominate themselves the ministers of the gospel plenipotentiary; placed at the head of a bloody mob, with swords and gun in hand, marching forth in the midst of blood and slaughter; fire and devastation; in order to take the lives of innocent men, women and children! No wonder that men are driven into the doctrine of infidelity and skepticism: I have been well nigh driven into infidelity myself, in consequence of such abominable conduct of sectarians; until I took the second thought, and actually found that they were not the ministers of the gospel; but the priests of sectarianism: now it is no marvel that they do so, for their craft is in danger. Do so how, do what? why fight for the maintainance of their religion, instead of maintaining it by the truth, and the word of God.

Old mother superstition and fanaticism, does all the mischief, they are at the begining of all blood shed, and the original *stamina* of all religious persecution: the doctrine of metaphysics is one of the first born heirs of superstition, and holds a strong hand in the great contention of the world for power and despotism!! O avaricious superstition! who art thou? When will thy cruel jaws be glutted with human blood? will thy wicked heart never be satisfied with the groans of the dying, and the cries of helpless infants, and the tears of decriped old age? O ignorance! thou demon of human happiness; better for us that thou had never been born.

I am your friend,
with due respect.
ASAL OWEN.

EXTRACT FROM THE VOICE OF
WARNING.

THE KINGDOM OF GOD.

"Seek first the kingdom of God" was the command of the Saviour while on the earth, teaching the children of men.

Having taken a general view of the Prophecies Past and Future—we will

now proceed to fulfil this command, and search out the kingdom of God. But before we proceed, I would again caution the reader not to proceed with me in this research, unless he is prepared to sacrifice every thing, even to his good name, and his life itself, if necessary, as a sacrifice for the truth; for if he should once get a view of the kingdom of God, he will be so delighted as never to rest satisfied short of becoming a citizen of the same. And yet it will be so unlike every other system of religion now on earth, that he will be astonished that any person with the Bible in his hand, should ever have mistaken any of the systems of men, for the kingdom of God. Now there are certain powers, privileges, and blessings, pertaining to the kingdom of God, which are found in no other, kingdom nor enjoyed by any other people. And by these things it was ever distinguished from all other kingdoms and systems, insomuch that the inquiring mind, who is seeking the kingdom of God, being once acquainted with these peculiarities concerning it, need never mistake or be at a loss to know when he has found it. But before we proceed any farther in our research, let us agree upon the meaning of the term or the sense in which we will use it; for some apply this term to the kingdom of Glory above, and some to the individual enjoyments of their own souls, while others apply it to his organized government on the earth.—Now when we speak of the kingdom of God, we wish to be understood as speaking of his organized government on the earth.

Now reader, we launch forth into the wide field before us, in search of a kingdom. But stop, let us consider what is a kingdom? I reply that four things are required in order to constitute any kingdom, in Heaven or on earth: viz: first, a king; second, commissioned officers duly qualified to execute his ordinances and laws; thirdly, a code of laws, by which the citizens are governed; and fourthly, subjects who are governed. Now, where these exist in their proper order and regular authority, there is a kingdom: but where either of these cease to exist there is a disorganization of the kingdom, consequently an end of the kingdom, until

re-organized after the same manner as before. Now in this respect, the kingdom of God is like all other kingdoms: wherever we find officers duly commissioned and qualified by the Lord Jesus, together with his ordinances and laws existing in purity, unmixed with any precepts or commandments of men; there the kingdom of God exists, and there his power is manifest, and his blessings enjoyed as in days of old.

We shall now take a view of the commencement of the setting up of the kingdom of God in the days of the Apostles. The first intimation of its near approach was by an angel to Zachariah, promising him a Son, who should go before the king to prepare his way. The next manifestation was to Mary, and finally to Joseph, by an holy angel, promising the birth of the Messiah; while at the same time the Holy Ghost manifested unto Simeon in the temple, that he should not die until he had seen the Saviour. Thus, all these, together with the shepherds and the wise men from the east began to rejoice with a joy unspeakable and full of glory, while the world around them knew not the occasion of their joy. After these things, all seemed to rest in silent expectation, until John had grown to manhood, when he came bounding from the wilderness of Judea with a proclamation strange and new: crying, repent ye, for the kingdom of heaven is at hand baptizing unto repentance, telling them plainly that their king was already standing among them on the point of setting up his kingdom.

And while he yet ministered, the Messiah came, and was baptized and sealed with the Spirit of God, which rested upon him in the form of a dove, and soon after he began the same proclamation as John, saying, "Repent ye: for the kingdom of heaven is at hand."

And soon after choosing twelve disciples, he sent them forth into all the cities of Judea, with the same proclamation—the kingdom of heaven is at hand: and after them he sent seventy, and still another seventy, with the same news, so that all might be warned and prepared for a kingdom, which was soon to be organized among them.—But when these things had produced he desired effect, in causing a general

expectation, more especially in the hearts of his disciples, who daily expected to triumph over their persecutors, by a coronation of this glorious personage, while they themselves were hoping for a reward of all their toil and sacrifices made for his sake by being exalted to dignity near his person—what must have been their disappointment, when they saw their king taken and crucified, being mocked, derided, ridiculed, and finally overcame and triumphed over both by Jew and Gentile? They would gladly have died in battle, to have placed him upon the throne. But tamely to submit without a struggle, to give up all their expectations, and sink in despair from the highest pitch of enthusiasm to the lowest degradation, was more than they could well endure. They shrunk back in sorrow, and turned every man unto his net, or to their several occupations, supposing all was over: probably with reflections like these: is this the result of all our labours? was it for this, we forsook all worldly objects, our friends, our houses, and lands, suffering persecution, hunger, fatigue, and disgrace?—and we trusted it should have been he, who would have delivered Israel: but alas, they have killed him and all is over. For three years we have awakened a general expectation through all Judea, by telling them the kingdom of heaven was at hand, but now our king is dead how shall we dare to look the people in the face. With these reflection, each pursuing his own course, all was again turned to silence, and the voice had ceased to be heard in Judea, crying, repent ye, for the kingdom of heaven is at hand. Jesus slept in the arms of death; a great stone with the seal of state secured the tomb where he lay, while the Roman guard stood in watchful silence, to see that all was kept secure; when suddenly from the regions of glory, a mighty angel descended, at whose presence the soldiers fell back as dead men, while he rolled the stone from the door of the sepulcher, and the Son of God awoke from his slumbers, burst the bonds of death, and soon after appearing to Mary, he sent her to the disciples, with the joyful news of his resurrection, and appointing a place

to meet them. When, after seeing him, all their sorrow was turned into joy, and all their former hopes were suddenly revived, they were no longer to cry, the kingdom of heaven is at hand, but were to tarry at Jerusalem, until the kingdom was established, and they prepared to unlock the door of the kingdom, and to adopt strangers and foreigners into it as legal citizens, by administering certain laws and ordinances, which were invariably the laws of adoption; without which no man could ever become a citizen.— Having ascended up on high, and having been crowned with all powers in heaven and on earth, he again comes to his disciples and gives them their authority, saying unto them, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned: and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi., 15, 16, 17, 18.

[TO BE CONTINUED.]

TIMES AND SEASONS.

COMMERCE, ILL. APRIL, 1840.

We have several lengthy communications, and numerous extracts, which for want of room we are under the necessity of omitting in this No. but they will appear in our next.

We are happy however, to be able to state that the cause of truth is gaining ground very rapidly in almost every State in the Union; hundreds are embracing the gospel both at home and abroad almost daily; the East are listening to the proclamation of truth with intense interest, and hundreds are yielding obedience to the requirements of the gospel, and are rejoicing in its gifts and

blessings: the South is contributing no small share of the honest in heart as candidates for the celestial kingdom of our God; and the west and north are "not keeping back," but are following the glorious example: Finally the great wheel has rolled with such velocity, that it has crossed the mighty deep, and the "Old country" is now listening with interest to the gospel of the Redeemer, and his kingdom is rising in majesty, not only in England, but Scotland is beginning to rejoice in the heavenly principles; yes, Edinburgh, the seat of science and literature are now being made acquainted with the gospel, and some are obeying its precepts.— Thus the cause of truth rolls on, and priests, people, mobs nor the devil can hinder it in its decreed course; therefore, O Lord! arm thy servants with power, wisdom and grace, according to the greatness of the dispensation which thou hast committed to them: O give them thy Spirit, that they may rightly divide the word of truth, that they may be clad with righteousness as with a garment, and "shod with the preparation of the gospel of peace," and go forth among all nations proclaiming the words of eternal life, until Israel shall be gathered, and the heavens shall "reveal the Son of God in flaming fire" to the utter consummation of the wicked, and the glorious establishment of the principles of righteousness upon the face of the whole earth, is the prayer of thy servants: Amen.

WANTED, One thousand dollars, to be appropriated to book printing, on a loan of six and twelve months, for which real estate or personal property will be given for security.

ROBINSON & SMITH.

Commerce, April, 1840.

CONFERENCE MINUTES.

At a general conference of the church of Jesus Christ of Latter Day Saints, held at the town of Nauvoo, Hancock county, Illinois, on the sixth day of April A. D. 1840, agreeable to previous appointment.

Joseph Smith, jr. was called upon to preside over the conference, and Robert B. Thompson to be Clerk.

The meeting was then opened by an address to the Throne of Grace, by Elder J. E. Page.

The president rose and made some observations on the business of the conference; exhorted the brethren who had charges to bring against any individual to be charitable; and made some very appropriate remarks respecting "pulling out the beam in their own eyes, that they might see clearly the mote which was in their brothers eye.

A letter was read from presidents of the seventies, wishing for an explanation of the steps, which the high council had taken, in removing Elder F. G. Bishop, from the quorum of the seventies, to that of the High Priest, without any other ordination than he had when in the seventies, and wished to know, whither, those ordained into the seventies at the same time F. G. Bishop was, had a right to the High Priesthood, or not. After observations on the case by different individuals, the president gave a statement of the authority of the seventies, and stated that they were Elders and not High Priests, and consequently brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back again into the Quorum of the seventies.

It was then resolved that the conference adjourn until two o'clock P. M.

The conference met pursuant to adjournment.

Prayer by Elder Joseph Young.

Elder J. Grover presented charges against Bro. D. W. Rogers for compiling an Hymn Book, and selling it as the one selected and published by sister Emma Smith; for writing a letter to N. Y. having reflections in it on elder John P. Green, and derogatory to his character, and likewise for administering medicine, which had a bad effect.

It was resolved, that as Bro. Rogers is not present, the case be laid over until to morrow.

Elder John Lawson then came forward and stated, that in consequence of some difficulty existing in the branch of the church where he resided, respecting the word of wisdom, the church had withdrawn their fellowship from him, & Bro. Thomas S. Edwards. Af-

ter hearing the statements; it was resolved, that John Lawson and Thomas S. Edwards be restored to fellowship.

Elder Orson Hyde addressed the conference and stated that it had some years previous been prophesied of him, that he had a great work to perform among the Jews; and that he had recently been moved upon by the spirit of the Lord to visit that people, and gather up all the information he could from them respecting their movements, expectations &c. and communicate the same to this church and to this nation at large. Stated that he intended to visit the Jews in New York, London, Amsterdam, and then visit Constantinople and the Holy Land.

It was then unanimously resolved that Elder Hyde proceed in his mission, and that his letter of recommendation be signed by the President and Clerk of the conference.

Elder John E. Page then rose, and spoke with much force on the object of Elder Hyde's mission, the gathering together of the Jews, and the restoration of the house of Israel; proving in a short, but convincing manner from the Bible, book of Mormon, and the book of Doctrine and covenants. That these things must take place and that the time had now nearly arrived for their accomplishment.

It was then resolved that the conference adjourn until to morrow morning, at 9 o'clock.

Tuesday morning. Conference met pursuant to adjournment.

A Hymn was sung by the choir and the meeting was opened by prayer by Elder Caleb Baldwin.

Bro. D. W. Rogers' case was then called up.

Which after some observations and explanations of the different charges;

It was unanimously resolved, that Bro. D. W. Rogers be forgiven and that the hand of fellowship be continued.

The meeting was then adjourned for one hour.

Conference met pursuant to adjournment.

A Hymn was sung by the choir and prayer was made by Elder R. Cahoon.

The President called upon the Clerk to read the report of the Presidency and High council, with regard to their

proceedings in purchasing lands and securing a place of gathering for the saints. The report having been read, the President made some observations respecting the pecuniary affairs of the church, and requested the brethren to step forward and assist in liquidating the debts on the town plot, so that the poor might have inheritances.

He then gave some account of his mission to Washington city, in company with President Rigdon and Judge Higbee, the treatment they received and the action of the Senate on the memorial which was presented to them.

The meeting then called for the reading of the memorial, and the report of the committee on Judiciary, to whom the same had been referred.—Which were read.

It was then resolved, that a committee of five be appointed to draught resolutions expressive of the sentiments of this conference in reference to the report.

Resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood and Robert B. Thompson compose said committee, and report to this conference.

Resolved, That this meeting adjourn until to morrow morning at 9 o'clock.

A Hymn was then sung and the meeting was dismissed by Elder John Smith.

Wednesday morning, conference met pursuant to adjournment.

A number were confirmed, who had been baptized the previous evening.

The meeting was then opened with prayer by Elder Marks.

The committee appointed to draft resolutions on the report which was read yesterday, were then called upon to make their report.

Robert B. Thompson of the committee then read the resolutions, as follows.

Whereas, we learn with deep sorrow, regret and disappointment, that the committee on Judiciary, to whom was referred the memorial, of the members of the church of Jesus Christ of Latter Day Saints (commonly called Mormons) complaining of the grievances suffered by them in the State of Missouri, have reported unfavorable to our cause, to Justice and humanity.

Therefore,

Resolved 1st. That we consider the report of the committee on Judiciary, unconstitutional, and subversive of the rights of a free people; and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2nd. That the committee state in their report, that our memorial *aggravate* the case of our oppressors, and at the same time say; that they have not examined into the truth or falsehoods of the facts mentioned in said memorial.

Resolved, 3rd. That the memorial does not aggravate the conduct of our oppressors, as every statement set forth in said memorial, was substantiated by indubitable testimony, therefore, we consider the statement of the committee in regard to that part; as false and ungenerous.

Resolved, 4th. That, that part of the report, refering us to the Justice and magnanimity of the State of Missouri for redress; we deem it a great insult to our good sense, better judgment, and intelligence; when from numerous affidavits which were laid before the committee: Proved, that we could only go into the State of Missouri, contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5th. That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain; we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6th. That the exterminating order of Governor Bogs, is a direct infraction of the constitution of the U. States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of executive and others of the State of Missouri, and turning a deaf ear, to the cries of widows, orphans, and innocent blood, we deem no less, than secondary the proceedings of that murderous mob, whose deeds are recorded in heaven, and justly calls down upon their heads, the righteous judgments of an offended God.

Resolved, 7th. That the thanks of

this meeting be tendered to the citizens of the State of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast republic, to aid us in all lawful endeavors, to obtain redress for the injuries we have sustained.

Resolved, 8th. That the thanks of this meeting be tendered to the delegation of Illinois, for their bold, manly, noble and independent course they have taken, in presenting our case before the authorities of the nation, amid misrepresentation, contumely and abuse which characterized us in our suffering condition.

Resolved, 9th. That the thanks of this meeting be tendered to Gov. Carlin of Illinois, Gov. Lucas of Iowa for their sympathy, aid, and protection.— And to all other Honorable Gentlemen who have assisted us in our endeavors to obtain redress.

Resolved, 10th. That Joseph Smith jr. Sidney Rigdon, and Elias Higbee, the delegates appointed by this church, to visit the city of Washington to present our sufferings before the authorities of the nation, accept of the thanks of this meeting, for the prompt and efficient manner in which they have discharged their duty; and that they be requested in the behalf of the church of Jesus Christ of Latter Day Saints, throughout the world, to continue to use their endeavors to obtain redress for a suffering people; and if all hopes of obtaining satisfaction (for the injuries done us:) be entirely blasted, that they then appeal our case to the court of Heaven, believing, that the great Jehovah, who rules over the destiny of nations, and who notices the falling sparrow, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.

It was then resolved, that the report of the committee on Judiciary, as well as the foregoing preamble and resolutions, be published in the Quincy papers.

Resolved, That a committee of seven be appointed to investigate the recommendations, those persons may have, who wish to obtain an ordination to the ministry and to ordain such as may be thought worthy. That elder

Samuel Bent, Joseph Wood and Orson Hyde, compose said committee.

Resolved, That this meeting feel satisfied with the proceedings of the presidency with regard to the sales of town property &c. and that they be requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment, after singing the President arose and read the 3d chap. of John's Gospel after which prayer was offered by elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter particularly on the 3d, 4th, 5th verses illustrating it with a very beautiful and striking figure, and throwing a flood of light on the subjects which were brought up to review.

He then spoke to the elders respecting their mission, and advised those who went into the world, to preach the gospel, to leave their families provided for, with the necessaries of life; and to teach the gathering as set forth in the Holy scriptures.

That it had been wisdom to, for the greater body of the church to keep on this side of the river, in order that a foundation might be established in this place, but that now, it was the privilege of the saints to occupy the lands in the Iowa, or wherever the spirit might lead them.

That he did not wish to have any political influence, but wished the saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jewish people, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission.

It was resolved, that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the conference had been taken up with charges against individuals which might have been settled by the different authorities of the church that in future no such cases be brought before the conferences.

The committee on ordination, reported that they had ordained thirty one

persons, to be elders in the church; who were ordained under the hands of Alpheus Gifford, and Stephen Perry.

Which report was accepted.

F. G. Williams presented himself on the stand and humbly asked forgiveness for his conduct and expressed his determination to do the will of God in future: his case was presented to the conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the fellowship of the church.

It was reported, that seventy five persons had been baptized during the conference, and that upwards of fifty had been received into the quorum of the seventies.

President Hyrum Smith, was called upon to dismiss the assembly.

After he had made a few observations, the conference was closed under the blessings of the Presidency. Until the first Friday in October next.

JOSEPH SMITH, jr. *Pres't.*

ROBERT B. THOMPSON, *Clerk.*

Obituary.

DIED.—Near Warsaw, Hancock co. Ill. John W. Clark, aged 51 years, formerly from Hadam, Middle sex co. Connecticut.

—On the 21st of Aug. Harriet, eldest daughter of John W. and Mariah Clark, aged 11 years.

—On the 27th of Aug. Alpheus, eldest son of John W. and Mariah Clark, aged 9 years.

—On Bear Creek, Hancock co. Ill. on the 30 of Sept. last, Aaron C. Lyon, aged 58 years.

—In Will co. Ill. on the 3rd of March, Wicar Leavitt, aged 53 years.

—In Warsaw, Hancock co. Ill. on the 27th day of October, William J. Holseclaw, aged 21 years 9 months and 12 days.

—Near Carthage, at the house of Noah Packard, on the 16th of Oct. Miss Caroline Rogers, formerly from McDonough co. N. Y. aged about 22 years.

—In Quincy, Ill. on the 17th of Oct. last, Melvin L. Wilber son of Melvin and Eunice Wilber aged 11 years 1 month and 15 days.

—In Quincy on the 25th of July last, Elder Michael Barkdull, aged 40 years,

—In Quincy, on the 6th of Nov. last, Eunice Alloizey, daughter of Thomas and Mary Gordon aged 14 years and six months. Also on the 17th of January, Joseph Nathaniel Gordon, aged 2 years, 8 months.

—In this place Sept. 24th Abner, son of Laban and Ester L. Morrill, aged 10 months and 27 days.

—In Pittsfield, Pike co. Ill. on the 12th of Feb. Clarissa, consort of Daniel Carter aged 26 years.

—In Adams co. Ill. on the 21st of Oct. 1839, Omar son of Abel and Almira Lamb, aged 9 years 6 months and 24 days.

—In Adams county, Ill. Dec. 31st 1839, Betsey, daughter of James and Jemima Powel, aged 3 years 9 months and one day.

—In Quincy Ill, on the 27 of August last, Mary B. consort of Samuel Parker, aged 57 years.

For the Times and Seasons.

A HYMN.

BY E. PARTRIDGE.

We read of the sufferings of saints long ago,
How tyrants destroy'd them without a just cause,
So modern saints too, have their sufferings and woes;
In this land of freedom, religion and laws.

They have been tarr'd, feather'd, and often times whip'd.
Been murder'd, and plunder'd, and robbed, and driv'n;
Their houses destroy'd, till they have been strip'd
Of all earthly wealth, but they've treasures in heav'n.

Tho' we are oppress'd, we will sing and praise God,
For he counts us worthy to bare it for Christ's sake;
All sons must be chast'ned, and prov'd with the rod,
Then let us not murmur, nor his cause forsake.

How long, O my God, shall the enemy reign,
And rob, drive and murder, the saints without cause?
When shall *they* have power their rights to maintain,

Shall mobs always triumph, in spite of the laws?

Ohi no, for the prophets have foretold a time,

(But not till the Ancient of days shall have sit,)

That saints shall have power, wisdom divine,

The kingdom to take, and then to possess it.

Ohi hasten dear Lord, hasten on that blest day,

My soul will rejoice, should I live till it come;

Prepare Lord thy saints, for the happy era,

That we may be ready, and bid it welcome.

PROPOSALS

FOR PUBLISHING IN NAUVOO, HAN-

COCK CO. ILL. A WEEKLY NEWS-

PAPER TO BE ENTITLED

THE NEWS.

The subscribers having been frequently solicited by their friends in this vicinity, and elsewhere, to commence the publication of a weekly Newspaper in this place, have concluded to do so, as soon as a sufficient number of subscribers can be obtained to warrant them in their arduous undertaking.

The Publishers will spare no pains on their part, to make the News an interesting and useful sheet to all classes of community, as they will endeavor to lay before their readers news upon all important subjects, as early as possible. The columns of the News will be devoted to Literature, Arts and Sciences, and no small share will be appropriated for the interest of the farmer and mechanic, as copious extracts will frequently be made from the best agricultural periodicals of the day.

The "News" will take perfectly neutral ground, in regard to politics, as it is the fixed determination of the publishers to studiously avoid all party strife, and political ranglings which are so prevalent at the present time.

TERMS.

The "News" will be issued weekly, on a fine Super Royal sheet. At the reduced price of Two Dollars per annum in advance, or upon the delivery of the first number.—Any person procuring ten subscribers, and forwarding us the money, shall be entitled to the eleventh copy gratis. All current Bank Notes, of any denomination received on subscription. Advertising done at usual rates. All Letters Addressed to the Publishers must be POST PAID.

NAUVOO, Ill. April, 1840.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 7.]

NAUVOO, ILLINOIS, MAY, 1840.

[Whole No 7.]

8 / A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

The first day the saints left Dewitt; they traveled 12 miles, and encamped in a grove of timber, near the road.— That evening, a woman, who had, some short time before given birth to a child, in consequence of the exposure occasioned by the operations of the mob, and having to move her, before her strength would admit, died, and was buried in the grove, without a coffin. There were a considerable number sick, both grown persons and children, which was principally owing to their exposure, and to their having been obliged to live in their wagons and tents so long; and in being deprived of suitable food. No sooner had they started than Sashel Woods, called the mob together, and made a speech to them, saying, that they must hasten to assist their friends in Daviess county. The land sales (he said) were coming on; and if they could get the Mormons driven out, they could get all the lands entitled to pre-emptions; and that they must hasten to Daviess, in order to accomplish their object—that, if they would join, and drive them out, they could get all the lands back again, as well as all the pay they received for them. He assured the mob, that they had nothing to fear from the authorities in so doing; for they had now, full proof, that the authorities would not assist the Mormons, and that they might as well take their property from them as not. His request was complied with, and accordingly the whole banditti started; taking with them, their cannon, for Daviess county. In the mean time, Cornelius Gilliam, was busily engaged in raising a mob, in Platt, and Clinton counties; to aid Woods in his effort, to drive peaceable citizens from their homes, and take their property. After the mob had

left Corroll county, there was ordered out, a part of two brigades of militia, to check their movements. Generals Doniphan and Parks, were in command of them, as it was part of their brigades that were ordered out. The first knowledge that the people of Caldwell or Daviess, had of the mob, coming against them, was the arrival of a body of troops under the command of Col. Dunn, of Clay county, in Far West. As the people of Caldwell, had no knowledge of any troops, designed to come into the place, their appearance caused some excitement. Both the military and civil officers, immediately met them, and enquired into the cause of their sudden appearance in the place without giving previous notice. Their commander gave for answer, that "they had been ordered out, by General Doniphan; to repair to Daviess county, to operate against a mob, which was on its march from Corroll county, to Daviess." This was on the first day of the week. We have not the precise date, but it was in October. The evening following which was Monday, Gen. Doniphan arrived in Far West. In consequence of these hostile movements on the part of the mob, the people of Caldwell had assembled together, to take such measures as the emergency of the case might require.

After the arrival of Doniphan, the authorities made enquiry of him, concerning the matter, and the operations of the mob. He stated that the mob had gone from Corroll county, with their cannon, for the express purpose of driving the saints from Daviess county; and that he was going to operate against them; but he said that his troops were so mutinous, that there was but little reliance to be placed in them. He advised the authorities of Caldwell co. to send out two or three hundred men to Daviess county, to defend the people against the violence intended by the mob; until such time, as effectual measures could be taken by the authorities, to put a stop to their operations: And he also told them, that Gilliam, was collecting a mob, in Platt, and other places, for the purpose of attacking

Far West; and said that it was absolutely necessary, that there should be a strong guard kept at Far West, to defend the place. In accordance with his representation, the authorities of the county, had the militia regularly called out, and a number went to Daviess county as he had recommended, to await the movements and operations of the mob; and to act accordingly.

The troops that had been ordered out by Doniphan, went only about a mile and a half, from Far West, and there encamped until he should arrive. After his arrival and giving the instructions he did, he went and ordered his troops home, instead of sending them to Daviess county.

Immediately after his departure, Gen. Parks of Ray county, arrived, and reported that he had sent on a number of troops to Daviess, from Ray county, for the express purpose of stopping the operations of the mob; "part of them," he said "were to be relied on, and part of them were not." All the officers said that Bogard and his company, which in all their expeditions, had formed a part of their army, were not to be depended on, for he was as lawless, if not more so, and as mabocratic, as the worst of the mob.

Parks, on his arrival, expressed some disappointment, at not finding Doniphan there, as he expected, and also at his having ordered his troops home. It commenced snowing and storming, vehemently; after which, Parks also sent his troops home, and they returned; but Parks himself, went on to Daviess county. The mob, by this time, felt themselves sufficiently strong, and declaring themselves four hundred in number, and knowing that the troops had returned; they felt all-sufficient to commence their operations; and accordingly, the very night of Parks arrival in Daviess county, the mob commenced their operations. The first attack, was made on the house of a man by the name of Smith, who had gone on business to Ohio. His wife, was there alone with two little children, neither of them able to walk, and withal, Mrs. Smith, a very delicate woman. They drove her out of her house; there was a heavy snow on the ground—it was about the last of October or the first

of November. She took her two children in her arms, and walked three miles through the snow, and waded Grand river, to Diahman. During the night, they burnt out seven families, and took all their goods and carried them off. They swore vengeance against the Mormons, as they called them, that they should leave Daviess county or they would sacrifice them all, and that they would make no terms of peace, but at the cannon's mouth,

The next morning after this driving out and burning, Mr. Lyman Wight, who was an officer in the militia, asked Gen. Parks, what they should do, he now saw the designs and purposes of the mob; and he wanted to know how to proceed.

Here let us just remark, that the saints had borne the abuse of the people of Missouri, without cause or provocation on their part, except their religion, from the summer of 1831, until this time, which was the first of November 1838, during which time, their crops had been destroyed, their goods and chattels plundered, their houses burned, and they, driven off their farms, in the face of the government, and appeal after appeal, made to the authorities for redress; but none could be had, and they had never, in one instance retaliated; and now they were not disposed to move, until the authorities of the country, said so: and seeing Gen. Parks was there, they appealed to him.—Parks replied, with an oath, "go and give them a complete dressing, for you will never have any peace with them, until you do it; and I will stand between you and all difficulty."

Having the orders of their General, a man by the name of David W. Patten, took one hundred men, and went to give them battle, though they reported themselves four hundred strong, and had a cannon. As Mr. Patten gave chase, the mob fled before him. The pursuit lasted for two or three days, during which time, a general destruction of property took place, burning houses &c. The saints fled into Diahman with what they could carry with them, and the rest of their property was all destroyed. They drove in, such of their cattle, horses, hogs, and sheep as they could get in. Their houses were soon wrapped in flames,

and what they left behind them, made a prey of.

Mr. Patten, at last got so near the mob, that they left their cannon and fled. He took the cannon, and returned to Diahman, and thus ended the scene of destruction. It is necessary for a proper understanding of this matter, about the destruction of property, for the reader to know that the saints had bought a heavy portion of Daviess county; for which, there are documents now to show, and were to have possession in a short time. Let it be noticed that the mob, in these burnings, had little to lose; they had got pay, for both their houses, and their lands, and their whole object was, to drive the saints from them, and keep both their lands and their pay; which by the assistance of Governor Boggs, they have been enabled to do. The mob declared, while they were selling their lands, that they would do so, and if they could not accomplish their object any other way, they would burn their houses, and report the saints had done it. This can be proven by Mr. Uriah B. Powel.

After the mob was dispersed, and their cannon taken, the people from Caldwell, returned home, in hopes of having peace; but this hope proved to be vain, for C. Gilliam, who had been very active in the mob, and a commander of one of their companies, that was painted, commenced collecting his painted and scattered forces on a stream, that was called the Grindstone. After he had got as he supposed, a sufficient number of them collected and well painted he came into Caldwell County, and took cattle and horses &c.; and the people of Caldwell had to set guards, to protect their property."—*See S. Rigdon's History, entitled "An Appeal to the American People"—Page 40.*

TO BE CONTINUED. 113

INFORMATION WANTED,

Respecting Francis Gregory who left us at Quincy in April, 1839. Any person who can give information respecting him by communicating the same by letter to the Post Master at Nauvoo, or to his parents will much alleviate their feelings. and confer a favor on

WM. GREGORY,
ELECTA ANN GREGORY.

COPY OF A LETTER, WRITTEN BY J. SMITH JR. AND OTHERS, WHILE IN PRISON.
Liberty Jail, Clay Co. Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant Joseph Smith jr. prisoner for Christs' sake, and the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kind of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefategable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection, and kindness; and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practised upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnecessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the state of Missouri, had not

abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day and we should not have been in this wretched place and burthened with the society of demons in human form and compeled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widdows have ascended to God or the blood of the saints have stained the soil, and cried for vengeance against them. But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation and woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

"They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controlleth and subjecteth the devil and the

dark and benighted dominions of Shale. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of Him who said, "let there be light, and there was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantleized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by

saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of habeas corpus, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob—the murders at Hawn's mill—the exterminating order of Governor Boggs, and the one sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. Gen. Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and consoling spirit; we had been

a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; It fills the mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding and mismanagements are entirely forgotten or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression their hope shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the rising sun. It likewise informs us that God has set his hand to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done

that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death.—Wo unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their lands shall be empty, and they themselves shall be dispised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths, of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorrow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life. Now concerning the places for the location of the saints, we would say that we cannot council you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the

church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved, if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints and bring much sorrow and distress in the church; we would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. flattery also, is a deadly poison; a frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest, all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reproved. A fanciful, flowery and heated imagination be aware of, for the things of God are of vast importance, and requires time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity. How much more dignified and noble are the thoughts of God than the vain imaginations of the human heart: how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God

before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak obscure, and despicable ones of the earth. We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterise us from henceforth; and that we be like little children without malice, guile or hypocrisy; and now brethren after your tribulations, if you do these things, and exercise fervant prayer in the sight of God always, he shall give unto you knowledge, by his holy Spirit, yea he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away. What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course,

as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints: what is the Governor with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenched, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strong holds. No, they may rage, with all the powers of hell and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author, by him we received our birth, by him we were called to a dispensation of his gospel, in the beginning of the fulness of times, it was by him we received the book of Mormon, by him we remain unto this day and shall continue to remain if it be to his glory; we are determined to endure tribulation as good soldiers, unto the end: when you read this, you will learn, that prison walls, iron doors, screeching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man, feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from elder Rignold, George W. Robinson, and elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends, who mutually agreed to stand by each other; we could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear. Our respects and love to all the virtuous saints. We are, dear brethren, your fellow sufferers and

prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER. McRAE.

Philadelphia, Feb. 10th, 1840.

Dear Brother in the Lord;

It is with pleasure that I take my pen in hand to write a few lines to you, to let you know of the prosperity of our Redeemer's kingdom in this City. And if you think proper, it is at your disposal, for an insertion in the Times and Seasons, for the satisfaction of your readers.

I left Quincy, Ill. on the 24 of June, 1839, with a view of resuming my labors in the State of N. J. where I had labored the summer, and winter before; I came by the way of steamboats and railroads, and landed at the place of destination, in 16 days from the time I left: where I labored, preaching in the towns, and neighborhoods, where I had before preached, till the first of Sept. It was, then thought best by the conference that I should come to this city and proclaim the fulness of the everlasting gospel to the inhabitants of the same. I immediately repaired to this place, in order to prosecute my mission. As soon as I had arrived here, I commenced enquiring for a house to preach in, but met with poor success the first two or three days. Indeed, I was ridiculed on almost every occasion when I enquired for a house. (All of this in consequence of prejudice, and false reports.) But my determination was still the same; and that was to proclaim the truth, to the inhabitants of this city. At length I obtained one of the commissioner's Hall's and published an appointment, in one of the news papers; and a crowded congregation attended the meeting, and I addressed the meeting, with the subject of the first principles of the gospel. I then made other appointments in the same place, and preached some 10, or 12 times; and held one debate with one Dr. Bird, of this city: (a Presbyterian preacher,) which was the means of doing much good.—By this time there was quite an excite-

ment, and the former prejudices of the people seemed to be in part removed. I then thought it best to hire a house by the year to preach in that I might have it under my own control. I did so: and have held 5, or 6 meetings, in it a week, ever since. So like Paul, at Rome, I preach in my own hired house.

The first of Oct. some come forward, and was baptized; I have continued baptizing all that desired to be, ever since: some weeks as many as thirteen of a week. Thus the kingdom of God has rolled forth in this city; and I have baptized, in all 65 deciples; and some 8, or 10 more have made application for baptism. We had a conference here the first of Jan. 1840,

J. Smith, Jr. S. Rigdon, Orson, P. P. Pratt, and many other elders, were present. The minutes of the above, I will send to you as soon as convenient. J. Smith, jr. bore testimony to the coming forth of the book of mormon which was the means of doing much good. * * The Lord has prospered me, and made me to see the fruits of my labors. And I feel myself authorized to say that the work of the Lord is gaining ground, in this city: and I trust that it will still roll on.

Yours respectfully,
BENJAMIN WINCHESTER.

From the Natchez Free Trader—May 8th
DREADFUL VISITATION OF
PROVIDENCE.

About 1 o'clock on Thursday, the 7th inst., the attention of the citizens of Natchez was attracted by on unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm.

The dinner bells in the large hotels had rung, a little before two o'clock, and most of our citizens were sitting at their tables when, suddenly, the atmosphere was darkened, so as to require the lighting of candles; and in a few moments afterwards, the rain was precipitated in tremendous cataracts rath-

er than drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake. The air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter, and then such an awful scene of ruin as perhaps never before met the eye of man became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour.—For about five minutes it was more like the explosive force of gunpowder than anything else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each.

As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing a considerable west of south. Sweeping across the Natchez island it crossed the point below the plantation of David Barland, Esq., opposite the plantations of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the 'Briers,' which it but slightly injured, but swept the mansion late of Chas. R. Green, Esq., called the 'Bellvue,' and the ancient forest in which it was embosomed into a mass of ruins.

It then struck the city through its whole width of one mile and included the entire river and the village of Vandalia on the Louisiana shore—making the path of the tornado a little more than two miles in width. At the Natchez landing on the river, the ruins of dwellings, stores, steam boats, and flat boats, was almost entire from the Vandalia ferry to the Mississippi Cotton Press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters.

In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken and walls shattered. The Episcopal church is much injured in its roof.—Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Mansion House both being unroofed, and the upper stories broken in. The house of sheriff Izod has not a timber standing, and hundreds of other buildings are in the same condition. The Court House at Vandalia, parish of Concordia, is utterly

torn down, also the dwelling houses of Dr. M. Whorter and Messrs. Dunlap and Stacey, Esqrs. The parish jail is partly torn down.

From the ruins of the Steam Boat Hotel, Mr. Alexander, the landlord, his lady and bar-keeper were dug out alive, and also Timothy Flint, the historian and geographer, and his son from Natchitoches, La., besides Dr. Talifero and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug out of the S. Boat Hotel.

The number of burials which have taken place to-day is about fifty, and many are still in a very dangerous and dying condition.

As soon as possible we shall publish a list of names of the killed wounded, and those missing whose bodies have not been found.

Meanwhile we beg the indulgence of our kind friends and patrons for a few days in which time we shall be able to get our office in some order. The Free Trader office building has been crushed in and much shattered. We are all in confusion, and surrounded by the destitute, the houseless, the wounded and the dying. Our beautiful city is shattered as if it had been stormed by all the cannon of Austertitz. Our delightful China trees all torn up. We are peeled and desolate.

The neighbouring planters are generously sending in large gangs of slaves to assist in clearing the streets and digging the dead from the ruins.

The estimate of the number of lives lost, by intelligent men from Natchez, is from 500 to 1000: but it was impossible to ascertain the number with any thing like certainty, until the rubbish was cleared away, which will require several weeks.

It has been ascertained that there were 104 flat boats at the landing, only seven of which were saved.

At the principal hotel, the boarders to the number of 60 or 80, were at dinner, and only 7 or 8 have been seen since.

At the Steam Boat Hotel under the hill, about 60 were at dinner—only six have been found alive.

From the Natchez Free Trader, of May 11.

What we wrote on Friday, the day after the calamity, has since proved far to low a computation and far to faint a sketch of the ruin which has befallen our noble spirited, yet devoted city.

The estimate of a little more than a million and a quarter of dollars for the damage done to the buildings merely may be nearly correct for the compact part of the city; but to cover the loss of merchandise, provisions, goods of various kinds and furniture destroyed there should, in the opinion of some of our practical and clear headed men, be at least, four millions more added—making the entire loss of property in the city of Natchez more than FIVE MILLIONS OF DOLLARS.

This estimate, we believe to be strictly within the bounds of moderation. The immense quantity of pork, bacon, butter, lard and vegetables lost at the landing, swept into the deep and oblivious river, would astonish any one not acquainted with the nature of our trade. Many of our large ware houses and

furnishing stores, having lately been crippled and restricted in their operations, the most of the supplies for city, county and the adjacent counties have been derived from the Natchez Landing; these now, with a very few exceptions, are whelmed in the ruins, or lost in the waters.

TIMES AND SEASONS.

NAUVOO, ILL. MAY, 1840.

All communications have, heretofore, been addressed to Commerce, but the name of the post office is now changed to Nauvoo, and George W. Robinson appointed Post Master.

We made proposals in our last number, for publishing a weekly news paper in this place; and in order that it may have a general circulation, we insert it again.

The Weekly is designed to give the general news of the day; to lay before those who should feel disposed to patronize us in this attempt, all the important events that transpire, both at home and abroad, news which will be useful and interesting to all classes of community; of which we are not able to give scarcely a glimpse in our monthly Periodical, as it is not our intention to devote the columns of the Times and Seasons to any thing but the rise, progress, prosperity and persecution of this church throughout all the world, and scriptural points that pertain to the salvation of the human family.

The world at the present time is big with events, and it is highly important that there should be a watchman upon the walls who will stand aloof from the political ranglings and confusion of the world; and support principle instead of party, and have for their motto "the

good of the people." Entertaining these views, and influenced wholly by the principles of truth, we are induced to enter upon an undertaking of so great importance; we therefore, make this request, that all those who wish to patronize the "News" will forward us their names immediately, in order that we may be enabled to speedily ascertain whether we shall have a sufficient support to warrant us in the undertaking, as we do not intend to commence until we obtain, at least, 500 responsible subscribers.

☞ We are under the painful necessity of refering *some* of our readers to an article published in the February number, from the High Council, expressing their disapprobation of all persons who have received monies on subscription for the Times and Seasons, and have not paid it over to the place where it was sent. We are compelled to state, at this time, that there are several who have used our money without authority, and who, moreover, do not manifest any particular anxiety to pay it to us after having the use of it for some time; this is therefore, to inform all such persons, that unless the money is forthcoming soon, we shall be under the neccessity of publishing their names in the paper, and also of withholding the papers ordered by said persons. It is with great reluctance that we make this announcement, but our circumstances, and the nature of our business requires it; as it is impossible to sustain the press without means.

We give in this number a few extracts of the dreadful calamity which has lately befallen the city of Natchez, a parallel of which cannot be

found on record. It must be acknowledged by all classes that it is no fiction, but is in truth what it is represented to be, a "dreadful visitation of Providence." For on examination of the scriptures, we find that these things must come on the earth, and are scarcely "the beginning of sorrow." See Jer. 33:19,20. "Behold a whirlwind of the Lord is gone forth in fury even a grievous whirlwind: It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter day ye shall consider it perfectly."

The writer of the account says, "our delightful china trees are torn up. We are peeled and desolate." The prophet has said that it should be so: See Micah 5:14. "And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities." We do not refer to these passages of scripture in order to aggravate the case of the bereaved; for we consider that it is no small affliction upon those who are deprived of their friends and made desolate by the hand of God being laid heavily upon them in the whirlwind. But as faithful servants of the Lord, we must make a proclamation of those things that we know and most assuredly believe; taking the prophets, apostles, and Jesus himself for our authors concerning the calamity, perplexity, distress and destruction which must inevitably come on the inhabitants of the earth except they repent.

The Son of man is about to make his second advent into the world, to reign a thousand years: in which time satan is to be bound. See Rev. 20:1,2. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years."

Prior to the eventful day when satan is to be bound, and the Son of man comes to reign on the earth, there are to be "signs in the Sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are

coming on the earth: for the power of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25,26,27. Also, Joel having in view the same thing, says, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The Sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."—Joel 2:30,31.—Malachi says, "that all the proud, yea, and all they that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Paul to the Thessalonians says, "that he (the Lord) shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

From the foregoing quotations we learn that in the last days, there shall be grievous whirlwinds; and cities shall be destroyed, groves shall be plucked up; and that previous to the second advent of Christ, and the binding of satan: there are to be various signs manifested, which of course must be visible; such as signs in the sun, moon and stars; there is to be distress and perplexity upon the earth, the sea and the waves roaring. Also great wonders in the heavens and in the earth, blood, and fire, &c. and the wicked are to be burned up as stubble; and those that obey not the gospel, are to suffer the vengeance of the Lord when he comes with his mighty angels in flaming fire.

Now we would ask the candid observer, are not these things beginning to take place? Is not the earth perplexed? Has not the whirlwinds desolated cities? Has not the destructive element of fire, travelled with unexampled fury, through our flourishing and delightful cities, and left evident marks of indignation? Have not great destructions been caused by the prowling waves "heaving themselves beyond their bounds; the sea and waves roaring?"—Have not signs been manifested in the earth, in the sun and in the stars?—Who could gaze upon the heavens on the night of the 13th of Nov. 1833; and view the awful commotion of the stars, and then say that God has not given a sign that is characteristic of himself?

Now reader, reflect upon these things, and ponder well the paths of your feet, for know assuredly as the Lord lives, that the words of the prophets and of the Savior, have commenced to be fulfilled upon the head of this generation, and will continue until all shall be fulfilled; although the cry of peace, peace, and all is well, may be in every man's mouth, yet "when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—Ed.

IMPORTANT CHURCH NEWS.

From a communication addressed to us by elder J. Wood, dated Nov. 18th, we learn that a small branch of the church has been organized about nine or ten miles north west of Burlington, Iowa Territory: Its length forbids an entire insertion, we therefore extract the following, in order that elders passing may give them a call. "During my stay here I baptized two; organized a church of about twelve members, ordained a teacher and a deacon, turned much prejudice, convinced some of the truth; and have no doubt, but if a judicious proclaimer of the word would go there, he would be blessed by bringing souls unto Christ."

The following is a short extract of a lengthy letter written by elder Duncan McArthur, dated Bethel, Oxford co. Me. March 25th. After giving an account of his travels, and labors in several counties, he proceeds: "I left Vershire on the 10th of Sept. in company with bro. P. Sessions for this place, arrived here on the 19th, found bro's. York and Carter sick with the fever and ague, unto whom we administered, and commenced laboring in this part of the vineyard of our God; here we labored incessantly until the 4th of Nov. and baptized five. We went into the town of Errol, Coos co. N. H. found a few brethren, preached a number of times in that place, baptized two, organized a branch of the church, ordained a teacher, and returned: then bro. Sessions took bro. York, and went east about fifty miles to the town of Farmington, baptized two, and returned to this place. I travelled South to the city of Portland, held

meetings in Saco, Buckston, Scarborough and Remond, returned to this town and baptized two. On the 23rd of Nov. I again fell in company with bro's. York and Sessions, held several meetings in company with them in this vicinity, and on the 14th of January, we all went east as far as Dixfield; tarried there until the 20th: we again separated; they went as far as the town of Solon preaching in the several towns as they passed through the country the people had never heard the gospel in its fulness before; they had calls for preaching on every hand.—I travelled and preached in Welton, Farmington, Strong, Philip and Dixfield, baptized two in Farmington, seven in Dixfield, and returned to this place where I have been laboring ever since. * * Bro's. York and Sessions returned to this place a few days since; they baptized one in Farmington on their return. * * We have succeeded in gathering a few of the scattered Israel from the hedious mountains of the north over which we have to pass in this country. We are all strong in the faith of our Lord and Savior Jesus Christ, knowing that God is with us, waiting with patience for the redemption of Israel and the coming of the Son of man in glory."

Elder Samuel Phelps, writes from Kirtland, Ohio, under date of March 9th, from which we learn that the work of the Lord is still going on in that section of country, a conference was then in session in the town of Nelson, Portage co. Some were being baptised, many were believing: a branch of the church was organized in Nelson consisting of thirteen members

It will be recollected that, in the section of country where elder Phelps is laboring, only a few years since, bro's. J. Smith jr. and S. Rigdon were dragged from their beds in the dead hour of night by a ruthless banditti, (in the town of Hyram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to "Mormonism," as they call it, but to the contrary "Mormonism" has spread far and wide; and they now begin to "pant for the word of life," (the gospel;) and we hope that the word of life will continue to be proclaimed in their ears,

until those who have been engaged in dragging innocent men from their peaceful abodes, and mutilating their flesh &c. with intent to kill, will repent before God and "preach him whom they once persecuted," they stand in need of reform, and unless they do repent God will sweep them from the earth, in the day of his power.

The following is a Paragraph taken from a letter written by elder Zechariah Wilson to Josiah Butterfield. "On the 24th of July, I commenced lifting my voice in declaration of the gospel of Jesus Christ in Johnson co. Ill. and in the adjoining counties where I continued until the 5th day of Jan. I preached 66 public sermons, held one debate, organized 2 churches, one on the Ohio river consisting of 18 members, the other in Union co. with 8 members, making 26 in all. I ordained one elder and one teacher: I left the brethren in good faith enjoying the gifts and blessings of the gospel."

The cause of truth is yet spreading in South Carolina, as we learn from a letter written by elder Lysander M. Davis dated Newberry March 30th, I have baptized three since I last wrote, and trust that the good seed is sown in the hearts of many other honest persons. If you have any elders to spare, who will be so faithful as to enable them to preach by the spirit of God, send them here, for they may be very useful in this part of our Lord's vineyard.

Elder Landers writes from Henderson Grove, Knox co. Ill. under date of Feb. 24. A conference was held in that place on the 17th of Feb. and a branch of the church organized consisting of 14 members: during his stay in that place, (which was about four weeks,) seven were baptized, there are great calls for preaching in that section of country.

The following paragraph is from elder George P. Dykes, dated Nauvoo, April 10th.

Having just returned from a short mission in the south part of this state I take this opportunity of informing the saints, through your valuable paper, that I have not been altogether idle this last winter. I left home Dec. 1839 * * pursued my journey till I found br. Moses Morse at Millville, who agreed to go with me, and after

a short stay at his home we left for the Grand Chain on the Ohio river; we traveled through 9 co's teaching the people both in public and in private until we came to Union co. where we stopped and preached about a week, baptized two, and then went to Johnson co. where we spent another week in preaching to the people, baptized one and then left and went to Pope co. and began to preach to the people, and continued until the 27th of Feb. when br. Morse left. I still continued preaching to the people until the 25th of March, in which time I baptized 9, delivered 20 public sermons and spent much of the time in private conversation, as their were many enquiring after truth; the little branch we raised in Pope co. we organized, and ordained one of their members, Joshua Holden, an elder a man of a strong mind and well skilled in the scriptures. The name of the branch is masack.

With respect I subscribe myself yours &c.

G. P. DYKES.

The following is a short extract of a letter written by elder Benjamin Winchester dated Philadelphia, April 20th.

"Since my last letter I have baptized forty persons; the work of God is prospering here: * * A Babbit is here &c.

Since writing the above elder Babbit has baptized fifteen in this city."

Brother H. Kellogg, writes from Kirtland, Ohio under date of April 27th, the following is an extract.

Dear brother, the Lord is reviving his work in this place; there is more or less baptised here every week, we have about 125 members in the society here, and more going to be baptised next Thursday. Many of the old inhabitants of this place, have been standing and looking on until they are convinced that this is the work of the Lord, and are willing to embrace it.

He further says: We have had a letter to day from Elder Charles Thompson, he is preaching a little east of Buffalo, N. Y. and has raised up a church in that place of forty members.

It can plainly be discovered from the foregoing extracts, that there never has been a time, in which the cause of

truth spread more rapidly, than at the present; in almost every place where the elders are laboring, they are laboring with good success: they are continually baptising and organizing new branches of the church; and it is one general complaint that they have more calls, than they can possibly fill: the cry is, the harvest is great, more laborers! more laborers! we want help! the people are thirsting for the word of the Lord: The earth is truly in commotion, men's hearts are failing them in consequence of those things that are coming on the earth: God is begining to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, and in the fire, and in the tempest, and in the floods that he *is* a God of revelation, and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand. "Watch therefore; for ye know not what hour your Lord doth come."

FROM ENGLAND.

We have received a lengthy letter bearing date Manchester, March 5, from elder Hiram Clark, who went on a mission to England last season. The information he gives us of the spread of truth in the Old world, is cheering indeed. Owing to a press of matter we are not able to insert the letter at full length, but are compelled to make extracts, which we give below.

"Myself, in company with brs. Wright and Mulliner, engaged our passage for Liverpool; we set sail on the 6th Nov., had a very pleasant voyage, and landed at Liverpool the 3rd of Dec., from whence we proceeded to Preston a distance of 30 miles, the brethren here were glad to see us; they had been anxiously expecting the brethren from America, some time. I spent a few weeks in visiting the churches in the neighborhood of Preston; on the 6th of January went to Manchester, where I found a branch of the church of Latter Day Saints, consisting of about 160 members, here I tarried until the 16th of Jan. when I went to Preston, and met in conference, with Elders Taylor, Woodruff and Turley, who had just arrived from America, where it was agreed that Elders Taylor and Fielding should go to Liverpool, Elders Woodruff

and Turley to Staffordshire, and that I should return to Manchester and act in concert with br. Clayton.

We continue to have a moderate increase, there has been about 40 added to the church in this place since I came here, also a branch of the church, of 28 members, has been raised up in Stockport, a town of about 60,000 inhabitants, about 6 miles south of Manchester. I have also been at a place called Peorer, about 26 miles southwest of M. baptised several there; about 20 in this place have embraced the truth. Brs. Wright and Mulliner, who went to Scotland in December, are making good progress in that country; they have baptised several there. Since I came to Manchester, the Lord has opened my mouth and loosed my tongue, for which I feel abundantly thankful. I am determined to go forth and preach the gospel, and will not hold my peace until the Lord says enough. I hope you will all pray for us, and remember the widows in Israel: praying that God may bless you, and all saints, and roll on his great work in the midst of the earth—I subscribe myself, as ever, yours affectionately, in the New and everlasting covenant,

HIRAM CLARK.

Extract of a letter from Elder J. Taylor to his wife, dated, Liverpool, March 16, 1840.

As regards the situation of things here they are still progressing: I told you about our coming to Liverpool, the first time I preached, ten came forward, we have been baptising since; last week we baptised nine: we are to baptise tomorrow, how many I know not. The little stone is rolling forth, one of the brethren dreamed he saw two men come to Liverpool, they cast a net into the Sea and pulled it out full of fishes, he was surprised to see them pick the small fish out first and then the large; well if we get all the fish I shall be satisfied. Brother Woodruff has written to the Editors, and another letter has gone from here, so I suppose you will know all things pertaining to the church. Elder Woodruff, has lately left the Potteries where he was and has gone to another neighborhood, and is making Methodist preachers scarce, he baptised 32 persons in one week thirteen of them were Methodist preachers, I re-

ceived a letter from him two days since with this intelligence: he is well.—Elder Clark is preaching and baptising in and about Manchester, the latest account from Elder Turley, he was well, preaching & baptising in the Potteries.”

The letter above alluded to, has never come to hand. We have been somewhat disappointed, in not receiving more communications from the elders, while on their way to, and after arriving at England. We hope to have the privilege hereafter, of laying before our readers, in almost, or quite every number, something from the Twelve and elders laboring in Europe; as the spread of the gospel, in that country is so great, that intelligence from them will be interesting to all.—Ed.

FAREWELL SONG.

BY P. P. PRATT.

Sung at the General Conference of the Latter Day Saints, in the City of New York, as six of their Elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock and P. P. Pratt, were about to sail for Europe. They took passage on board the Ship Patrick Henry, for Liverpool, and sailed on the 7th March, 1840.

When shall we all meet again?
When shall we our rest obtain?
When our pilgrimage be o'er,
Parting sighs be known no more,
When Mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth, the message which we bear,
Truth, which Angels oft have borne;
Truth, to comfort those who mourn,
Truth eternal will remain,
On its rock we'll meet again.

Now the bright and morning Star,
Spreads its glorious light afar—
Kindles up the rising dawn,
Of that bright Millennial morn—
When the Saints shall rise and reign,
Then may we all meet again.

When the sons of Israel come,
When they build Jerusalem,—
When the House of God is reared,
And Messiah's way prepared—
When from heaven he comes to reign
In the clouds we'll meet again.

When the earth is cleansed by fire
When the wicked's hopes expire—
When in cold oblivion's shade,
Proud oppressors all are laid—
Long will Zion's Mount remain,
There may we all meet again.

Hymenial.

MARRIED.—At Mount Hope Branch, Adams co. Ill. on the 2d day of April, by Elder Abel Lamb, Mr. S. J. Comfort, to Miss Susan Wimmor both of this place.

In Adams co. on the 13th Inst. by Elder Solomon Hancock, Mr. Benjamin F. Miles to Miss Irena Sumner.

By the same, and at the same time and place, Mr. Noah Miles to Miss Rachael Sumner, all of Adams co.

In Lee co. I. T. on the 10th Inst. by Elder Daniel Cathcart, Mr. Wm. Lewis to Miss Sarah Ann Thorp.

In this place, on the 1st Inst. by Elder E. Robinson, Mr. —Norris to Miss Delilah Wiggington.

In Quincy, on the 23rd of Feb. by Elder Isaac Morley, Mr. Israel Barlow to Miss Elizabeth Haven.

In this place on the 9th Inst. by Elder Seymour Brunson, Mr. David B. Smith to Miss Lucinda W. Morgan.

From the two last named couple we acknowledge, with pleasure the receipt of an elegant slice of bride-cake.—In return, we wish them long life, much joy and felicity, peace and plenty.

Obituary.

DIED.—In Quincy, on the 12th of Oct. last, in the 77th year of his age, John Young Sen. an old soldier of the Revolution. He was a firm believer in the everlasting gospel of Jesus Christ, and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all that the religion he enjoyed in life, was able to support him in death: he was driven from Missouri with the Saints in the winter of 1839,

—In Springfield, Sangamon co. Ill. on the 27th of July last, Sally Gorton, aged 22 years.

—In this place, on the 20th of April John Isham, aged 52 years.

—In this place, on the 4th of June last, Charlotte Aurila Isham, aged 23

TO THE PUBLIC.

AN Appeal to the American people, has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound: They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.
7th. GEO. W. ROBINSON.

WANTED, Five hundred dollars, to be appropriated to book printing, on a loan of six and twelve months, for which real estate or personal property will be given for security.

ROBINSON & SMITH.

Nauvoo, May, 1840.

NOTICE.

For the benefit of the Seventies, we are requested to say that that quorum will meet on the first Sabbath in each month at 9 o'clock, until otherwise ordered. Done by order of the quorum.

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

Elisha H. Groves, Columbus.
Wm. Draper Pleasant Vale Pike Co.
Jared Carter, Springfield, Sangamon Co.
John Gaylord, Victoria, Knox Co.
Jabez Capps, P. M. Mount Pulaski,
Logan Co.
Wm. Johnson, Lewiston, Fulton Co.
NEW YORK.
Joseph L. Robinson, West Leyden,
Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.
NEW HAMPSHIRE.
Chilon Mack, P. M. Gilsum,
Zadock Parker, Lisbon, Grafton Co.
TENNESSE.

T. K. Witcher, P. M. Whitleyville, Jackson co.
Wm. J. Dixon, P. M. Centerpoint, Ky.
ENGLAND.

John Taylor, Willard Richards,
Hyram Clark, Wilford Woodruff,
Theodore Turley, Joseph P. Fielding,
Orson Pratt, Heber C. Kimball,
Brigham Young, George A. Smith,
P. P. Pratt,

SCOTLAND.

Samuel Mulliner, Edinburgh.
TRAVELLING AGENTS.
Lorenzo Barns, Albert Brown.
Samuel James, James Blakeslee,
Almon Babbitt, Joseph Wood.
SOUTH CAROLINA.
Lysander M. Davis,
NORTH CAROLINA.
Jedediah M. Grant.

PROPOSALS

FOR PUBLISHING IN NAUVOO, HANCOCK CO. ILL. A WEEKLY NEWSPAPER TO BE ENTITLED
THE NEWS.

The subscribers having been frequently solicited by their friends in this vicinity, and elsewhere, to commence the publication of a weekly Newspaper in this place, have concluded to do so, as soon as a sufficient number of subscribers can be obtained to warrant them in their arduous undertaking.

The Publishers will spare no pains on their part, to make the News an interesting and useful sheet to all classes of community, as they will endeavor to lay before their readers news upon all important subjects, as early as possible. The columns of the News will be devoted to Literature, Arts and Sciences, and no small share will be appropriated for the interest of the farmer and mechanic, as copious extracts will frequently be made from the best agricultural periodicals of the day.

The "News" will take perfectly neutral ground, in regard to politics, as it is the fixed determination of the publishers to studiously avoid all party strife, and political ranglings which are so prevalent at the present time.

TERMS.

The "News" will be issued weekly, on a fine Super Royal sheet. At the reduced price of Two Dollars per annum in advance, or upon the delivery of the first number.— Any person procuring ten subscribers, and forwarding us the money, shall be entitled to the eleventh copy gratis. All current Bank Notes, of any denomination received on subscription. Advertising done at usual rates. All Letters Addressed to the Publishers must be POST PAID.

ROBINSON & SMITH.

NAUVOO, Ill. April, 1840.

THE TIMES AND SEASONS.

Is printed and published every month, at Nauvoo, Hancock co, Ill. by
E. ROBINSON AND D. C. SMITH,

EDITORS AND PROPRIETORS.

TERMS: ONE DOLLAR per annum, payable, in all cases in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. Letters on business must be addressed to the Publishers, POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. I. No. 8.]

NAUVOO, ILLINOIS, JUNE, 1840.

[Whole No. 8.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

Soon after these things had transpired in Daviess county, Caldwell was threatened from every quarter; and her citizens assembled in Far West, many of them moving their wives and children, goods, provisions, and even houses into the city; leaving their lands desolate, in order that they might be embodied and prepared to defend themselves and families to the last. Colonel Hinckle, and other commissioned officers, had the troops paraded night and morning on the public square, and ordered them to be always ready in case of alarm. When we were dismissed at eve, we were ordered to sleep in our clothes, and be ready at a moments warning, to run together at any hour of the night. During this state of alarm, the drum was beat, and guns fired, one night, about midnight. I ran to the public square, where many had already collected together, and the news was that the south part of our county, adjoining Ray, was attacked by a mob, who were plundering houses, threatening women and children, and taking peaceable citizens prisoners; and telling families to be gone by the next morning or they would burn their houses over their heads. With this information, captain Killian (to whom Col. Hinckle had committed the command of the troops in Far West, when he himself was not present) sent out a detachment under the command of the brave D. W. Patten. This company, consisting of about sixty men, was sent to see what the matter was on the lines, and who was committing depredations, and if necessary, to protect or move in the families and property: and if possible, effect the release of the prisoners.

This company was soon under way, having to ride some ten or twelve miles mostly through extensive prairies.—

It was October, the night was dark, and as we moved briskly on, (being forbidden to speak a loud word,) no sound was heard but the rumbling of our horses hoofs over the wide extended and lonely plains. While the distant plains, far and wide, were illuminated by blazing fires; and immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those who are acquainted with the scenes of prairie burning. As the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth black surface, divested of all vegetation. The thousand meteors blazing in the distance like the camp fires of some war host, throw a fitful gleam of light upon the distant sky, which many might mistake for the Aurora Borealis. This scene added to the silence of midnight—the rumbling sound of the prancing steeds—the glistening of armor—and the unknown destiny of the expedition—all combined to impress the mind with deep and solemn thoughts; and to throw a romantic vision over the imagination, which is not often experienced, except in the poet's dream, or the wild imagery of sleeping fancy.—

In this solemn procession we moved on for some two hours, when it was supposed that we were in the neighborhood of danger. We were then ordered to dismount and leave our horses in care of part of the company, while the others should proceed on foot along the principal highway, to see what discoveries could be made. This precaution was for fear we might be suddenly attacked, in which case we could do better on foot than on horse back. We had not proceeded far when as we entered the wilderness, we were suddenly fired upon by an unknown enemy, in ambush. First one solitary gun, as was supposed, from some out post of the enemy, brought one of our number to the ground, where he lay groaning while the rest of the troop had to pass directly by his dying body. It was dawn of day in the eastern horizon, but darkness still hovered over the awful

scene. When our men saw that they were ambushed and attacked, they found it too late to retreat, and orders were issued to form along in the brush, and under the cover of trees, which was instantly done, while the enemy, though unseen, were pouring in a deadly fire upon our whole line. We soon returned the fire, and charged upon the enemy, the whole wilderness seemed for a few moments as if wrapped in a blaze of lightning; and overwhelmed with the sharp crack of peals of thunder. The enemy were soon driven from their ambush and completely routed. Having a creek immediately in their rear, many were seen forcing their retreat through the stream, and up to their arms in water. The firing now ceased, and the whole battle ground resounded with the watch word, "God and Liberty." Our forces which had been thrown into some disorder, were instantly formed, and their pieces reloaded, while here and there over the battle ground, lay the dead and wounded. The enemy had left their horses, saddles, camp and baggage, in the confusion of their flight, which fell into our hands. Their baggage waggon was immediately harnessed to a couple of horses, and the wounded were picked up and laid in it upon blankets, while every man saddled and mounted a horse, and we commenced our retreat to the place where we had left our horses and guard, a distance of more than a mile; here we halted, and laid our wounded upon blankets, on the ground, while we made arrangements in the waggon for them to ride more comfortably.—There were about six of our men badly, wounded, among whom was the brave D. W. Patten, a ball having entered the lower part of his body. It was an awful sight to see them pale and helpless, and hear their groans. We had as yet lost but one man, who was left dead on the ground; his name was Gideon Carter. The enemy had one killed and four wounded, as we afterwards learned. We ascertained from the prisoners whom we had rescued, and one whom we had taken, that the enemy consisted of one Captain Bogart and his company, who together with some volunteers from different neighborhoods, mounted about 60 men. Our party engaged, was

from forty to fifty in number at the time of the engagement. There were three of our fellow citizens prisoners in their camp. Two of these ran away and escaped at the commencement of the firing, and the other was shot through the body in trying to run to our lines, but fortunately he recovered, and is now a witness against them.

Having now arranged every thing to the best advantage for the wounded, we moved on slowly towards Far West.—When we came within five miles of the city, our express had reached there with the news of the battle, and we were met by a surgeon and others for our relief, and among others the wife of the pale and dying Patten.

Our wounded were now taken into a house, and their wounds dressed; and as Mrs. Patten entered the room and cast her eyes on the pale and ghastly features of her husband, she burst into tears, exclaiming O God! O my husband! how pale you look! He was still able to speak, but he died that evening in the triumphs of faith; having laid down his life as a martyr in the cause of his country and his God. The young Obanion, who was shot through the body by the first fire of the enemy's sentinel, also died about the same time. Thus three brave men had fallen; and their blood cries against their enemies for vengeance. The others I believe recovered of their wounds.—Having conveyed the wounded to this place of hospitality, we hastened home to Far West, and delivered the horses and spoils of the enemy to Col. Hinkle, the commanding officer of the Regiment. These several defeats of the mob in Daviess and Caldwell, checked, for a time, their ruinous ravages.—They saw that it was impossible to conquer a people who were fighting for their homes, and their wives and children, unless they could come against them with some show of authority, for it was a well known fact, that the Mormons never resisted authority, however abused; therefore their next exertion was to spread lies and falsehoods of the most alarming character; such as the Mormons were in a state of rebellion against the Government, and that they were about to burn Richmond, &c. This flame was greatly assisted by several in high authority who deserted from the

church, and fell away to the robbers because of fear, and also for the sake of power and gain. These deserters became far more false, hardened and blood-thirsty, than those who had never known the way of righteousness, inasmuch that they were filled with all manner of lying and murders, and plundering. The Governor who had long sought some opportunity to destroy us, and drive us from the State; now issued an order for General Clark to raise several thousand men, and march against the Mormons, and drive from the State, or exterminate them if necessary, etc. While General Clark was mustering his forces for this murderous and treasonable enterprize, Major General Lucas, and Brigadier General Wilson, the old leaders of the Jackson co. conspiracy, being nearer the scene of action, and wishing to immortalize their names, put themselves at the head of the old Jackson county robbers, together with the late forces of the robbers who had all the while been embodied against us, and turning General Acheson out of the command, took the lead of all the assembled forces of the upper country, consisting of three or four thousand men, and with this formidable force, commenced their march directly for the city of Far West, where they arrived, while General Clark and his forces were several days march in the rear. In the mean time the Governor's order, and all these military movements, were kept an entire secret from the Mormons, and even the mail was withheld from Far West, thus cutting off all intelligence. We had only heard that companies of armed men were seen in the south part of the county: and we had sent a white flag and a guard of one hundred and fifty men, to make enquiries. But while they were absent on this business, an alarm came into town that the whole county to the south of us was filled with hostile troops, who were murdering, plundering, and taking peaceable citizens prisoners, in their own houses, etc. On receiving this intelligence, every man flew to arms, for the protection of our city. It was now towards evening, and we had heard nothing of our white flag, and the hundred and fifty men who went south in the morning. While we stood in our armor, gazing to the South in anxious suspense, we discovered an army advancing on horse back, over the hills, at two miles distance from the town.— We at first supposed it might be our little company of a hundred and fifty returning to us, but we soon saw that there were thousands of men, with a long train of baggage waggons; we then were in hopes that it might be some friendly troops sent for our protection; and then we thought it might be a troop of the robbers coming to destroy us. At all events, there was no time to be lost, for although our force then present did not exceed five hundred men, yet we did not intend that they should enter the town without giving some account of themselves.— We accordingly marched out upon the plains on the south of the city, and formed in battle array, extending our line of foot something like a half a mile, while a small company of horse was posted on our right wing on a commanding eminence, and another small company in the rear of our main body, intended as a kind of reserve. By this time the sun was near setting, and the advance of the unknown army had come within plain view, at less than one mile distant. On seeing our forces present a small but formidable front, they came to a halt, and formed along the borders of the wilderness. And in a few moments both parties sent out a white flag, which met between the two armies; when our messenger demanded who they were, and what was their intentions? The answer was, that they wanted three persons out of the city before they massacred the rest. This was a very alarming and unexpected answer. But they were soon prevailed upon to suspend hostilities till morning, when we were in hopes of some further and more satisfactory information. The hostile army under the command of Lucas, then commenced their encampment for the night, and our little army continued to stand to their arms for fear of some treachery. Our company of a hundred and fifty soon returned, informing us that they had been hemmed in through the day, and only escaped from their superior knowledge of the ground. We also sent an express to Daviess county, and by morning were reinforced by quite a number of troops, with Colonel Wight at their

head. In the mean time, the painted robbers and murderers under the command of one Gilliam, came pouring in from the west, to strengthen the enemy, and another company of murderers came in from Catrel county, and were taken into the ranks of Lucas, after murdering some twenty of our citizens at Haun's mill, of which I will give a particular account hereafter. Thus both parties were considerably reinforced during the night. In the mean time our people, being determined, if attacked, to defend their homes, and wives and children to the last, spent the night in throwing up a temporary breastwork of building timber, logs, rails, &c., and by morning our south side of the city was fortified with a breastwork, and also a considerable part of the east and west sides; the whole line of fortification extending a mile and a half.—This night's labor may seem incredible; but it happened that a great quantity of building materials had been accumulated near the spot where were thrown up the breastworks: and this proved an excellent material for the work. The next day, towards evening, we were informed that the Governor had ordered this force against us, with orders to exterminate us or drive us from the State. As soon as these facts were ascertained, determined not to resist any thing in the shape of authority, however tyrannical or unconstitutional might be the proceedings against us; therefore we had nothing more to do but to submit to be massacred or driven at the option of our persecutors. Colonel Hinkle waited on Messrs. J. Smith, S. Rigdon, Hyrum Smith, L. Wight, G. Robinson and myself, with a polite request from General Lucas, that we would surrender ourselves as prisoners and repair to his camp, and remain over night, with assurance that as soon as peaceable arrangements could be entered into next morning, we should be released. With this request we readily complied, as soon as we were assured by the pledge of the honor of the principal officers, that our lives should be safe; we accordingly walked near a mile voluntarily, towards the camp of the enemy; who, when they saw us coming came out to meet us by thousands, with general Lucas at their head.—When the haughty General rode up to

us, and scarcely passing a compliment, gave orders to his troops to surround us, which they did very abruptly, and we were marched into camp surrounded by thousands of savage looking beings, many of whom were painted like Indian warriors. These all set up a constant yell, like so many blood hounds let loose on their prey, as if they had achieved one of the most miraculous victories which ever dignified the annals of the world. In camp we were placed under a strong guard, and before morning, A. Lyman and several others were added to our number.—P. P. *Pratt's history of the persecution.* 129

COMMUNICATIONS.

Quincy, Ill. April 28th, 1840.

BRO. S. SMITH & ROBINSON.

I left Commerce on the 15th Inst. on my journey to the holy land in Asia. I stopped in Lima and preached there on the 16th to an attentive congregation. While speaking, Bro. Page rode up in a carriage, came in and spoke to the people at the close of my discourse. On Friday, the 17th Inst. Bro. Miles brought us to this place; and on Saturday evening, we commenced preaching, and then gave out appointments for preaching on Sunday, Sunday night and every night during the week with the exception of one. Last Sunday we closed our public labors in this place after administering the sacrament to the brethren and sisters.

There have been 15 persons added to the church by baptism during our meeting; and I think there are eight more that will be baptized to-morrow. Bro. Page has gone into the country to preach and baptize some to day. The Lord is truly with us, and enables us to speak with a power that finds way to the hearts of the people. The priests begin to be a little uneasy, because their members will believe the truth, and go down into Jordan: no, Mississippi. The people have treated us kindly, and have been very attentive to hear the word. The seed sown has taken deep root. Many will slip up to Commerce to be baptized who will be the fruits of our labor here. Most to much of a cross to come forward and

own their Lord here. We expect to leave this place for Columbus day after to-morrow.

Our motto and prayer is this, Roll on thy kingdom thou king of saints, and preserve thy servants from pride and vanity, and from the snares of wicked men, and from the cunning craftiness of the devil. Pray for us, brethren, that we may have grace and power to stand, and not faint, or fall out by the way. Our health is getting good, prospects are fair, and by the grace of God we will slay Goliath, capture the enemies forces, and bring them into the camp of Israel.

So Farewell for the present,

In the Bonds of the new cov't

ORSON HYDE.

JOHN E. PAGE.

P. S. 29th April—Baptized the eight. making, in all, twenty three.

Philadelphia, Pa. May 5th, 1840.

BRO'S. SMITH & ROBINSON.

I am happy in stating to you, that the work of the Lord is prosperous and the kingdom of our God rolls on gloriously, in these eastern lands.

A little more than one year ago when first I visited these parts, there was no more than 30 or 40 members of the church of Latter Day Saints within 60 miles of this place; but so mighty has truth flourished and the word of God prevailed,—that at present I suppose not less than 400 might be found within that distance, who have obeyed the everlasting gospel and are now rejoicing in the new and everlasting covenant; and believing that God assuredly has spoken from the heavens in the last days.

In Chester county where I have spent the greater part of my time the past year, the church I believe now numbers 80 members, and the work of the Lord in that region is in a very prosperous condition. Multitudes are believing the truth and doors are open for preaching on the right hand and on the left: and I must say with feelings of gratitude and respect to the brethren and friends in Chester county, that they have manifested a spirit of generosity, and liberality, worthy of imitation, in assisting the Twelve in their mission to Europe, and also in the late mission to Washington city.

The last I heard from elder Davis and Dean; they had baptized 33 in Lancaster county.

The work of God is prospering exceedingly in this city, and also in Jersey 8 or 10 are baptized almost every week; peace reigns in our midst, although some of the priests rage without and the people imagine many vane things. The harvest truly is great and the laborers are few. Their is a great call for faithful laborers in these eastern lands, yours in haste.

LÖRENZO BARNES.

Pike co. Ill. March 30th, 1840.

BRO'S. SMITH & ROBINSON.

I have just returned home after an absence of some more than two months, during which time I have been proclaiming the gospel in the counties of Scott and Green. When I commenced laboring in these counties, I found the people in general, greatly prejudiced against the church of Jesus Christ, as established for the restoration of his people in these last days; indeed, it was hard to obtain open doors for preaching, in many places, the people having heard so many nefarious, and ridiculous reports from rumors many tongues, helped along, by those interested for the cause of spiritual error. But the Lord who always assists the faithful, at length gave me access to the ears and hearts of the people, and now doors are opened on every side, and the Macedonian cry is heard, come over and help us; this is a good omen, and I trust that the Lord will carry on his work virtuously.

I baptized five in Scott county, and could I have remained longer, I am well convinced that many more would have come into the covenant of grace: however, it is my intention to return there again after conference; and continue the proclamation of the everlasting gospel.

It is true that the priests of this world exert every nerve to hinder the progress of the truth; but what is feeble man to oppose the great Jehovah? The pure, simple gospel will beat down the kingdoms of this world, establish peace and happiness which never shall be destroyed; for the kingdoms of this world will become the kingdoms of our Lord and his Christ.

The work is onward here through the well directed labors of Br. Wood, for they who have submitted to the cross, and espoused the New and everlasting covenant here are the most intelligent part of community.

I rejoice to see how the work is rolling on, how the knowledge of the Lord is increasing, how the meek are increasing, and how the poor are beginning to rejoice in the Holy One of Israel.—Speed thy work O Lord, until all shall know thee and all nations shall worship the king the Lord of Hosts.

Your Brother In the Pa-
tience And kingdom of God.
WILLIAM B. BOSLEY.

Union Jail, S. C. April 29, 1840.

BRS. ROBINSON & SMITH:

I have twice written to you, and given you some account of my labors in this part of our Divine Master's vineyard; and the consequent persecution, brought upon me by the servants of the adversary of all truth. The hireling priests, and their deluded votaries, seeing that the kingdom of God was really established upon the earth, for the last time, according to the predictions of the ancient prophets; and that the fall of mystic Babylon was near at hand; and finding that their craft, by which they get all their wealth, their honor, and their popularity, was in imminent danger of failing, if the people should hear the gospel of the kingdom of God preached, and believe it. They have, therefore, used all their influence to prevent the spread of the truth. The first weapons, that were used against our great Master's cause here, were threatening and slander; and when these failed of producing their desired effect, viz: (to drive the sentinels of King Messiah's army from their post, that they themselves might come, clad in the garments of a shepherd, and fleece the flock;) they proceeded to invent other schemes.— And having suborned false witnesses, from among individuals of the baser sort—who, by the way, professed a great deal of piety—they made a false accusation against me, and brought me before a magistrate; who, when I failed to give security, ordered me to be committed to prison; there to await the sitting of the circuit court, which will

be in October next. The Sheriff, (Maj. Johnson,) treats me with all the lenity that the law will admit of; for he knows, and so do all the people, that for envy they have committed me. You may think that I have drawn rather a dark outline of the people of this country, but I assure you, that a strict regard for truth required it. Though I do not wish you to understand, that this is their general character; for the Carolinians, are not all religious persecutors. There are some honorable exceptions. There are some noble spirited, high minded, individuals here, who dispise the very idea of religious persecution. I have therefore, no expectation of being treated as we were in Missouri; but on the contrary, I do expect protection from the laws of the country. And I have reason to believe, that those who are charged with the administration of the law, will discountenance in the most decided manner, such malicious and detestable conduct; and that in the end, I shall have justice by the law of my country. But this, you know, will not prevent my laying in jail till Oct. unless I can get bail for my appearance at court: and there it rests. Calls for preaching are more numerous and extensive, than I could attend, if I was at liberty. So I hope some faithful servants of God will visit this state, soon. We have been looking for the 5th No. of the Times & Seasons for more than a week, and are anxiously waiting its arrival.

From the appearances in the heavens, and on the earth; from the wars, rumors of wars, and the perplexity of nations, we are compelled to believe that the coming of the great and dreadful day of the Lord, is near at hand; which faith, I hope will excite the Elders of Israel to emulation; and prevail upon those whom God has chosen to be his messengers to the nations of the earth, to go forth in the spirit and power of their God, and labor zealously, and with perseverance in the holy office, whereunto they are called; remembering that the servants of our God, have a great work to perform, and knowing that when it is finished, we shall rest with our Savior, in his peaceful kingdom.

I am respectfully yours, &c.

L. M. DAVIS.

It seems from elder Lysander M. Davis' communication, that an unhal-
lowed, religious persecution has been
got up against him; in consequence of
which, he is to lay in jail until October
next, to await his trial, being in a land
of strangers and not being able to give
bail. We do not doubt his report con-
cerning the matter: from a long and
intimate acquaintance with elder Davis,
we believe him to be a young man of
unexceptionable character, and do not
doubt that his probity has been assailed
by evil designing men.—Ed.

FROM ENGLAND.

Preston, April 17th, 1840.

TO THE SAINTS IN THE UNITED STATES OF AMERICA.

For the comfort of the church
in general in that country, I attempt
to address a few lines to you, to let you
know where we are, and what we are
doing in this country; the work of the
Lord is progressing here, and has been
ever since Eld's. O. Hyde and H. C.
Kimball left this country: according to
the account that the Elders give of their
labors, there have been about eight or
nine hundred baptized since they left.
The gospel is spreading, the devils are
roaring; as nigh as I can learn, the
priests are howling, the tares they are
binding up, the wheat is gathering, and
nations are trembling, and kingdoms
are tottering: "men's hearts are failing
them for fear, and for looking for those
things that are coming on the earth."
The poor among men are rejoicing in
the Lord, and the meek do increase
their joy: the hearts of the wicked wax
worse and worse, deceiving and being
deceived, but I rejoice that I am count-
ed worthy to be one of the number to
carry salvation to the poor and meek of
the earth. Brethren, I want to say
many things, but I shall not have room
on this paper, as I design giving the
minutes of our conferences below.—
After a long and tedious journey of 28
days on the water we landed in Liver-
pool: Eld's. H. C. Kimball, P. P.
Pratt, O. Pratt, G. A. Smith, R. Had-
lock, and myself were in company; we
rejoiced in the Lord, and when we cast
our minds upon the saints in that coun-
try, we could by faith participate in
their joys; realizing they were met in
conference, it being the 6th day of

April. We soon found a room that
we could have to ourselves, which made
our solemn assembly glorious: we blest
each other and prepared for our labor.
The next day we found Elder Taylor
in the city; there had been about 30
baptized. On Wednesday went to
Preston, met with the church on Sun-
day, bore testimony of the things the
Lord is doing in these last days. Pres-
ident Joseph Fielding gave out an ap-
pointment for a conference, for the
church on Wednesday the 15th.

At a council of the Twelve, held in
Preston, Lancashire, England, on the
14th of April, 1840, it being the 9th
day of the 1st month, of the 11th year,
of the rise of the church of Jesus Christ.
Elders Brigham Young, Heber C.
Kimball, P. P. Pratt, Orson Pratt, Wil-
ford Woodruff, John Taylor, & George
A. Smith being present.

Elder Brigham Young was called to
preside, and Elder John Taylor chosen
secretary: the council was opened by
prayer by Elder B. Young. Elder
Willard Richards was ordained to the
office of an apostle, and received into
the quorum of the Twelve by a unani-
mous voice, according to previous rev-
elation: Elder Brigham Young was
unanimously chosen as the standing
president of the Twelve.

Resolved, that he who acts as the
secretary of the quorum, shall prepare
the minutes of the conferences of the
quorum, and deposit them in the hands
of the president for keeping.

Moved by Elder Kimball, and second-
ed by Elder Richards, that twenty of
the Seventies be sent for, and that it be
left discretionary with the president
of the Twelve, to send for more if he
think proper: conference adjourned,
was closed by prayer by Elder Kim-
ball.

At a general Conference of the
church of Jesus Christ of Latter Day
Saints, held in the Temperance Hall,
Preston, Lancashire, England, on the
15th of April, 1840.

President Joseph Fielding called up-
on Elder Kimball to preside, and Elder
Wm. Clayton chosen clerk, it being
the 10th day of the first month, of the
11th year of the rise of the church:
the meeting was opened by singing and
prayer by Elder Kimball.

Elder Kimball then called upon the

elders to represent the different branches of the church.

Elder Joseph Fieldsng represented the church in Preston, consisting of about 300 members, 7 elders, 8 priests, 6 Teachers, and 2 deacons. Elder Peter Melling represented the church in Penworthian, consisting of 73 members, 3 elders, 1 priest, 2 teachers, 1 deacon. Elder Wm. Garner represented the church at Longton, consisting of 51 members, 2 elders, 4 priests 2 teachers. Joseph Jackson represented the church at Southport, consisting of 20 members, 1 priest, 1 teacher. Elder John Moon rep'd. the church at Dunbury Lane and neighborhood, members generally in good standing, consisting of 54 members, 1 elder, 2 priests, 3 teachers.—Richard Benson represented the church at Hunters Hill and neighborhood, consisting of 17 members, 1 elder, 1 priest, 1 teacher. Elder Amos Fielding represented the church at Heskin, consisting of 3 members, 1 elder. Elder Amos Fielding represented the church at Bolton, consisting of 60 members, 1 elder, 2 priests, 2 teachers. Elder Amos Fielding represented the church at Ratliff, consisting of 10 members.—Elder Withnal represented the church at Whittle, consisting of 18 members, 1 elder, 4 priests. Elder Francis Clark represented the church at Ribchester, consisting of 25 members, 2 elders, 1 priest. Elder Thomas Richardson represented the church at Burnley, consisting of 24 members, generally in good standing, 1 priest, 1 teacher. Elder Francis Moon rep'd. the church at Blackburn, consisting of 15 members, 1 priest. Elder James Smithies rep'd. the church at Chaighly and Thornley, consisting of 29 members, 2 elders, 1 priest, 1 teacher, 1 deacon. Pr't. John Ellison rep'd. the church at Waddington, consisting of 50 members, 2 priests, 2 teachers, 1 deacon. Elder Thomas Smith rep'd. the church at Clithero, consisting of 27 members, 1 elder, 3 priests. Elder Thomas Smith rep'd. the church at Chatburn, consisting of 84 members, 1 elder, 2 priests, 2 teachers, 1 deacon. Elder Thomas Smith rep'd. the church at Downham, consisting of 20 members, 1 teacher, 1 deacon. Elder Thomas Smith rep'd. the church at Grindleton, consisting of 6 members. Elder Wm. Clayton rep-

resented the church at Manchester, consisting of 240 members, 3 elders, 5 priests, 4 teachers, 1 deacon. Elder Wm. Clayton rep'd. the church at Stockport, consisting of 40 members, 1 priest, 2 teachers, 1 deacon. Elder Wm. Clayton rep'd. the church at Peover and Macclesfield, consisting of 30 members, 3 priests. Elder Wm. Clayton rep'd. the church at Duckinesfield, consisting of 30 members, 1 priest. Elder Wm. Clayton represented the church at Altrincham, consisting of 8 members, 1 priest, 1 teacher. Elder Wm. Clayton rep'd. the church at Middlewich, consisting of 6 members. Elder David Wilding represented the church at Bury and Elton, consisting of 12 members. Elder Wilford Woodruff rep'd. the church at the Potteries, consisting of 110 members, 1 elder, 2 priests, 4 teachers, 1 deacon. Elder Wilford Woodruff rep'd. the church at Herefordshire, consisting of 160 members, 1 elder, 2 priests; about 40 of them were methodist preachers of the of the United Brethren. Elder John Taylor rep'd. the church at Liverpool, consisting of 28 members. Elder Joseph Fielding rep'd. the church at Alston, Cumberland, consisting of 40 members, 2 elders, 2 priests, 2 teachers. Elder W. Richards rep'd. the church at Brampton, consisting of 30 members, 1 elder, 1 priest. Elder W. Richards rep'd. the church at Bedford, consisting of 40 members, 1 elder, 1 priest.—Elder W. Richards rep'd. the church at Scotland, consisting of 21 members, 3 elders. The meeting was then adjourned for one hour.

The conference again assembled at half past 10 o'clock, meeting opened by prayer and business commenced.

Elder John moon rep'd the church at Layland, Moss, consisting of 6 members, 1 priest. Elder Willard Richards having previously been ordained into the quorum of the Twelve, according to previous revelation; it was moved by elder Young, and seconded by elder Taylor, that elder Hiram Clark be appointed as a counselor to elder Fielding, in the place of elder Richards: carried unanimous. Moved by elder Fielding, seconded by elder Young, that a Hymn book should be published, carried. Moved and sec'd. that the publishing of the Hymn book, shall be

done by the direction of the Twelve, carried. Moved and sec'd. that a monthly periodical shall be published under the direction & superintendence of the Twelve; for the benefit and information of the church, as soon as a sufficient number of subscribers shall be obtained, carried. Moved and sec'd. that brother John Blazard of Samsbury, be ordained to the office of a priest, carried. Moved and sec'd. that bro. James Corbridge of Thornly, be ordained to the office of a Priest, carried.

Elder Kimball then laid before the conference, the importance and propriety of ordaining a Patriarch, to bestow Patriarchal blessings on the fatherless, &c. referred to the Twelve, whose business it is to select one and ordain him according to the directions of the Spirit.

After various remarks and addresses being given by the elders, President Fielding and his counselors proceeded to ordain bro's. Blazard and Corbridge to their offices as stated above.

Elder Kimball then called upon the clerk to read over the minutes of the conference, which being done they were received by the unanimous voice of the conference.

Moved by elder Young, and sec'd. by elder P. P. Pratt, that this conference be adjourned until the 6th of July next, to be held in Preston, at 10 o'clock A. M. carried: meeting then adjourned.

H. C. KIMBALL Pres't.
Wm. Clayton Clerk.

The council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th. Moved by elder Young, sec'd. by elder Taylor, that elder P. P. Pratt be chosen as the Editor of the monthly periodical for the Church. Moved by elder Kimball, sec'd. by P. P. Pratt, that a committee of three be appointed to make a selection of Hymns. Moved by elder Orson Pratt and sec'd. by elder Wilford Woodruff, that elders Brigham Young, P. P. Pratt, and John Taylor form the committee for that purpose.—Moved by elder Willard Richards sec'd. by elder G. A. Smith, that the name of the paper, or periodical be the "Latter Day Saints Millennial Star." Moved by elder Brigham Young, sec'd. by

elder O. Pratt, that the size of the paper, its plan and price be left at the disposal of the Editor. Moved by elder B. Young, sec'd. by elder H. C. Kimball, that the Saints receive a recommendation to the church in America, to move in small or large bodies inasmuch as they desire to emigrate to that new country. Moved by elder B. Young, sec'd. by P. P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by elder J. Taylor, sec'd. by elder P. P. Pratt, that the copy right of the book of doctrine and Covenants, and the book of Mormon be secured as quick as possible. Moved by elder Woodruff, sec'd. by elder Richards, that elder B. Young, H. C. Kimball and P. P. Pratt, be the committee to secure the copy right.

Moved by elder H. C. Kimball, and sec'd. by elder W. Richards, that elder Peter Melling be ordained as an evangelical minister in Preston.

Moved by elder H. C. Kimball that the Twelve meet here on the 6th of July next, sec'd. by elder W. Woodruff and carried.

Moved by elder W. Richards, and sec'd. by elder W. Woodruff, the Editor of the periodical, keep an account of all the receipt and expenditures connected with the printing, general expenses, &c. and the books at all times be open for the inspection of the council: the above resolutions was unanimously adopted. The conference closed by prayer.

JOHN TAYLOR Clerk.

To Pres't. Joseph Smith and counselors: dear brethren, you no doubt will have the perusal of this letter, and minutes of our conferences; this will give you an idea of what we are doing in this country. If you see any thing in, or about the whole affair, that is not right: I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and his will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the church, as ever I was in my life; but I can tell you, I would like to be with my old

friends: I like new friends, but I cannot part with my old one's for them.

Concerning the Hymn book, when we arrived here, we found the brethren had laid by their old Hymn books, and they wanted new ones; for the bible religion, and all is new to them. When I come to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books to the States. * * I request one favor of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life, and in eternity.

As ever,

BRIGHAM YOUNG.

*Ledbury, Herefordshire, England,
April 29th, 1840.*

Eld's. E. Robinson & D. C. Smith:

Brethren, as elder Young is writing, I am privileged with a space for a few lines; knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labors, since I last wrote you, (I wrote you a lengthy letter, dated Feb. 27th, in which I gave you an account of my travels, voyage, and labors; from the time I left Montrose, unto the date of my letter, which I trust you may have obtained.) I continued laboring in Staffordshire, until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Stafford church, in the hands of Elder Turley, and traveled 80 miles south in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire: this is in about 40 miles of Bristol, 40 of Birmingham, 14 of the city of Worcester, 120 of London.—As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the superintendant of the church of the United Brethren, a branch of the Methodist church, and with him forty five preachers, mostly of the same order; and about 114 members making 160 in all. This put into my hands or under my care more than forty established places of preaching, licensed according to law, including one or two

chapels: this opened a large field for the spread of the work in this country; among the number baptized are some of most all churches and classes, as well as preaches: there is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of my labors, I received a letter stating that the Twelve had just arrived and wished me to come to Preston and meet with them in conference; consequently I travelled 160 miles to Preston, and was once more permitted to strike hands with my brethren from America, and set in conference, with them, the minutes of which you have laying before you. After conference I returned to Herefordshire in company with elder Young; we have again commenced our labors here, and there will be many baptized in this region; I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country, where it is faithfully proclaimed.

I understand that Elders Wright and Mulliner, are opening some permanent doors in Scotland; and we have many calls through many parts of this country, even more than we are able to fill. I desire the prayers of the Saints, that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

WILFORD WOODRUFF.

The following is the aggregate No. of churches, official and private members, represented at the above conferences, held in Preston, Eng.

Elders,	36.	Priests,	54.
Teachers,	36.	Deacons,	11.
Members	1,686.	All contained	

in 34 churches, or branches.—Ed.

NAUVOO.

The town of Nauvoo, is situated on a beautiful point of land on the Mississippi river about one hundred and sixty miles above St. Louis, at the head of what is denominated the Demoin Rapids, in the county of Hancock, and state of Illinois: the Rapids on the river affords good privileges for all kinds of machinery in consequence of the rapidity of the current. The town has also the advantage of a good Steam-

boat landing, which renders it equal to any town on the Mississippi river for commercial improvements. The soil of the surrounding country is not inferior to any in the United States, and much of the lands can be purchased or leased at a reasonable rate.

There are now in the town about two hundred and fifty houses, and rapidly increasing; there are also about one thousand acres of land divided into town lots, and the size of each lot, except those which are fractional are eleven rods by twelve, which makes elegant gardens, and fills the definition of the Hebrew word Nauvoo, a delightful plantation. Now having all these local advantages, together with the commandments of our God in view, I am decidedly of the opinion that it is the duty and the privilege of the saints in the east, to gather themselves together, to this place, even the place where God has appointed for them, and taking into consideration the important events which are about to transpire, together with the duty which is binding on the saints to gather themselves together, induces me to call upon them for aid and influence, to assist us in building up the delightful plantation called Nauvoo. A. RIPLEY.

TIMES AND SEASONS.

NAUVOO, ILL. JUNE, 1840.

IMMIGRATION.

For immigration and growth, this place most assuredly takes the lead of all other places that ever came under our observation; scarcely a day leaves us without bringing several families to our midst, to mingle their exertions with others of their brethren, to build up a peaceful habitation, a place of industry, where, amidst a quiet people, they can enjoy the sacred rights of conscience.

When taking a short survey of this people: in their various situations and circumstances; say from one year to

a year and a half back, and viewing them with an impartial eye, flying in every direction for their lives, lacerating their feet upon the bleak prairies, exposed to the snow and frosts of the spring and winter months; some in tents, some in wagons, some, like the savages of the forest in wig-wams of bark, and others with naught but the canopy of heaven for a covering over their heads, all thinly clad; having been robbed of their substance by the enemies of Christ, and forced to leave their houses and farms which they had procured by their own industry: wives mourning for their husbands, mothers weeping for their children, and orphans lamenting the loss of their parents: all who have fallen victims to the wrath of murderers, and been deprived of a decent grave.

And again, when viewing the saints (almost every family that was expelled from Missouri,) scattered upon the banks of the Mississippi, and elsewhere through this State and Iowa Territory, during the heat of last summer, all sick with the fever, ebills and fever &c. many of whom died for the want of proper care, there not being well ones enough to take care of the sick; and all this in consequence of the above named exposures, brought upon them by the State of Missouri, by their unhallowed proceedings against an innocent people. When drawing the contrast between the sceneries of those times and the present; it calls forth from our hearts expressions of gratitude to HIM who holds the destinies of all men, and who will mete out to every man his portion in due season; even the God of Israel, who in the dispa-

cal of events, has made all these things redound to the spread of his cause; and we trust to the good of his people.—By casting our eyes about us, we behold, amidst all these sceneries, the saints comfortably situated, with already about 250 houses put up by their own hands; whereas, only 12 months since, 10 or 12 houses were all that could be numbered in this place; and now at the present time, houses are erecting with increased vigor and strength, although they consist chiefly of block houses. There has been however several commodious framed houses built; and several more now in lively operation. also several large stone buildings now in contemplation to be erected this season, one of which is designed as a place of worship: also a large and splendid brick building, the foundation of which is already laid, intended for a public house. A saw mill has been erected here which goes by horse power; it already begins to be of great use to the place. A grist and saw mill is now erecting upon an improved plan, to be carried by water power, which will be completed this season: and we would say that with the blessings of God, the faithful hand of industry, good economy, and the strict principles of honesty and morality, with the increased tide of emigration; this place is bound, according to the common course of things, to become a great depot of commercial and mechanical operations. It will of course enrich the surrounding country, it being a market for the farmer, and a place of employment for mechanics.

It is with pleasure that we are permitted once more to hear from our

brethren the Twelve, but we are sorry to say, that the letter of which elder Woodruff speaks, dated, Feb. 27th, has not come to hand; however, we give in this No. welcome news from our brethren in Europe: the truth in that country is spreading with unparalleled rapidity; we say to the Twelve & elders in Europe, we bid them God's speed.

EXTRACT FROM THE VOICE OF WARNING.

[Continued from page 89.]

Now, I wish the reader never to pass this commission, until he understands it, because, when once understood, he never need mistake the kingdom of God, but will at once discover those peculiarities, which were forever to distinguish it from all other kingdoms or religious systems on earth; and lest he should misunderstand, we will analyze it and look at each part carefully in its own proper light:—first, they were to preach the gospel, (or in other words, the glad tidings of a crucified and risen Redeemer) to all the world; second, he that believeth, and is baptized, shall be saved; third, he that did not believe what they preached, should be damned; and fourth, these signs shall follow them that believe—first, they are to cast out devils; second, to speak with new tongues; third, to take up serpents; fourth, if they drink any deadly thing, it shall not hurt them; fifth, they were to lay hands on the sick, and they should recover.

Now it is wilful blindness, or ignorance of the English language, that has ever caused any misunderstanding here. For some do tell us that those signs were only to follow the apostles; and others tell us that they were only to follow believers of that age. But Christ places the preaching, the believing, the salvation, and the signs that were to follow, all on an equal footing; where one was limited, the other must be; where one ceased, the other died. And if the language limits these signs to the apostles, it limits faith and salvation also to them.—

And if no others were to have these signs follow them, then no other; were to believe, and no others were to be saved: again, if the language limits these signs to the first age or ages of Christianity, then it limits salvation to the first ages of Christianity, for one is precisely as much limited as the other; and where one is in force the other is—and where one ends, the other must stop. And as well might we say preaching the gospel is no longer needed; faith is no longer needed; salvation is no longer needed; they were only given at first to establish the gospel: as to say these signs are no longer necessary, they were only given to establish the gospel. But says the astonished reader, have not these signs ceased from among men, I reply, prove that the gospel has ceased to be preached, and that men have ceased to believe and be saved, and the world without the kingdom of God; or else it will prove that Jesus Christ was an impostor, and his promises of no effect.

Now having analyzed and understood this commission, let us still pursue the subject, of the organization of the kingdom of God, in the days of the apostles. The Savior having given them their authority, commands them to tarry, and not undertake their mission, until they were endowed with power from on high. But why this delay? because no man was ever qualified, or ever will be, to preach that gospel, and teach all things whatsoever Jesus commanded them, without the Holy Ghost; and a very different Holy Ghost too, from the one now enjoyed by men who are not inspired: for the Holy Ghost of which Jesus spake, would guide into all truth, bring all things to remembrance, whatsoever he had said unto them, and show them things to come—not to mention that it would enable them to speak in all the languages of the earth. Now a man who preaches, needs that Holy Ghost very much; first, to guide into all truth, that he may know what to teach; second, to strengthen his memory, lest he might neglect to teach some of the things which was commanded them; and third, he needs to know things to come, and that would constitute him a prophet, so that he

might forewarn them of approaching danger. From this, the reader may see how careful Jesus was, that none should preach his gospel without the Holy Ghost. And he may also learn how different the Spirit of Truth is from the spirits now abroad in the earth, deceiving the world, under the name of the Holy Ghost. If the churches of the present day have the Holy Ghost, why are they so much at a loss to understand truth? why do they walk in so many hundred different ways and doctrines? And I inquire, why do they need whole libraries of sermons, tracts, divinites, debates, arguments and opinions, all written by the wisdom of men, without even professing to be inspired? Well doth the Lord complain, saying, "their fear towards me is taught by the precepts of men." But to return—the apostles tarried at Jerusalem, until endowed with power and then they commenced to proclaim the gospel.

Here we have discovered several things towards a kingdom; 1st. we have found a king, crowned at the right hand of God; to whom is committed all power in heaven and in earth; 2d, we have found officers commissioned, and duly qualified to administer the laws and ordinances of that kingdom 3d. the laws by which they were to be governed, were, all things whatsoever Jesus had commanded his disciples to teach them.

And now if we can find how men became citizens of that kingdom, I mean as to the rules of adoption, then we have found the kingdom of God in that age, and shall be very much dissatisfied with every thing in our own age, professing to be the kingdom of God, which is not according to the pattern.

It happened that there were no natural born subjects of that kingdom; for both Jew and Gentile were included in sin and unbelief; and none could be citizens without the law of adoption, and all that believed on the name of the king, had power to be adopted; but there was but one invariable rule or plan by which they were adopted; and all that undertook to claim citizenship in any other way whatever, were counted thieves and robbers, and could never obtain the seal of adoption. This rule was laid down in the Savior's

teaching to Nicodemus, namely, "except a man be born of water (that is baptized in water) and of the Spirit, (that is baptized with the Spirit,) he cannot enter into the kingdom of God.

Now to Peter were given the keys of the kingdom; therefore it was his duty to open the kingdom to Jew, and also to Gentile. We will therefore carefully examine the manner in which he did adopt the Jews into the kingdom, at the day of Pentecost.

Now when the multitude came running together on the day of Pentecost, the apostle Peter standing up with the eleven, lifted his voice and reasoned with them from the Scriptures, testifying of Jesus Christ, and his resurrection and ascension up on high—inso-much that many became convinced of the truth, and inquired what they should do. Now understand, these were not Christians; but they were people who were that moment convinced that Jesus was the Christ, and because they were convinced of this fact, they inquired, what shall we do? Then Peter said unto them, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But kind reader, do you understand this proclamation? if you do, you will see that this gospel is not preached by any of the priests of this day. Let us therefore analyze and examine it sentence by sentence. You recollect they already believed, and the next thing was for them to repent: first, faith, second, repentance, third, baptism, fourth, remission of sins, fifth, the Holy Ghost, was the order of the gospel. Faith gave the power to be come sons or citizens: repentance and baptism in his name, was the obedience through which they were adopted; and the Holy Spirit of promise was the seal of their adoption, and this they were sure to receive if they would obey. Now, reader, where do you hear such preaching in our day?—Who teaches that those who believe and repent, should be baptized, and none others. Perhaps the reader may say the baptists do; but do they call

upon men to be baptized as soon as they believe and repent? Be assured, kind reader, they do not: and moreover, do they promise them the remission of sins, with the gift of the Holy Ghost? Recollect now, what effect the Holy Ghost has upon people who receive it. It will guide them into all truth, strengthen the memory, and show them things to come. And Joel said, it would cause them to dream dreams, to see visions, and prophesy. O! my reader, where do you find a gospel like this preached among men? Would men go mourning for weeks, upon weeks, without the forgiveness of sins, or the comfort of the Holy Spirit, if Peter stood among us, to tell precisely how to get such blessings? Now what would you think of a camp-meeting. Where three thousand men should come forward to be prayed for? and one of the ministers should (Peter-like,) command them every one to repent and be baptized for remission of sins, promising that all who obeyed, should receive the remission of sins, and the gift of the Holy Ghost, which should cause them to dream dreams and prophesy; and then should arise with his brethren of the same calling, and the same hour commence baptizing, and continue until they had baptized them all; and the Holy Ghost should fall upon them, and they begin to see visions, speak in other tongues, and prophesy. Would not the news go abroad far and wide, that a new doctrine had made its appearance, quite different from any thing now practised among men? O yes, says the reader, this to be sure would be something new, and very strange to all of us. Well, strange as it may seem, it is the gospel, as preached by Peter on the day of Pentecost: and Paul declares that he preached the same gospel that Peter did; and he also said, "though we, or an angel from heaven preach any other gospel, let him be accursed." Now the reader need no longer be astonished to see that these signs do not follow them that believe some other gospel or doctrine, different from that preached by the apostles.

But now let us return to the kingdom of God organized in the days of the apostles; you discover that three thousand persons were adopted into

the kingdom the first day the door was opened. These, together with the numerous additions which were afterwards made, were the subjects of this kingdom; which being fitly framed together, grew unto a holy temple in the Lord. Thus we have cleared away the rubbish of sectarian tradition and superstition, which arose in heaps around us and having searched carefully, we have at length discovered the kingdom of God as it existed at its first organization, in the days of the apostles; and we have seen that it differs widely from all modern systems of religion, both in its officers, ordinances, powers, and privileges, insomuch, that no man need ever mistake the one for the other.

By the High Council at Nauvoo, it is ordered to be published in the Times & Seasons, that they disfellowship any and all persons, who shall ferry, or carry over the river, persons or freight, to the injure of the ferry, from Commerce or Nauvoo, to Montrose. Or who shall, knowingly, suffer or allow any animals, (subject to their controul,) to destroy any crops, fruits or plants, to the injury of the owner thereof.

Also, that whereas, in times past, the house of Joseph Smith Jr. has been much thronged with crowds of visitors, to the great inconvenience of his family. It is by this Council thought advisable, that in future, he be exempt from the burthen and inconvenience thereof.

H. G. SHERWOOD, *Scribe.*

THE BOOK OF JASHER.

We shall shortly have a literary, or rather a Biblical curiosity, to present to the American reader, which we feel confident in predicting, will excite great interest among those who take pleasure in reading and studying the Scriptures. It is the Book of Jasher referred to in the Bible, in Joshua, and in the second book of Samuel, and which has been in the progress of translation from the Hebrew for several years in England, and is now completed, and will be published in a few days in this city, in a very elegant stereotyped edition.—There have been several simulated Books of Jasher, a notice of which we find in the Rev. Mr. Horn's Commentaries on the study of the Scriptures; but they bear no analogy to the present work, which is written in the purest Hebrew, and translated with an elegance and fidelity highly creditable to the eminent scholar who has been so long engaged in the work. The preface to the Hebrew edition

speaks of it as having been brought from Jerusalem with other sacred rolls and manuscripts, at the destruction of that city, and carried into Spain, where the Jews had their most celebrated colleges up to the eleventh century. On the discovery of printing the manuscript was copied, and carried to Venice, where it was printed by order of the Jewish Consistory of Rabbins, in 1613, and is now for the first time translated into the English language and published. The Royal Asiatic Society had a copy in Calcutta, and gave orders to the Rev. Mr. Adams to translate it; but it was abandoned on hearing that a translation was already in progress. It is full of interest, and written with a warmth of piety and sacred devotion, worthy of taking an equal rank with any of the missing books, not strictly canonical. It does not differ with the Bible in a single instance, but amplifies the events recorded in Scripture, with the single difference in chronology of some 50 years, by making Noah and Abraham contemporary—commencing with the creation of Adam, and ending with the death of Joshua. Josephus refers to this Book, and the great Mendelson extracts copiously from it. Recently the Book of Enoch has been discovered, translated from the Ethiopic, and published in England. Professor Stewart has lately reviewed it. The discovery of missing books referred to in Scripture, and the many yet to be discovered, joined to the singular signs of the times in relation to the chosen people, give great interest to this and similar works.—This Book, which makes nearly three hundred pages, clears up some points somewhat obscure in the Bible, and is very full in detailing the events of the reign of Nimrod; the building of the Tower of Babel, and confusion of tongues; the causes preceding the destruction of the doomed cities; the sacrifice of Isaac, and the life of Joseph; and has some curious facts about the deluge.—NEW YORK STAR.

Hymenial.

MARRIED—in Adams co. on the 12th, March 1840, by Elder John Cairns Mr. Edmund Landon to Miss Orphy Clark.

—In this place, on the 4th Inst. by Rev. Joseph Smith jr. Mr. Arther Milikin to Miss Lucy Smith.

Obituary.

DIED—in Green Castle, Ia on the 6th, of April, Mrs. Aurila Knights, consort of Doct. L. M. Knights, of Pleasant Garden.

—In Quincy, on the 12th of April, 1839. Isaac Higbee Sen. aged, 74 years, 9 months, and 25 days.

[Communicated.]

DIED—in this place, on the 27th day of May, Bishop Edward Partridge, aged 46 years. In recording the death of this our brother, we record the death of

one of our earliest, most faithful, and confidential members. His life was one continual exhibition of the sincerity of his religious belief, and a perpetual evidence of his confidence in a future state of rewards and punishments: In view of which he always acted.—His strict regard through life, to all the commandments of heaven, and his undeviating obedience to them, are convincing evidences to his friends, that if there are any such things as rewards in the future world for well-doing in this, he is certain of enjoying them.

No man had the confidence of the church more than he. His station was highly responsible; large quantities of property ever entrusted to his care. Deeds and conveyances of lands, to a large amount, were put into his hands, for the benefit of the poor, and for church purposes; for all of which, the directest account was rendered, to the fullest satisfaction of all concerned. And after he had distributed a handsome property, of his own, for the benefit of the poor; and being driven from his home, found himself reduced to very limited circumstances, still, not one cent of public property would he use to indemnify himself or family; but distributed it all, for the benefit of the widow, the fatherless, and the afflicted; has deceased, leaving his family in very ordinary circumstances.

Had there been one covetous desire in his heart, no man had the opportunity better to gratify it; but he has left a testimony, to be had in everlasting remembrance, that he lived above its influence, and over him it had no control; but in all things, he had respect to the reward of the just.

A life of greater devotedness to the cause of truth, we presume, was never spent on this earth. His religion was his all, for this he spent his life, and for this he laid it down. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. As a church we deplore our loss, but we rejoice in his gain. He rests where persecutors can assail him no more.

—In this town on the 16th of May, Harriet Pamela, daughter of Edward and Lydia Partridge, in the 19th year of her age. She was of an amiable dis-

position—kind and affectionate to her friends and acquaintance, but especially her parents. She embraced the everlasting gospel when only ten years of age; and was firm in the faith of the everlasting covenant ever after. As a member of the church she was faithful, ever ready to minister comfort and consolation to those around her, as far as her circumstances would permit.—She was sick about nine months, which affliction she endured with the greatest patience. She has been cut down in the flower of her age, and gone to dwell with Christ. The words of the Savior were verified, in her case, where he said “They who die in me shall not taste death for it shall be sweet unto them.” She died without a struggle or a groan. In her death her parents, sisters, and brother have been deprived of the society of one who was near and dear unto them: the church and society generally of one of its most lovely ornaments. She was too good to live in this world of affliction and sorrow. She was ripe for heaven, therefore God has taken her unto himself. Blessed are the dead who die in the Lord.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 19 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.
7th. GEO. W. ROBINSON.

THE TIMES AND SEASONS.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 9.]

NAUVOO, ILLINOIS, JULY, 1840.

[Whole No. 9.]

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

It was before said that the Governor had long sought an opportunity to destroy us, and drive us from the state; he now had all things arranged according to his liking, an army of several thousand men were now arrayed against a few, innocent, unoffending citizens who had always been strict to obey the laws of the country; and several thousand more were on their march to Far West, and all this according to the orders of the Governor: the following is the exterminating order under which this mob militia were acting.

Head Quarters of the Militia,
City of Jefferson,
Oct. 27th 1838.

Sir,

Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed.—The Mormons must be treated as enemies and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages, are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollok of Marion county, to raise five hundred men, and to march them to the northern part of Daviess

county and there to unite with Gen. Doniphan of Clay—who has been ordered with five hundred men, to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed to re-instate the citizens of Daviess in their houses, you will proceed immediately to Richmond, and there operate against the Mormons.—Brigadier General Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Sined) L. W. BOGGS,
Governor and Commander-in-Chief

We would here observe that the large army, or rather mob, just before they reached Far West, took a man prisoner by the name of Carey who was a stranger in the country; and one of their number, coolly and deliberately beat out his brains with the breech of his gun. He was then thrown into a wagon and taken with them to their encampment. His family were not allowed to see him, or even permitted to administer to his wants, in the hour of death; he was given up to his family a few minutes before he expired.—This was known by all the officers, but was considered, probably, an act of bravery.

An aged man by the name of Tanner was taken about the same time and regardless of grey hairs, that were evident marks of hardship in the service of his country, he was struck over the head with the breech of a gun, and his skull laid bare: but to return. We here quote from S. Rigdon's Appeal to the American people &c. it being a well written statement of facts.

To S. D. LUCAS.

This order of Boggs', was given, as he, and the whole band of them pretended, in consequence of the Bogard battle: pretending that he had been sent there, by legal authority. Now, for

his legal business. Bogard came in to Caldwell, without any legal authority whatever, and committed all his outrages: but after he had committed them, he sends a messenger to General Atchison, for authority. Atchison sets down and sends him a writing, authorizing him to guard the line, between the counties of Ray and Caldwell. General Atchison's order to Bogard, was copied by Samuel Tillary after dark on the evening before the battle was fought, and that was fought before day light the next morning, and the letter had to be carried some thirty or forty miles. Here was another piece of legerdemain. Bogard was turned into militia, to hide up his wickedness.— We had this account from the mouth of Samuel Tillary; he is Clerk of the Circuit Court in Clay County and acts as clerk for General Atchison.

Let the reader particularly notice, that this L. W. Boggs, was well acquainted with the operations of the mob, for the space of five years; having been the leader of it, once, himself, at the time it raged in Jackson County; and had been petitioned, again and again, after he was Governor; to stop its ravages: and in every instance refused to do it. He now perfectly knew that the whole difficulty, had originated in consequence of its violence and plunder: yet notwithstanding this, he issued the above order. Boggs, said, that if it had not been for the vote, which the Mormons gave at the late election, he would have exterminated them before.

After the citizens of Caldwell were made acquainted with the fact, that General Lucas, was there, by the Governor's order, they ceased to take any measures for defence; but submitted immediately.

In the meantime, the army employed itself in destroying the cornfields, potatoes and turnips, and in taking horses, and plundering houses. Houses were searched by them, as closely to find money, as a man would be searched by a set of Arabs, after a shipwreck. Every dollar was carried off, that could be found, while the lives of the owners were threatened, if they offered the least resistance. Cattle, hogs and sheep, were shot down and left on the ground to rot. Men, wo-

men, and children, were insulted and abused, in a brutal manner!

The next day after we were betrayed into camp, Lucas, ordered all the persons in the county of Caldwell, to give up their arms. After the arms were given up, the men were kept under guard; and all property holders, compelled to sign a Deed of trust, signing away all their property, to defray the expenses of the war; and then they were all commanded to leave the State under pain of extermination, between that and corn-planting the next spring.

At the time of giving up the arms, there again followed another scene of brutality. The troops ran from house to house, taking all the arms they could find, from old men, that never thought of going into a field of battle; but there must not be left a single gun in the county; so the troops ran as before described, like a parcel of ravenous wolves; but their great object, in the pursuit of guns, was, to find plunder. They wanted to get into the houses, to see if there was not something they could carry off. Thus they plundered houses until they got satisfied. To secrete their property from their ravages, the people had to go and hide it in the bushes, or any where they could find a place of concealment. The troops found some of the property that had been hid. This produced another savage operation. Those wild creatures, tearing like mad men through the bushes, ran from place to place, searching under hay stacks, tearing up floors, hunting pretendedly after arms; but the abundance of property plundered, testifies that they had another object in view.

While the troops were thus engaged, the officers were busily employed in forming some plan to dispose of those, whom they had betrayed into their camp. Seventeen preachers, and nineteen commissioned officers, met with Generals Lucas and Wilson, and held a court martial. The prisoners, were never admitted into it at all: they were not allowed to plead, introduce evidence, or any thing else. Finally, the august body came to a decision; and that was, that at eight o'clock the next morning, they should be taken into the public square, in the presence

of their families and shot. Who among the military characters of the day, will not say that Samuel D. Lucas is fit to command an army, when he was at the head of such a court martial as this?

At these high handed and lawless measures Gen. Doniphan demurred.—He told them, that there was not one of them, in the least degree, acquainted with the military law, and understood nothing about court martials; and for his part, if they were going to pursue that course, his hand should be clear of it; and he forthwith ordered his brigade to prepare; and he marched them off. This deterred the others, seeing Doniphan, was the only lawyer in their number. We presume they would have carried their design into effect, had it not been for Doniphan's leaving them. We had this account from the lips of Doniphan himself.

Our families had been apprised of their intentions, and were waiting in awful suspense, the arrival of the fatal hour. However, they changed their purpose, and it was decreed that we should be carried to Jackson county.

AN EXTRACT OF A LETTER WRITTEN TO
BISHOP PARTRIDGE, AND THE SAINTS
IN GENERAL: BY J. SMITH, JR. AND
OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

[Continued to the Church of Latter
Day Saints.]

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity: we think his letters breath a kind and generous spirit.—

We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen Esq. the attorney

general, and Governor Lucas of the Iowa Territory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the saints ought to lay hold of every opening, in order to obtain a foot hold on the earth, and be making all preparations that is within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess and thick darkness; as spoken by the prophet, which cannot be now long time lingering: for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honorable council, they have taken cognizance of the murder of our beloved brethren at Hauns mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the saints, these decisions will be made known in their time. We are desirous, that in your general conferences, every thing should be discussed, with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principals of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bare the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights, of the priesthood, are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the

principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the prick; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall destil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast the into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand

by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tare thee from the society of thy parents, and if with a drawn sword, thine enemies tare thee from the bosom of thy wife and thy offsprings, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father why, cant you stay with us.—“Oh my father what are the men going to do with you”, and then he shall be thrust from thee by the sword, and thou be dragged to prison and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gap open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all and art thou greater than he. Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, untill God shall open out a more effectual door. Again we would suggest to the brethren, that there be no organization of large bodies upon common stock principles until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the

plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large: However the time is coming, when God will signify many things, which are expected for the well being of the saints. We would likewise suggest for your consideration the propriety of the saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libellous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish under the most damning hand of murder tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly revivified the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger and has become a source of corruption until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds, are enough to make hell itself shudder and stand aghast, and the hands of Satan to tremble and palsey.

These things ought then, to be attended to with great earnestness; let no man count them as small things, for

there is much that lies in futurity pertaining to the saints, which depend on our present action. You are aware brethren, that a very large ship is benefitted very much, by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and sufferings by the wickedness of Doctor Avar suffice, and let our covenants, be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbors, friends and brethren of the world, who choose to differ with us in opinion, and in matters of faith: our religion is between us and our God; their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like. There is a duty, which we in common with all men, owe to Governments, laws, and the regula-

tions in the civil concerns of life; these guarantee to all parties and denominations of religion equal, and infeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclement sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the bible is true, the book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man! Remember brethren that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren, in the bonds of

the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER Mc RAE.

COMMUNICATIONS.

To the Editors of the Times and Seasons:

Dear brethren, I request you, if consistent with your sense of propriety, to publish the following correspondence.

Br. S. Rigdon,

Dear Sir,

I take the liberty to address a few lines to you, which I wish to have you answer.

John Rigdon, the Campbellite preacher, and his friends, are very busy in circulating in the south part of this country, that you challenged him to a discussion of Mormonism last summer. You were to meet him on Bear creek, and appointed the day, and when he came to the place, he found a letter there from you, stating that you would not attend, but you said you would attend at another time, or send a man to meet him, and you appointed the time. He appeared again at the time, and found another letter from you stating that you would not attend. He says he has the letters that he can show from you to support this fact. I find it a hard point to settle with the people. I want you to state the facts in relation, and send to me at Columbus Adams county.—yours in the new and everlasting covenant.

H. W. MILLER.

Nauvoo, July 8th, 1840.

Br. H. W. MILLER:

Your letter of July 2nd, is received, and as my health has improved a little, I this morning answer it. My health continues very bad, and it is only at intervals that I am able to write. All I can say, or need say, about the reports of John Rigdon, and his satellites, as reported in your letter, are that they are a tissue of falsehoods, from first to last. I never challenged John Rigdon, nor any other

man to a debate on religion, in my life. But if my information be correct at a meeting had by the Campbellites, some where on Bear creek, John Rigdon, after a pretty good display of bombast which is the principle ingredient in the Campbellite religion, and this the candid and thinking part of them is beginning to discover; and the consequence is, they are embracing the truth, gave a public challenge to all the saints for a debate on religion. He was taken up, on the spot, by Br. Alexander Williams, and notwithstanding his boldness in challenging, he had to meanly creep out, and declined acting on his own challenge, saying to Br. Williams that he would not argue with any of mine or Br. Smiths understrappers, but he would meet either of us. In this management, he displayed as much cunning as I supposed was in him. And I also discovered, that by his connection with A. Campbell, he had inhaled all the meanness of his leige lord, and the master whom he serves, [A. Campbell] the bombast was made, for the purpose of making proselytes, not at all with the design or expectation of ever having a debate, for he took care to have it placed in such a situation, that I nor Br. Smith could not consistently, with the dignity and character of both ourselves and the church to which we belong, meet him. John Rigdon knew perfectly well, that he himself was as much the understrapper of A. Campbell, as Br. Williams was our understrapper, and that, if it were a condescension for him, to meet our understrappers, or as he meanly called them, it was equally a disgrace for us to meet an understrapper of A. Campbell's. Having thus fortified himself, as he supposed, by stratagem, as well as a poreupine is by his quils, he wrote me a letter, stating his conviction of the necessity of his and my meeting and investigating the subject of the difference of our religious sentiments. Previous to the time of his writing, he had ascertained, that myself and a number of my family were laying very sick, and the probability was, we or at least some of us would never recover, which proved to our great affliction to be true." He also knew before he wrote his letter, that it would be out of my power, if well, to

meet him at that time, as he knew of my previous engagements to go to Washington city, and he knew that it was my sickness alone that had hindered me from being gone before he wrote: to this letter I told a young man by the name of Higbee to reply, and tell him of my sickness and that of my family, not knowing, at that time, that he knew of it, and also of my engagements to go to Washington. This last I knew he knew before. And I have since found out that he knew of the other, at the time of his writing.

I am convinced when I put the whole of this maneuvering together, that there was no intention on the part of John Rigdon, or his friends, to have a debate, but only to open a door for bombast, which seems to be their particular business, otherwise, he would not have put it out of my power, at the beginning, to meet him.

In the letter written by Mr. Higbee I told him, to say to John Rigdon, that I would find a man who would dispute with him, I had my eye on Elder John Taylor, but before I was able to do any thing in the matter, Mr. T. had gone to England, there were two others on whom I designed to call, but before I had health and the circumstances of my family would admit of my doing any thing about it, they had both gone, one to England, the other to Philadelphia. This I purposed to do, before I had knowledge of all the meanness of their maneuvering in this affair. Since I have been made acquainted with the low condescension of J. Rigdon in this matter, as well as that of his frothy satellites; I feel myself bound, to take a different course. I say frothy satellites, I say so to make a distinction between the persons who profess faith in that religion; for among them, there are gentlemen who would scorn to be found engaged in the low driveling and ribaldry, of those who take for their pattern bombastic leaders.

John Rigdon did at Carthage; if the statements made to me by Mr Harper, with whom he had a controversy at that place be true, throw out insinuations, on this same subject, that were as mean as they were false. And also at your place, (Columbus) as declared to me by Mr. Driskill, a merchant of

Columbus, threw out insinuations, both low and contemptible, and the public will think so too, when they are made acquainted with the circumstances.—

All these despicable insinuations, were thrown out to make an impression on the public mind, in favor of both himself and his religion, which truth never would make, by trying to make them believe that I was afraid to discuss the subject of religion with him. Now for the condescension of this business—John Rigdon does know, and did know, that such was my health, that I was unable to hold a discussion on religion, or any other subject, all the time he was throwing out these foul insinuations; for it is known through the country, generally, that I am unable to get five miles from my house, let alone discuss a subject of importance with any person. And it is also a fact that my attendant Physician, has forbid my using any exertions, either mental or physical, except very moderate exercise, as it will endanger my life.

Yet notwithstanding these known facts and that I have been so since August last, previous to the time I received any communication from him, this braggadocio has been attempting to avail himself of my sickness, to make a false impression on the public mind. Will not the public then justify me in saying that his condescension is contemptable and mean? surely they will: and he and his conjutors, to give better coloring to their falsehoods, reporting that I challenged John Rigdon to a controversy. I have learned from this and other similar things, that a stream never rises above its fountain. A. Campbell the Leige Lord of all the Campbellites, after the truth made its appearance, being conscious of the fallacy of his scheme, and knowing that it could not stand before the truth—for A. Campbell knows most assuredly, that his religious scheme is false, and is not according to truth—, had recourse to publishing in his ignorant Periodical, foul slanders, base calumny, and infamous lies, knowing them to be such when he published them, to injure the characters of certain individuals in the Church of Latter Day Saints. I ask why had Alexander recourse to these foul slanders? the answer is, truth would not answer his purpose, conse-

quently he had to sacrifice truth and common decency, on the alter of his fabled religion. So leader, so disciple.

When Dr. Nelson sent his letter to this place, for the purpose of having a discussion at Quincy, his whole course was that of a gentleman; he felt willing to meet any brother of our faith, acknowledging every religious teacher of the same faith, as having equal claims on himself and on the public, and as such entitled to equal respect. There were no offensive and foul assertions, no contemptuous epithets, such as understrappers, as though he himself was some august personage, some character of wonderful dignity. In consequence of this manly and honorable appeal, I felt myself bound to meet him, not as I would meet a braggadocio, but as a gentleman, of fine feelings, and honorable deportment, and as such I feel myself still bound to investigate with him, when my health will admit, at his request.

But as relates to John Rigdon, my course is fixed, I say let him redeem his character in the first instance, let him meet Mr. A. Williams, who accepted his challenge, and whom he insulted foully because he accepted it, for never will meet him at the expense of the character and feelings of a gentleman, whom I as highly esteem as I do Mr. Williams. Let him take back his foul epithet of understrapper, and let him know by so stigmatizing Mr. Williams, he reproaches himself also. And after he shall have done this, if necessary, I also will condescend to meet an understrapper, if he is not sufficiently satisfied with what Mr. Williams has done. I use this as his own language, and not mine, and God forbid it ever should be mine. Now, if he is warm for a debate, the way is open, and he can reach it by putting it into my power to meet him. Let him do this, or let him acknowledge that the whole was a peice of ledgerdmain, and for want of being a gentleman, ho acted like a blackguard, or else in the midst of his confusion, at having his challenge accepted, he forgot himself.

I wish the public to know that I hold him to his challenge, let him meet Mr. Williams, on his challenge as publicly given, and if he wants any

more, he can have a chance at the public's humble servant.

Yours as ever

SIDNEY RIGDON.

MR. H. W. MILLER.

P. S. Br. Miller, I have taken the liberty, to lay your communication before the public, without your leave. I hope you will pardon me for so doing, as I had no opportunity of getting word to or from you: as also to answer it through the papers. I hope the readers of the Times and Seasons, will cause this correspondence to be read among the public, as much as possible.

S. R.

To all the saints in Christ Jesus, who are in the east, in the west, in the north and in the south; grace be unto you, and peace from God the Father and our Lord Jesus Christ.

As many of our brethren have written upon the subject of our persecution in Missouri, and have clearly set forth the powerful influence which the saints have had to contend with ever since its organization: I shall not attempt to fathom the depths of our persecution, though volumes might be written on the subject which would tell a tale that would make the savage of the wilderness blush, or the barbarian hide his head for shame.

The appeal of the church to the American people, clearly and understandingly sets forth the outrages practised upon the saints by the mob in the State of Missouri, a parallel of which cannot be produced in the annals of history since the days of our saviour; for we were stoned, we were whipped, we were robbed, we were imprisoned, and plundered, of all we possessed, and many of the saints sealed their testimony with their blood. But thanks be to our God, we take the spoiling of our goods, and the wasting of our substance joyfully, knowing that we have a building of God, a house not made with hands eternal in the heavens, and being expelled as we were from our homes, and plundered of all our property, renders us almost destitute of means to carry on the works which the Lord our God has commanded us to do, in order to bring about our redemption, to fulfill the words of the prophets, and to carry on the work of translation, that we may

be thoroughly furnished with every good word and work, and that we may be instructed in principle, in doctrine, and obtain correct ideas of the prophecies which have been corrupted by that abominable church, which is most abominable above all other churches; for they have taken away from the gospel of the Lamb many precious parts which are plain, and also many covenants of the Lord have they taken away.—*Book of Mormon, page 33, 1st ed.*

Now under these existing circumstances brethren, groaning under poverty as you see that we are, and being under a solemn obligation to our God; and to the inhabitants of this generation, to promulge the pure doctrine of our Lord and saviour Jesus Christ, what is to be done? shall the work stop for the want of means? no, God forbid, for we will propel the wheel of the kingdom by the power of union, until we accomplish all things whatsoever our God has commanded us: and we firmly believe that the brethren who have funds will notice this appeal and come to our aid, and give us influence, so that they may be heirs with those who offered their all in sacrifice, and by this obtain a knowledge that the course of life which they pursue is according to the will of God.—*See book of covenants, lecture 6, 9th paragraph.*

It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith with God and favor with him, so as to obtain eternal life, unless they, in like manner offer unto him the same sacrifice, and through that offering obtain a knowledge that they are accepted of him.—We have already expended twenty thousand dollars, in importuning at the feet of the rulers of this government; and we will again appeal to the authorities of this nation, for the redemption of our property in the State of Missouri: for inasmuch as congress was not authorized to handle our case, we are determined to hunt alternately, until we can find a tribunal (if on earth) that will redress our unparalleled wrongs, from a set of demons in the shape of men; then if we cannot find a tribunal on earth qualified for that purpose, the chief Magistrate who holds the destiny of eternal

worlds will hear the cries of innocent blood, and will let loose his indignation upon the rulers of this government, and vexation, and astonishment shall be the cry of this nation.

Now brethren I have thrown out a few hints of what has been done, and what remains yet to be done, therefore we will with our united effort both with our means and influence put shoulder to the wheel, and not rest until the knowledge of the Lord shall cover the earth as the waters cover the great deep.

Now I leave the subject for your consideration firmly believing that our God will instruct you, and teach you the duty which you owe to Him to yourselves, and to the church, which he has set up by his revelations, even so Amen.

A RIPLEY,
BISHOP.

FROM ENGLAND.

Clithero, May, 6th, 1840.

TO THE EDITORS OF THE TIMES AND SEASONS.

Dear Sirs,

According to promise, we now sit down to communicate to you the situation of the affairs of the church as it has been while we were absent, and the present state thereof &c. We landed in Liverpool on the 6 of April, after a passage of 28 days, 16 of which we had strong head winds, two very heavy gales; the officers of the ship said they were the heaviest they had known in 15 years: but through the goodness of God we came safe to land. On the second day after we arrived not knowing that there were any saints in Liverpool, as we passed along the streets elder P. P. Pratt observed in a window an advertisement of a work on the second coming of Christ; and by inquiring for the author, we found from him that elder Taylor and Fielding had been preaching in the town for several weeks, he also told where they were: we found bro. T. but bro. F. had just gone to see the church in Manchester: about 20 had been baptized, and an effectual door was opened in that large town, which contains, we understand, nearly 300,000 souls. Some families of Saints had started for America a few weeks before; and we found bro. Taylor on

board a ship in company with another family, who were expecting to sail that same day. On the 9th, all except bro. P. P. Pratt took the railroad for Preston, 31 miles; about a mile and a half of which at Liverpool, is a subterraneous passage, partly under the town, thro' which we pass without engine, it being inclined, and lighted with Lamps. Arrived at Preston 6 o'clock P. M.—found Br. Fielding in Manchester with elder Clayton, elder Richards in Clithero where we now are: there was great rejoicings at our return to this land.—On the Sunday following we met in the Cockpit, where we used to preach before; the news of our being here had ran through the churches in all directions, and 5 or 600 Saints were come together: It was something like the day of Pentecost, for there were some from various places, from a distance of 20 to 60 miles. Those of the Twelve that were present bore testimony to the work, and spoke with power, for the Lord was with them, and a good effect was produced; as a proff thereof eleven were confirmed the next Sabbath: several came to hear who had long left the church; but there is no hope of those who left through their own sin, as satan left his place; some that were led off by them are returning, but some of the former, after hearing all the testimony &c. that could be borne, are evidently harder than ever: we mention this as a caution to others, and to show that the Lord will not be played with by his creatures. The next day elder B. Young P. P. Pratt W. Woodruff, J. Taylor, H. Clark, W. Claton, met in Preston; the Twelve met in conference the two following days, organized themselves & ordained elder Willard Richards to the Twelve: on the 15th a general conference, according to previous appointment, was held in the Cockpit: the minutes of which will be forwarded if you have not already received them: there was a good feeling, the measures proposed were adopted, and carried with a unanimous feeling, as well as voice.

The next day the Twelve met again in conference, appointed elder P. P.—Pratt to edit the Latter Day Saints Millinal Star which will be published in Manchester, and is expected to come out this month Br. B. Young; P. P.

Pratt J. Taylor to select the Hymns for a Hymn book, and such other business as appeared to be necessary, and from them agreed to separate to different parts of the land Br. Young accompanied Br. Woodruff to his field of labor in Herefordshire, a very extensive field. Br. G. A. Smith and Br. H. Clark went with elder Wm. Clayton to Manchester, there spent one Sabbath and from thence the former went to the Potteries, and Br. Clark to Macklesfield. Br. O. Pratt and Br. Hadlock went north, to the place where elder Russel formerly labored. Br. P. on his way to join elder Wright and Mulliner in Scotland, who had long been anxiously looking for some one to assist them; a letter has since come from them again, requesting some one to come to them, Br. Pratt not having then reached, but they had heard of our arrival in England, by a passenger in the same ship; the letter states that they had lately baptized 27 and others were ready &c. A letter from Br. Taylor, Liverpool, last Sunday, states he had baptized 8 the last Sunday 6 on Tuesday, and a prospect of more soon, things there flattering.

Br. Fielding and myself are visiting the churches which were built up when I was here before; they are generally revived at our coming: it was said on all sides by the enemies that we should never come to England more, and whether the saints were afraid or not, they are heartily glad to see us; they say our coming has made many false prophets, we consider the churches in general are in a comfortable way; peace and unity prevails the brethren here expected that when the Twelve came, there would be greater power in the preaching in general, and so it is; many have been added of late, the field is widening, the work is rolling on in the land, the prospect is good. Br. Fielding says he dont know how to express his feelings, he so greatly rejoices to see it, and he is far from being alone in this.

We are surprised to see what those men that rose up against us formerly, have come to; they are objects of pity almost every where. We suppose there has been not much short of 100 Methodist preachers baptized in all; one bap-

tist preacher, who left baptizing his people, to be rebaptized himself. And now, we send our love to President Smith and council, our brethren of the Twelve in America, the High Council, the Bishops, and all the elders of Israel, and to all the saints, the health of us all is improving, we are of one heart and of one mind, we request an interest in all your prayers, that we may be enabled to do the work that is before us: and we pray the Lord to be with you all and bless you forever, Amen.

HEBER C. KIMBALL,
JOSEPH FIELDING.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

BOOKS!!!

The spread of truth for a few years past, has been so exceedingly rapid, that, amid the conflicting winds of persecution, that has rolled with unexampled fury upon the heads of the saints; it has been impossible to keep the public supplied with books: and, inasmuch as the universal cry has been "Books," "Books," "we want Books," &c. and none could be had: we announce with pleasure, that effectual measures are now taking to accomplish the long desired object of getting books once more into circulation. It will be seen in this sheet that the Book of Mormon is now being Stereotyped and printed in Cincinnati, Ohio, and by the first of September, there will be Books of Mormon to be had on the most reasonable terms possible. Therefore, as the saints and the public in general, are acquainted with the fact that our means (money,) is very limited, to accomplish a work of this magnitude, they will, (it is hoped) no doubt improve the opportunity, and every man secure

to himself a book; for in so doing they will open an effectual door for spreading before the world other Books, which are very much desired.

The authorities of the church here, having taken this subject into consideration, and viewing the importance of Publishing a Hymn Book, and a more extensive quantity of the Books of Mormon, and also the necessity of Publishing the new translation of the scriptures, which has so long been desired by the Saints; have appointed, and authorized Samuel Bent and Geo. W. Harris, as traveling agents, to make contracts and receive monies &c. for the accomplishment of this glorious work. They are truly responsible men, men in whom we repose confidence; their operations will be relied upon. We would advise our Patrons, and the saints in general to act the liberal part in subscribing and paying in advance for these valuable works; they will prove to be more than an equivalent to the *lucrative*, for they will benefit the soul, whereas riches will only serve to corrode and canker it.

Question. If every friend to the cause of apostolic christianity, would subscribe and pay in advance for the above mentioned books, (so small a sum that it would not be missed,) how long would it be before there would be an abundance of means to accomplish the whole work? The best way to answer this, is by example.

As there has been some complaining that our papers are not received regular by our mail subscribers, we would just observe that our patrons may rest

assured that we have spared no pains in preparing our papers for the mail, but we have taken extra pains to wrap them strong and snug, and directed them with a plain hand; and why they should not be received we know not, one thing we do know, and that is this: "Mormonism" has excited a great deal of curiosity in the world, and there are thousands of people, who have an itching disposition to know all about the matter, but dare not subscribe for the paper, for fear their priests will turn them out of the synagogue, and they be counted as heretics. It would be pleasing if such individuals would, after reading, send them along to the lawful owners.

Letters have been flooding the Post Office of late, directed to us with the Postage unpaid; the principle part of which will of necessity, be remailed for Washington. All letters to us for the future, will not receive attention unless the Postage is PAID.

Our subscription for one year is one dollar in advance: a letter comes requesting the paper for one year, containing \$1; Postage 25 cents, in the course of three months the second letter makes its appearance, requesting the paper to be directed to another Post Office: Postage 25 cents. After a short time a paper gets miscarried and one number is missing; the subscriber anxious to keep the volume complete, sends the third letter requesting the lost No. Postage 25 cents. The fourth letter comes lumbering along in a few days requesting the paper to be stopped at the office as he is about to move into the place: Postage 25 cents. The next letter that comes has a silver dollar, to pay for the paper one year; excess of Postage 75 cents. How do you think printers can live?

We have given in this No. the affidavits of men of known integrity, concerning the outrageous kidnapping transaction, and the enforcing of gag

law by some of the citizens of Missouri. The preamble &c. is expressive of our views, we shall therefore defer comment.

Missouri has secured to herself a great name, from an experience of actual service for nearly eight years, she has become notable for four things viz: **GAG LAW, MURDERING, ROBBERING, and EXTERMINATING:** If Gov. Boggs should be re-elected, we shall expect that an *inquisition* will be established in the EMPIRE State.

Our patrons must have patience; if the August number should not come as soon as it is desired, the following may be assigned as the reason why. Bro. E. Robinson is absent on business, and my absence, of necessity, is required for a few weeks.

D. C. S.

The two following, affidavits, given by Messrs. Brown and Allred, contain facts in relation to the late Missouri kidnapping.—Ed.

State of Illinois,
Hancock county.}

This day, personally appeared before the undersigned an acting Justice of the Peace, in the aforesaid county; Alanson Brown, a credible witness, who first being duly sworn according to law, deposes and says, that on the 7th day of July, A. D. 1840, and in the county of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tate and Halsey White, in company with several other persons, to this affiant unknown forcibly arrested this affiant, and one Benjamin Boyce; whilst affiant and said Boyce were quietly pursuing their own lawful business. And that immediately after said arrest the said Allensworth, Woodyard, Martin Owsley, Bain, Tate and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords from the said county of Hancock, in said State, on the day and year above set forth, into the county of Lewis, in the State of Missouri; without having established a claim for such a procedure, according to the laws of the United States. Affiant states that in a short time after he was taken into

the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night: when they were taken out of the room, where they had been confined, into the woods near at hand, by said Tate, a man by the name of Huner and another by the name of Monday and some others, whose names affiant did not learn: they previously placed a rope about the neck of the affiant, Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this affiant heard repeated blows, which others belonging to the same gang of Huner, were inflicting upon Boyce, and he could hear also the cries of Boyce under the pain arising from the blows, after which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

Affiant further states, that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing, the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the State of Illinois.

Affiant has learned that the name of the place, in said county of Lewis, State of Missouri to which he was so taken from the State of Illinois, is called Tully, to which the said Allensworth, Woodyard, Martin, Owsley, Bain, Tate, and White, have fled as fugitives from Justice; and at which they are now to be found.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.

Justice of the Peace.

July 13th, 1840.

State of Illinois,
Hancock county.}

This day personally appeared before the undersigned an acting Justice of the Peace, in and for said county, James Allred, a credible witness, who first being duly sworn accor-

ding to law, deposes and says, that William Allensworth, John H. Owsly, and William Martin, on the seventh day of July, A. D. 1840, within the limits of the said county, of Hancock, aided by several other persons, to this affiant unknown—forcibly arrested this affiant and one Noah Rogers; whilst affiant and said Rogers, were peaceably pursuing their own lawful business and that the said Allensworth, Owsly and Martin, after said arrest, aided by sundry persons, to this affiant unknown; did forcibly take, kidnap and carry this affiant, and said Rogers, from the said county of Hancock, in the state of Illinois, on the day and year above mentioned, into the state of Missouri, without having established a claim for such procedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the state of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they were confined into the woods near by, and this affiant was bound by the persons conducting him to a tree he having been first forcibly striped by them of every particle of clothing. Those having him in charge then told affiant that they would whip him, one of them by the name of Monday, saying to this affiant God-dam you I'll cut you to the hollow. They however at last unbound the affiant without whipping him. Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope about his neck, and he heard a great number of blows which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant together with Rogers was taken back and placed in the room from which they were taken, together with one Boyce & Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company who had imprisoned him, a passport, of which the following is a copy.

Tully Mo. July 12th, 1840.

The people of Tully, having taken up Mr Allred, with some others, and

having examined into the offences committed, find nothing to justify his detention any longer, and have released him. By order of the committee,

H. M. WOODYARD.

And then this affiant was permitted to return home into the State of Illinois. This place in Missouri to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the county of Lewis, and at which place Missouri, the said Allensworth, Owsley and Martin, are now living.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by the said James Allred.

DANIEL H. WELLS.

Justice of the Peace.

July 16th, 1840.

At a meeting of the citizens of Nauvoo, Hancock co. Illinois, 13th July, 1840. Elias Higbee was called to the chair, and R. B. Thompson was appointed Secretary.

On motion, a Committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons to wit: Isaac Galland, R. B. Thompson, Sidney Rigdon, and D. H. Wells, who retired and after a short absence, reported the following preamble and resolutions which were unanimously adopted.

PREAMBLE.

The committee, appointed to express the sense of this meeting, in relation to the recent acts of abduction and other deeds of cruelty, and inhumanity committed upon our citizens, by the citizens of the state of Missouri, beg leave respectfully to report;

That having under consideration, the principle matters involved in the discharge of their duty; they have been forced to arrive at the following conclusion.

1st That the people of Missouri not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2ndly, That notwithstanding, they have already robbed us of our homes—murdered our families, stolen and carried

away our property; and to complete the measure of their infamy as a state their Executive caused unoffending thousands to be banished from the state; without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and theiving brigands, to seek further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that to, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, of the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped and carried away several honest and worthy citizens of this county.

4thly—Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unoffending citizens.

Therefore.

Resolved first: that we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri in setting at defiance the laws of this, as well as all other States of this Union; by forcing from their homes and from the State, civil citizens of Illinois; and taking them into the State of Missouri without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a coloring to their (the Missourians) iniquities, and screen themselves from the just indignation of an incensed public.

Resolved secondly—that while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this State, as set forth in the above preamble, and

strongest indignation, at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved, thirdly—that, inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws; we claim of the citizens and authorities of this state, protection from such unjust, and before, unheard of oppressions.

Resolved, fourthly—that the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive of the rights of freemen, and contrary to our free institutions and republican principles.

Resolved, fifthly—that, the cruelties practiced upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient, or modern times; and can only find its parallel in the "Auto da Fé" the inquisitions in Spain.

Resolved, sixthly—that, such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such procedure; and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—that, we memorialize the Executive of this state of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures, as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.

R. B. THOMPSON, Sec'y.

NOTICE.

The elders of the church of Jesus Christ of Latter Day Saints, in Iowa Territory, are hereby requested to enroll their names in the quorum of elders, by the 4th Saturday of August next, or they will not be considered in fellowship with said quorum.

Also that the quorum of elders will hereafter meet at Ambrosia, on the 4th Saturday of each month, at 1 o'clock A. M. Ordered by the unanimous voice of the quorum of elders convened at

Ambrosia, Lee county, Iowa Territory,
this 27th day June, A. D. 1849.

DANIEL AVERY Pres't.

GEO. W. GEE, Clerk.

TO THE SAINTS SCAT- TERED ABROAD.

We announce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed, and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the arduous undertaking, by forwarding to him means to help defray the expences, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars, then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

Elymianal.

MARRIED in this place on the 4th Inst. by Elder Seymour Brunson, Mr. Simmons J. Curtice to Miss. Emiline Buchannon.

—In Kane, Green co. Ill. on the 16th of June, by elder Oliver Walker, Mr. Amos Moore to widow Claricy Smith.

Obituary.

DIED In this place, June 26th, 1840. Mary, daughter of Josiah W. and Nancy Fleming, aged 13 days.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.
71f. GEO. W. ROBINSON.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 10.] NAUVOO, ILLINOIS, AUGUST, 1840. [Whole No. 10.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

While these things were carrying on, in and about Far West, scenes still more horrid and soul thrilling, were going on, in another part of the county, at a place called Hauns' Mill, because a man of that name built a mill there. We will give it from the testimony of eye witnesses. We will give it from the testimony of three, who have testified to it; that is, Joseph Young and his wife; and David Lewis. We also, have the testimony of Mrs. A. Smith, whose husband, and a little son of nine years of age, were killed, and also a younger boy wounded. But wishing to bring our account into as narrow limits as possible, we omit inserting it.

Here follows the testimony of Joseph Young, and his wife, transcribed from their own hand writing.

The following is a short history of my travels to the State of Missouri, and of a bloody tragedy acted at Haun's Mills, on Shoal Creek, October 30th, 1838. On the 6th day of July last, I started with my family from Kirtland, Ohio, for the State of Missouri; the county of Caldwell, in the upper part of the State, being the place of my destination.

On the 13th of October, I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country; but nothing that could be relied upon. I continued my course westward till I crossed grand river at a place called Compton's ferry, at which place I heard for the first time, that if I proceeded any further on my journey, I would be in danger of being stopped by a body of armed men. I was not willing however, while treading my native soil, and breathing republican air, to abandon my object; which was, to lo-

cate myself and family, in a fine healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey, till I came to Whitney's mills, situated on Shoal Creek, in the eastern part of Caldwell county. After crossing the creek, and going about three miles, we met a party of the mob, about forty in number, armed with rifles and mounted on horses, who informed us, that we could go no farther west; threatening us with instant death if we proceeded any further. I asked them the reason of this prohibition, to which they replied that we were *Mormons*, and that every one who adhered to our religious faith would have to leave the State in ten days or renounce their religion. Accordingly they drove us back to the mills above mentioned. Here we tarried three days, and on Friday the twenty-sixth, we recrossed the creek, and following up its banks, we succeeded in eluding the mob, for the time being, and gained the residence of a friend, in Myers' settlement. On Sunday 28th of October, we arrived about noon at Haun's mills; where we found a number of our friends collected together, who were holding a council, and deliberating on the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighborhood, under the command of Col. Jennings of Livingston; and threatening them with house burning and killing. The decision of the council was, that our friends there, should place themselves in an attitude of self-defence.

Accordingly, about twenty eight of our men, armed themselves and were in constant readiness for an attack of any small body of men that might come upon them. The same evening, for some cause best known to themselves, the mob sent one of their number, to enter into a treaty with our friends; which was accepted of, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further

hostilities upon either party. At this time however, there was another mob collecting on Grand river, at William Mann's, who were threatening us; consequently we remained under arms on Monday the 29th, which passed away without molestation from any quarter. On Tuesday the 30th, that bloody tragedy was acted; the scenes of which, I shall never forget.

More than three fourths of the day had passed in tranquility, as smiling as the preceding one. I think there was no individual of our company that was apprized of the sudden and awful fate that hung over our heads like an overwhelming torrent, to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek, on either side, teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers, employed in guarding the mills and other property; while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant; the sun shone clear; all was tranquil, and no one expressed any apprehensions of the awful crisis that was near us, even at our doors.

It was about 4 o'clock, while sitting in my cabin, with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal Creek, and saw a large company of armed men on horses, directing their course towards the mills, with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie, they seemed to form themselves into a three square position, forming a van guard in front. At this moment David Evans, seeing the superiority of their numbers (there being two hundred and forty of them, according to their own account) swung his hat and cried for peace. This not being heeded, they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten, or twelve seconds, when, all at once they discharged about one hundred rifles, aiming at a black smith's shop, into which our friends had fled for safety: and charging up to the shop, the cracks of which, between

the logs, were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers.— There were several families, tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets, fled to the woods in different directions. After standing and gazing on this bloody scene for a few minutes, and finding myself in the utmost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill, we were discovered by the mob, who immediately fired at us and continued so to do, till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom, died before morning.

Here we passed that awful night in deep and painful reflections on the scenes of the preceding evening. After day light appeared, some four or five men with myself who had escaped with our lives from the horrid massacre, repaired as soon as possible, to the mills, to learn the condition of our friends whose fate, we had truly anticipated.

When we arrived at the house of M Haun, we found Mr. Merrick's body lying in the rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with an old corn cutter, by a Mr. Rogers of Daviess County, who keeps a ferry on Grand river, and who has since, repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house; and after viewing

these corpses we immediately went to the black-smith's shop where we found nine of our friends, eight of whom were already dead, the other, Mr. Cox of Indians, struggling in the agonies of death and soon expired. We immediately prepared and carried them to a place of interment: This last office of kindness due to the relics of departed friends, was not attended with the customary ceremonis nor decency: for we were in jeopardy, every moment expecting to be fired on by the mob, whom, we supposed were lying in ambush, waiting for the first opportunity to despatch the remaining few, who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying, was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain, I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained until the massacre was over, when he was discovered by a Mr. Glaze of Corrill County, who presented his rifle near the boy's head and literally blew off the upper part of it. Mr. Stanley of Corrill, told me afterwards that *Glaze* boasted of this deed all over the County.

The number killed and mortally wounded in this wanton slaughter, was eighteen or nineteen, whose names, as far as I can recollect, were as follows: Thomas McBride Levi Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, George Richards, Mr. Napier, Mr. Harmar, Mr. Cox, Mr. Abbot, Mr. York, Wm. Merrick a boy 8 or 9 years old and three or four more, whose names I do not recollect, as they were strangers to me. Among the wounded who recovered, were Isaac Laney, who had six balls shot through him, two through his body, one through each arm, and the other two through his hips. Nathan K. Knight shot through the body; Mr. Yokum who was severely wounded, besides being shot through the head, Jacob Myers, — Myers, Tarlton Lewis, Mr. Haunn, and several others.

Miss Mary Stedwell, while fleeing, was shot through the hand and fainting, fell over a log, into which, they shot upwards of twenty balls.

To finish their work of destruction, this band of murderers, composed of men from Daviess, Livingston, Ray, Caldwell, and Corrill Counties; led by some of the principal men of that section of the upper country, proceeded to rob the houses, wagons and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life! and even striped the clothing, from the bodies of the slain!

According to their own account, they fired seven rounds in this awful massacre, making upwards of fifteen hundred shots at a little company of men of about thirty in number!

I certify the above, to be a true statement of facts relative to the above mentioned massacre according to my best recollection.

(Signed) JOSEPH YOUNG.

JANE A. YOUNG.

A short time previous to the massacre at Shoal creek, we made peace with the mob characters living near us, as declaration had been made by the leaders of the band, that all persons who would not take up arms against the society, should, with the Mormons, be driven out of the State; and thus drawing the division line so close that we thought it necessary to ascertain the feelings of our neighbors around us. We met them and an agreement was entered into between us, that we would live in peace, let others do as they would. A large number of our company living at the mill at that time, were immigrants who had just came into the place. On the first day of November 1838, without apprehending any danger whatever from the mob, we were visited by about three hundred mounted men, coming with great speed, and fell upon us with the ferocity of tigers. They were not discovered until within one hundred and fifty yards of us. They immediately commenced firing upon us, without asking us to surrender, or giving us a chance to surrender, or even giving us to understand what they wanted, only as we were taunted by the sound of guns, the groans of

the dying, and the screams of the women and children, being only about forty in number, and wholly unprepared to engage in any contest whatever. We were forced to take shelter under cover of an old log building, used as a black-smith's shop, which was neither chinked or mudded.

When men ran out and called for peace they were shot down; when they held up their hats and handkerchiefs and crying for mercy, they were shot down; when they attempted to run, they were cut down by the fire of guns; and when they stood still, they were shot down by putting their guns through the cracks of the building.—After pleading for mercy, and having none shown us, and seeing they were determined to slaughter us *en masse*, and many of our brethren slain around us, leaving our numbers but few, and seeing it was but death for us, we concluded to sell our lives as dear as possible, and soon commenced firing at the mob who were firing from all directions at us. But few of the mob were injured in consequence of their shielding themselves by trees and logs; women and children were equally brutally treated with the men, and found no place from the sympathies of these murderers. One woman by the name of Mary Steadwell was shot through the hand while holding it up in the attitude of defence. As she ran from the mob, others pierced her clothes; after running as far as she could, she threw herself behind a log, whilst a volley of balls poured after her, filling the log where she lay, twelve or fourteen of which were taken out and preserved for future generations to witness. Many other women had balls shot through their clothes, while fleeing into the woods with their children in their arms; others were brutally insulted and abused: One small boy was killed, having his brains blown out; and during the affray, two other boys, belonging to Warren Smith, (who was also killed at the time,) hid themselves under the bellows; and when those murderers came into the shop, after killing all within except two men, one wounded and the other not, who lay concealed from their view by being covered with blood and dead bodies of the slain. The elder

of the boys, crying for mercy from his hiding place, was immediately put to death by putting the muzzle of a gun to the lad's ear and blowing off the top of his head. One of these savages who participated in this transaction, accosted his comrade, (while committing this horrid deed,) thus—"It is a damned pity to kill boys;" but was hushed by having the thought put into his head in reply, that "little sprouts soon become large trees" and if these boys were suffered to live, they, like their father, would be *Mormons*—a crime punishable with death even before committed,—a faith now extant in Missouri, where it is supposed to have its birth, and it is hoped will have its burial. The other lad was supposed to have been killed, but they did not quite accomplish their object the younger receiving a wound in his hip which carried off his hip bone.—While the mob were in the shop, if they perceived life remaining in any of the wounded, while struggling in the agonies of death, they were immediately dispatched, at the same time plundering the pockets of the dead stripping off their boots, shoes, and clothing. After the mob had learned that two men escaped with their lives they would declare publicly, that if they got into another such affair they would inspect more closely by sticking their knives in their toes. This Massacre took place about sun an hour high, on Tuesday, and continued until seventeen were killed and fifteen wounded, the remaining few escaping.

Among those who attempted to escape, was a man by the name of Thomas McBride, a soldier and Patriot of the revolution and a Justice of the Peace. While making the best use of his tottering limbs and worn out frame for his escape, he was met in his retreat by a young man from Daviess county by the name of Jacob Rogers, who immediately demanded the old man's gun, which was delivered up, and was then shot down by said Rogers. This not killing the old man, he lifted his hands in the attitude of supplication and begged for mercy, at the same time appealing to his silvery locks as adding still more force, and credit to his cries and tales of suffering, while in the defence of his country and the

constitution thereof. But the young man deaf to every thing but death and murder, regarded not the old man, but seizing an old corn cutter or piece of a sythe, commenced first to hew off the old man's fingers while holding them up for merey, and next cutting his hands from his arms, and then severing his arms from his body, and last of all, laying open the skull and beheading the body of the poor sufferer who had fought and spilt his blood for the privileges enjoyed by his murderer.

There not being any men left, or not enough to bury the dead, the women were compelled to bury their husbands by throwing them into a well close to the black-smith shop. The next day after the massacre a large company of them came back, blowing their bugle and firing their guns in an exulting manner. They carried off goods of all description, horses, wagons, and harnesses, stripping the horses and moving wagons of all the goods, furniture and clothing of any value, leaving the widows and orphans to suffer in that inclement season of the year. Cows, hogs, and horses were driven off in droves. They robbed the families of all their beds and bedding, and even took the widow's cloaks; the dead men stripped of their clothing; also, another of the persons engaged in this horrid affair was a man by the name of Stephen Bunnels, who made his boasts, at public places, that he was the man who killed one of the little boys. This boasting has been made in the presence of the authorities of the state at Richmond, when innocent men were kept in chains for nothing but defending themselves, wives and children from such savages as these.

After this bloody affray was ended, a young man had crept from his hiding place and returned to the shop was sent to Far West to obtain assistance to bury the dead, (a distance of about 20 miles.) The young man arrived within two or three miles of Far West, where he met a company of men: he was asked where he was from and where he was going; and answering them correctly he was then asked if he knew where the militia were; he told them he did not know of any. They then told him to face about and go with them, and they

would lead him where there were five or six thousand of them. He was then compelled to go to Ray county, and stopped at Samuel McCriston's that night. In the morning they robbed him of a fine fur cap, and ordered him to take off his overcoat, telling him it was too fine for a Mormon to wear. They then concluded to shoot him, and disputed among themselves who should do it. And some hard words and threats were used among themselves who should have the fine horse the young man rode. However they soon quit their dispute and Scareiel Woods, (a Presbyterian Preacher of long standing in Corrilton, the county seat of Corril county,) saddled the young man's horse, and rode him about for some time, as if trying him, to see if he would answer his purpose. This was also the same man who took the young man's cap, and his boy wears it now, or did the last information received from that quarter. After being thoroughly satisfied with riding the horse, he dismounted and Samuel McCriston mounted and rode for some time, while Woods was equally engaged in the trial of another horse, which it appeared had been obtained in the same way in which they intended to get this.

McCriston rode off the horse and the young man was taken to Richmond, although he begged to be let loose that he might go and help the widows and children bury the dead at Haun's mill; still he was kept for many days a prisoner at Richmond, in Ray county.

The mobbing party here mentioned, consisted of nine persons, Scareiel Woods, (*preacher*,) Joseph Ewing, (*preacher*,) Jacob Snorden, Wiley Brewer, John Hills (*preacher*,) and four more, their names not mentioned or known. After tormenting the young man all in their power, he was let go, and returned to mourn the loss of friends, without being able or privileged to pay the last debt of honor and respect to his murdered relatives.

A short time after this affair at Haun's mill, Capt. Nehemiah Comstock, the same who commanded a Massacre, with forty or fifty others, took possession of the mill for two or three weeks, and thus cut off all the resources of the widows and orphans who had

survived. During this time they lived on the best that the neighborhood could afford, plundering and stealing all the palatable food which had by the industry and prudence of murdered husbands, been laid in store for themselves and families.

They burned all the books that they could find, they shot the hogs and cattle, it seemed for pleasure of shooting game, as they did not consume near all they killed.

One day Capt. Comstock with a number of men went to Jacob Fauts, who was at the time laying confined with wounds received in the massacre. They came to question Mr. Fauts, to ascertain where certain of his neighbors were who had escaped the murdering party. Mr. Fauts told them he did not know. I then got up, left the room, but was followed by some of the company, who commanded me not to leave until the Captain could see me. The Captain was accordingly called upon and came out to see me; he very gravely and sternly charged me to be gone or on the act of starting on Tuesday evening, this being on Sunday evening. He said I must obey at my peril, or renounce Mormonism. I asked him what I must deny; he said deny that Jo. Smith is a Prophet. As for moving I told him I thought it quite a short notice to get ready to leave the county, and the weather being so cold, and robbed of all our clothing, &c.—I also told him that my wife was quite sick and not able to move so soon, and furthermore the roads are guarded or said to be, so that no Mormon could pass either way without being mobbed: I asked him if I must be driven off by one company, and another lay in wait to murder me as I go. I told him I thought the condition of the treaty was that we could stay until spring; he replied that was the first conclusion, but he had just received new orders from the General, and that was, that all Mormons should be driven out of the state forthwith. I then asked him if the way was not guarded so that I would be in no danger in passing the roads. He said he would give me a pass or ticket which would carry me safely through the state, provided I continued to travel in an eastward course and minded my own business. We

soon parted, and on the next day I went to the mill and received my pass which reads as follows. Having the original in my possession I give it verbatim.

November 13th, 1833.

This is to certify that David Lewis, a Mormon, is permitted to leave and pass through the State of Missouri in an eastward direction unmolested during good behaviour.

NEHEMIAH COMSTOCK.

Capt. Militia.

The next day Hiram Comstock, the Captain's brother, with two or three others, brought a prisoner to me to see, if I knew him; I told them I had seen him, but did not know his name. After questioning me for sometime, they told me to go with them into their camp, and said I might consider myself a prisoner. They kept me until the next day, and set me at liberty charging me to be gone from the state forthwith. I was compelled to comply with these orders at the sacrifice of all I had, and leave the state of Missouri agreeably to the order of the Executive of that state, a thing unprecedented in the history of the world. I was taught to hold sacred the rights of man in my childhood. I was raised in Kentucky, born in 1811, and lived in that state until April, 1837. Such doctrine as taught and practised in Missouri, by the officers of that state was never taught, neither practised in my native state.

DAVID LEWIS.

COMMUNICATIONS.

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel what has God wrought! Numbers 23 chap. 23 verse.

The above was the language of the prophet when the son of Zippor had sent for to curse the children of Israel, who had encamped near the borders of Moab, and who were about to enter into, and take possession of the land of Canaan. Fear took hold of the king Moab who had undoubtedly heard of the great deliverance which the Al-

mighty had wrought out for them, in bringing them from the land of Egypt, and delivering nations, greater and stronger than they, into their hands.

Their heroic actions, and warlike achievements spread far and wide, and spread terror and dismay amongst the people through whose country they had to pass.

The King of Moab, terror struck like the rest, and thinking it would be folly to hazard a battle with them; resorted to means the most extraordinary to stop the journey; and blast the expectations of the promised seed. Having called the Elders of Midain together and loaded them with presents, he sent them to Balaam, who at that time dwelt in Pether, requesting him to come and curse the seed of Jacob. Extraordinary as was the conduct of Balack in sending for Balaam; yet, more so was that of Balaam in consenting to go on such a mission, after he had been forbid to do so by the God of heaven; and the remarkable circumstances which took place on his journey. On his arrival he would undoubtedly be received with the highest marks of respect, while every enducement would be held out to him, and every earthly honor promised him, provided he would curse the promised seed. After Balack had shown him, from the mountains of Moab the the extended plains below, where the thousands of Israel had taken up a temporary abode, he requested altars to be erected and offered a bullock on every altar, but notwithstanding his frequent sacrifices, and his desire to oblige the King of Moab, he was not suffered to curse the favorite people of the Lord; but was constrained to bless them. Realizing that all attempts of cursing them were futile; he was obliged to exclaim, and by the spirit of inspiration too. "Surely there is no enchantment against Jacob, there is no divination against Israel, according to this time shall it be said of Jacob and of Israel what has God wrought."

To the children of Israel, heaven had indeed been favorable and manifested a peculiar regard, and had exerted a power in their behalf, sufficient to surprise the world: the facts of the plagues in Egypt, crossing the red sea, water issuing from the rock, the raining down of manna the over

throw of Ammon, Moab and many other nations; and the final settlement of the children of Israel, in the land of Canaan; conspire to show forth the attributes of Jehovah, and cause every considerate man to exclaim "what has God wrought."

Nor has the Almighty ceased to be kind to the children of men; but since those events referred to, he has manifested his love and made known his power for the good of his people, in a great many instances, which might be enumerated, and will continue to display his power and shew forth his glory to the end of time.

In our own day and generation, we have been favored with the manifestations of God, by the renewal of the new and everlasting covenant, the developement of the principles of truth, the bringing forth of the ancient records, and the establishment of that kingdom, the glories of which have been the theme of the prophets, apostles and the saints of the most high, in every age. Although its introduction has not been attended with the thunderings of Sinai, the dividing of waters, and other circumstances as conspicuous to the world, yet there has been a glory, and a display of the love and power of the Almighty, not inferior to any preceding dispensation, and when all the circumstances which attended its introduction, and the almost overwhelming tide of opposition which it has since met with, are taken into consideration, as well as the great events which have already been accomplished, we may well exclaim "what has God wrought."

Twelve years have not yet rolled round since the world was in comparative darkness, ignorance, and superstition, and the fear of God was taught by the precepts of men, and when the way of peace was not known, nor the principles of the gospel understood, each one was pursuing the way he thought best, all destitute of that principle which bringeth life and immortality to light; surely "darkness covered the earth and gross darkness the people."

Amid the variety of religions and the contention of the sects, a new era broke forth upon the world, and a light burst forth, which like the star which led the amazed shepherds to

Bethlehem city led men to the fountain of intelligence and truth; and pointed out in language, not to be misunderstood, the errors of the world, and at the same time declared the principles, by which mankind could be put in possession of that Spirit which leads into all truth and shews things to come.

Angels have frequently been employed in ancient days to announce important information to the world—warning men of impending judgments, and unfolding the events of futurity: Although it was not anticipated, or the least expected, by the world or by professing christians, that any thing which would transpire for ages would render it necessary for those celestial messengers to revisit our globe, to communicate any intelligence, yet to the astonishment of the world and to the confounding of false doctrines, a holy messenger, an ambassador from the court of heaven, with a brightness above the mid-day sun appeared to a youth, and with a voice sweeter than music, saluted his ears, and made known the object of his mission, told him of the corruptions of christendom, and communicated to him the important fact, which had heretofore been involved in doubt, that the aborigines of this country were the descendants of the promised seed, nor was this all, but the gospel of christ was made known, the priesthood was communicated, and a commission was given to preach this gospel to this generation. Nothing but a sense of the importance of the work, his responsibility, and unshaken reliance on the aid of Omnipotence, could have induced him to deliver a testimony, or preach doctrines so unpopular to the world, which struck directly at the root of all the creeds, doctrines and opinions of this age, which is so celebrated for intelligence, piety literature and arts.—He was pitied by a few as being of a weak mind, cursed by others as being a designing knave, and laughed at by all on account of his folly in introducing another religion, and setting forth such strange doctrines, as “baptism for the remission of sins, & the laying of hands for the gift of the holy ghost,” but conscious of the integrity of his heart, desiring to obey the mandate of heaven, feeling a love to his fellow mortals, and being assured of the truth and importance of

those things he “had seen and heard and which had been declared to him,” induced him, young and inexperienced as he was, to go forth and proclaim like the servants of God in ancient days, the message of heaven to this generation, nor did scoffs and ridicule suffice, but to the eternal disgrace of its instigators, persecution was resorted to in order to put down the truth he promulgated, and many who were zealous for their favorite creeds, were equally so to destroy his life.

Some time after he had borne testimony to the truth, he had the pleasure of introducing a few, who were noble-minded enough to obey the truth for the truth's sake, into the kingdom, agreeably to the rules and ordinances that were revealed, some of whom were ordained to be fellow laborers in the vineyard, and to assist in spreading the gospel of the son of God; nor did they labor in vain, or spend their strength for naught, for when they reared the standard of truth, and proclaimed the tidings of salvation to the listening multitudes; the power of the most High rested upon them; their testimony was convincing, the truth of heaven found a reception in the honest heart, the meek increased their joy in the Lord and the poor amongst men rejoiced in the holy one of Israel.

Attacks were frequently made upon them by the learned teachers of the day, but with all their intelligence and combination of superior talents, they found the bulwork of truth too formidable for their gigantic efforts, and its doctrines laid upon too sure a basis, to be overthrown by their herculean powers, and as frequently as they assailed those high and holy principles, they have as frequently retired in shame, and the words of the Savior have been fully verified, to his servants, “that at the same time it should be given them what to say,” and frequent has been the expression which has escaped the anxious listener, that these “men speak with authority.” Notwithstanding the superiority of truth, many rejected it and chose to continue in error on account of their love of the world and a good name, yet their were others who notwithstanding their former prejudices came forward and obeyed the gospel,

regardless of the smiles or frowns of their fellow mortals.

It was in the State of New-York, where the church was first organized, but on account of the persecutions to which they were continually subject; they moved into the State of Ohio, where they built a large and handsome place of worship; the pattern of which was given by revelation; but there they were not suffered to dwell in peace, but were harassed and persecuted, even by men who were once their dearest friends; but the most cruel persecution, and one which will be an everlasting stain on the American character, was in the State of Missouri, where cruelties of the most atrocious and wicked character were practiced, which would disgrace the annals of the most barbarous nations. Many noble hearted and virtuous men, whose characters were unimpeachable, and whose names will be handed down to future generations as such, fell victims to the foul spirit of religious persecution, which commenced by a few reckless characters in the shape of men, but which was consummated by the executive and authorities of the State. Little did those unfeeling wretches feel, when butchering the innocent and unoffensive; the broken hearted widow, and the piercing cries of the fatherless were alike unheeded by these monsters, who spared neither age nor sex, but "whose feet were fast to shed blood." The saints had to flee from a land of oppression, and were scattered far and wide on the extensive plains of Illinois. But have the enemies of the truth triumphed, is the religion of heaven extinct, No! thank God it lives, although many have sealed their testimony with their blood, and the saints have been scattered, yet like the persecutions practiced upon the children of Israel by the Egyptians, which was the forerunner of their memorable deliverance; so the persecutions in Missouri, is but the prelude to far more extensive usefulness of the saints, for since the saints have been scattered, the word has been every way preached, and an inquiry respecting the truth of these things is made in every quarter, and the cries of "come over and help us" is heard far and near; and never since the commencement of the church, have the Elders

been so successful in proclaiming the gospel. Not only have the poor believed its precious truths and rejoiced in the same, but the rich, the noble, the honorable, men of all ranks and stations, are beginning to investigate those principles, the adherence to which, have brought on the saints repeated persecutions and on some a MARTYR'S CROWN. Yes, our Senators and Representatives, our Governor's and our Judges "shut their mouths; "for that which had not been told them they see, and that which they had not heard, do they now consider."

Not only on this continent does the work spread and prevail, but distant nations have heard the tidings of salvation. Britannia has spread out her arms and welcomed the elders of Israel, her dense population are crowding to hear the tidings as they roll, and thousands are coming forth in obedience to the gospel; nor will it stop here, but with a light more glorious than the king of day, shine forth in its strength, until it shall penetrate and diffuse its genial warmth and light over the moral world, and erradate with its brightness, all who come to the light—yes, the elders of Israel, shall have faith, power and intelligence commensurate with their important mission, and shall lift up their voices in the various tongues of the earth—shall be wafted over every sea, enter every port, traverse every land, until every ear shall hear and every heart shall be penetrated,—until the purposes of our God shall be fulfilled, Zion established, satan bound, and an everlasting righteousness bro't in, and when shall be heard from every creature under heaven, blessing and honor, and glory and power be unto him that setteth upon the throne, and to the Lamb, forever and ever."

In consideration of what has already been accomplished, and the promises of God in regard to the future, we are led emphatically to exclaim, "Surely there is no enchantment against Jacob, there is no divination against Israel, from this time it shall be said of Jacob and of Israel, what has God wrought."

Not only has the Almighty been kind by clothing his servants with power, and spreading the work throughout the land, but a location has been secured for the saints, on the banks of the

Mississippi; and sure "ne'er sun,
view'd in its wide career, a lovelier spot"
with sufficient lands in the Iowa Terri-
tory for all farming purposes &c.

When I contemplate the scenes
which occurred and our situation in the
State of Missouri, when mobs were com-
bining against us, when our wives and
little ones, had to wander on the bleak
prairies, when the flames of our houses
enlightened the canopy of heaven, when
our beloved brethren were torn from
the bosom of their families and friends,
by ruthless villians, and thrust into
prison, while their feet were hurt with
fettlers, and not suffered the privileges
of freemen; while thousands destitute
of money and of means had to make
their way out of a State whose govern-
ment refused them protection: when
we were taken up in the lips of talkers,
and when reports were circulated
against us, with an industry which
would have done honor to a better
cause; reports which were false, wicked
and scandalous: and contrast them with
our present situation, prospects, and ad-
vantages; I am led to exclaim, "Sure-
ly there is no enchantment against Ja-
cob, there is no divination against Is-
rael; from this time it shall be said of
Jacob and of Israel, what has God
wrought."

R. B. THOMPSON.

Nauvoo, July 10th, 1840.

Cotton, Switzerland co. Indiana.

BR. D. C. SMITH.

Sir I will inform you in
short of my labors, and success in this
county,—I commenced preaching the
gospel of Jesus Christ,—on the 14th of
October last, in the township of Cotton,
Switzerland co. and was violently op-
posed by all the sectarians priests; and
some of the learned doctors, from Scot-
land, undertook to assist their priests
to put down the truth. But the Lord
soon put those mockers to silence.—
"Truth will prevail".

"Paul said he fought with the beasts
of Ephesus, so I fought with the beasts
of Switzerland until they left the field
and 36 received the gospel, and more
now standing in the church of Latter
Day Saints in good faith and fellow-
ship.—

JONATHAN DUNHAM.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

It is with great pleasure we lay be-
fore our readers the proclamation of the
Jews from the land of their inherit-
ances, which will be read with great
interest by the saints, and every inquir-
er after truth.

The judgements which the Lord de-
nounced against that people, in conse-
quence of their repeated transgressions
have indeed been fulfilled to the very let-
ter; and the promises of their restoration,
to the land of their Fathers, with their
ultimate splendour and glory, now re-
main to be accomplished.

From the events which have taken
place in Europe within a few years
past. The liberal and enlightened pol-
icy of the Pacha of Egypt, which with
the document in question, conspire to
prove, that the day of their liberty has
already dawned, and that God has pre-
pared the way, and set his hand again,
the second time, to gather them to their
beloved city. Surely the "work of the
Father," as spoken of in the book of
Mormon, has commenced, which shall
roll forth with power and great glory,
until Jerusalem shall be built up—the
land of Canaan become as the garden of
Eden, and Zion be established to be
thrown down no more forever.

Most of our new subscribers, desire
the Times and Seasons from the com-
mencement of the Volume, and we are
sorry that it is not in our power to ac-
commodate them: the three first No's.
of the Times and Seasons are all gone:

therefore, all new subscribers that wish to commence with the 4th No. of the present Volume, can be accommodated for the present, and they will receive the three first No's. of the second Volume to make out their years subscription. Those who commence with the 4th No. will obtain the most essential part of the history of the Missouri persecutions.

From the daily increase of subscribers, and the general news from the messengers of truth, who are spreading the gospel proclamation; we are led to conclude that the work of reformation, is going on very extensively, throughout all the world. Wherever the elders are laboring, they are crowned with great success; almost every State in the Union, has furnished more or less subjects for the kingdom of God that is now established: and at the present time, the heralds of salvation, whom God hath called by his own voice from the heavens, are lifting the warning voice and extending the invitation of the gospel to the principle States in the Union, and to the Islands of the sea, and also to foreign lands.

The dispensation that God has committed to his servants, is a great dispensation; it requires faithful laborers, and more of them; it requires diligence on the part of those who are now engaged in this great work—example should go hand in hand with precept—the principles of virtue should be their associate—wisdom, be their counsellor, and the Spirit of God preside over them.

There are many parts of the earth, that have not yet been penetrated with the everlasting gospel; and all these places must, of course, be looked after; for "this gospel of the kingdom shall be preached in all the world, and then shall the end come." The elders of Israel should remember, that the press, rightly managed, is one of the greatest preachers on the earth, and is well calculated to penetrate the darkest corners of the earth, and search out the honest in heart, and gather them from the midst of Babylon, saying, "come out of her my people and per-take not of her sins that ye receive not

of her plagues." The press too, is a mighty "hunter," well calculated to "hunt" Israel, from the "holes of the rocks," and from "all the world, whither they have been scattered."—Therefore, as a word to the wise is sufficient, we feel in hopes, that the Lord's "hunters," who are to do the work of which we have been speaking, will have respect to each other, and be united in their exertions, holding up each other's arms effectually, in their feeble efforts; that the work of God, the great and last dispensation, propelled by his own arm, may roll on, until the enemies of truth are subdued, and the earth shall be full of the glory of God.

We have several communications of interest, which we are under the necessity of laying over for the present; among the number is the petition of L. Wight, and the report of the committee, appointed to explore parts of Iowa Territory, to seek a suitable location for the Saints, we shall try to remember them in our next.

The following is from brother E. Robinson, dated Cincinnati, July 13th. After giving an account of the success of his business transactions, he says:

By this you see, that the work is progressing; and I have to say to you that not only the work of the book, is progressing but the work of the Lord is onward, with rapid strides; I have formed an acquaintance with several in this place who are very anxious to hear of our doctrine, and to become better acquainted with the principles of our holy religion: I have to spend a considerable of my time in conversation with different individuals in various parts of the city. Be assured dear brother, the seed is sown, in many an honest heart in this place, and great will be the harvest here, before many moons pass away, I trust. I have quite unexpectedly, met with a brother and a mighty man of God, whom the Lord sent here to make an uproar among the priests of Baal, in this place. I need not tell you that one morning, just after breakfast, as I was standing in a back room in the foundry, a gentleman

stepped in at the door, whom I thought I knew, but not expecting that he was in this country, dare not flatter myself that it was him—he too gazed at me with the same surprize and astonishment, thinking that it could not be possible, but that his eyes deceived him; in this situation we stood for a moment, not daring to smile for fear we should be mistaken—but at length we both burst into laughter, and clasped each other by the hand, and enjoyed a very agreeable surprise—It was our beloved brother Orson Hyde; we have spent many a pleasant hour together, we are now expecting elder Page every day, when we shall commence holding public meetings; brother H. had a letter from him yesterday morning, stating that he was then in Milton, preaching and baptizing, he had baptized six in that place, and was to baptize six more yesterday, (15th,) among the number baptized, was a respectable Merchant and family, of the first standing in the country. Bro. Hyde has a great many calls to converse with the people in different parts of the city which he attends with pleasure, in which he is laying the foundation for a great work.

May the Lord roll on his great and mighty kingdom, until the earth shall be illumined by the light and glory of the gospel of peace, and the kingdoms of this world, become the kingdoms of our God and of his Christ, is the prayer of your brother in the the Lord.

E. ROBINSON.

D. C. SMITH.

Below is an extract of a letter written by our beloved brother O. Hyde, dated Franklin, Warren co. Ohio, July 7th, 1840. We have since the receipt of this, heard by the way of bro. E. Robinson that these brethren were laboring in Cincinnati, and a place called Milton, with considerable success; they had baptized in all, since leaving this place 62: there is such a wide extended field of labor in the vineyard of the Lord, that these brethren make but slow progress on their way to Palestine; however, from accounts they are not idle, the Spirit of the Lord is with them, and they are sowing the seed of the gospel effectually wherever they travel. We rejoice that they feel

the spirit of their mission, and we say speed them on their journey, O Lord! arm them with the sword of the Spirit, cause error to flee before them like the hoary frost before the burning rays of the morning sun: cause the kingdoms of the devil to crumble into forgetfulness before them, and the kingdom of our God to be reared triumphantly behind them, waving the banner of truth to all nations, that all who will, may come and partake of the waters of life freely.—Ed.

The work of the Lord is prospering, and many are convinced of the truth, and some obeying it. Bro. Page is a bonavarges, well calculated to storm sectarian ramparts and castles; and spread terror and dismay through the strong holds of Babel's empire. We have by the grace of God, succeeded in routing priests and people from scriptures hallowed ground; and we now stand on the frontiers of the same, with the sword of truth, pleading the cause of our Master, while our enemies stand afar off and cry, "*Give us a sign,*" "*give us a sign,*" thus revealing the true character of most of this generation. clearly showing that they are in the slough of wickedness, and mire of adultery according to our Savior's words.

In Dayton, we preached in the court house to crowded congregations; and also in the grove. We have baptized only five persons there, but we have left a great harvest for some faithful elders to reap—we felt hurried to Cincinnati and so on cast. The Jews are gathering; and have issued orders, or a circular, and universal proclamation for their brethren, in all the world, to return to Palestine, for the land is ready for their reception. "But there is none to guide her among all the sons whom she hath brought up, but these two things are come unto thee."—See Isaiah 51:18,19. *Things*, you know, in English means any kind of fish, beast, or birds. But the book of Mormon says, "These two *sons* are come unto thee;" this is better sense, and more to the point. As Jerusalem has no sons to take her by the hand and lead her among all the number whom she hath brought forth, Bro. Page and myself feel that we ought to hurry along and take her by the hand; for

we are her sons but the Gentiles have brought us up.

I am informed that both England and Russia, have extended protection to the Jews in Palestine; and proffer to aid them in their return. Let Kings become nursing fathers, and Victoria a nursing mother; and I will say, roll on thy righteous cause, thou King of saints.

I spoke to a crowded audience last night in this place, and expect to have a greater one to night. We had the Presbyterian and Methodist ministers out to hear. The Methodist made an attack upon me; but when he had fired his second round, he retreated.

If each of us could be divided into 20 parts; and each part be a Mormon preacher, we could find business for the whole. * * *

Elder Page is laboring in Fairfield for a few days, and I am here doing all I can.

I hope the Saints in Nauvoo will show favor to Bro. Jonathan Crosby and Ross R. Rogers of Pleasant Garden, Ia. for they have spared no pains to wait upon the traveling elders; and they, of their pecuniary have freely administered to their wants. Therefore let them be had in remembrance.—The brethren in Quincy, Jacksonville and Springfield, have been exceedingly kind to us, and have done all they could for this mission; and my heart feels to bless them, and God will bless them and they shall be his when he makes up his jewels. Bro. Eldridge of Indianapolis, has done well by us; and, also, bro. Willson who lives near Cadiz in Ia. may the Lord remember all these brethren and reward them all according to the spirit of kindness and generosity with which they have treated us. We have no fault to find with any of our brethren and sisters: we believe they are all trying to do the best they can. We have not proceeded fast on our journey; but those among whom we have laboured, can testify whether we have been faithful or not. * * *

Bro. Joseph's letter to us was a treat, I assure you: it was just such an one as we might expect his generous spirit to produce. We feel as though we were free men and had all the liberty we want to do good, and hope we may never do any thing to restrict our privileges or curtail our blessings. I

feel that the time past of my life is sufficient to have wrought the will of the Gentiles and my prayer is Lord deliver me from the snare of the devil.

Yours forever in the
bonds of the covenant.

ORSON HYDE.

A VOICE FROM THE HOLY CITY--RE-BUILDING OF THE TEMPLE OF SOLOMON---RECALL OF THE PEOPLE OF GOD TO JUDAH.

We have received by the last packet from England, a copy of a very extraordinary "Circular," issued by the Jews now residing at Jerusalem, and addressed to all the descendants of Abraham to the uttermost ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex, as matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall publish the original Hebrew in a double sheet; but at present we must content ourself with the translation.—MORNING HERALD.

TO OUR BRETHREN THE ISRAELITES OF EUROPE AND AMERICA.

The Liberal and Benevolent Contributors towards every holy and pious purpose—ready to stand in the breach to evince their love for the land of promise: to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life), who extend their bounteous aid to this holy city, and devote their best means, in love and affection, "to take pity on her stones, and show mercy to her dust." To the illustrious and excellent Rabbies, to their worthy and distinguished assessors, to the noble chiefs and faithful leaders of Israel, to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe his protection unto them. May they rejoice and be exceeding glad: and with their own eyes may they behold when the Lord restoreth Zion. Such be his gracious will, Amen.

It is a fact well known throughout Judah and Israel, that "the glory altogether departed from the daughter of Zion," since, upwards of one hundred years ago, the congregation of German Jews in this holy city were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyrann-

ny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus, the large Court they inherited from their ancestors remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! for how could we bear to witness the evil which befel our people!

As the light gleams forth from a spark, so did our Congregation take heart and return, again to form their establishments, and to take root on the holy Mount. But we could find no rest for our wearied feet—no place consecrated and appointed for prayer and instruction. Our aching eyes beheld how every nation and tongue, even from the most distant isles of the ocean, is here possessed of structures defended by walls, gates, and portcullis. Whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obliquy, scorn, and disgrace. The cries of the people ascended unto the Lord, who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the Holy Land—a ruler who maintains justice throughout his dominions—an edict was issued, permitting Jews to do whatsoever they deemed right and expedient, with respect to the rebuilding of their demolished Synagogues and Colleges. Us, likewise, the Lord, in his mercy vouchsafed to remember, and caused us to be reinstated into the heritage of our fathers, even to the afore-mentioned Court, which is called the Ruin of R. Jehudah the pious (of blessed memory.) Blessed be the Lord our God, the God of our fathers, who inspired the heart of the ruler of Egypt, to restore unto us the possessions of our ancestors; nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem. "We fenced it, and gathered up the stones thereof," and the

sacred undertaking prospered in our hands, so that we have completed the Medrash, "and great is the glory of the house;" and also houses for the teachers of the law, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the Holy City during the festivals. And on *Rosh Hodesh Shobath* last we joyfully placed a Sepher Torah in the Medrash, which we consecrated by the name of "MENAHEN Zion," for the Lord has vouchsafed to comfort his people.

But although we have thus, under the blessing of Providence, retrieved from devastation a part of the possessions bequeathed unto us by our pious ancestors, yet our hearts are afflicted, and our eyes are dimmed when we behold the sanctuary of the Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for, alas, great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us.—The cause of our grief is thus ever present to our eyes, the ruins of the Synagogue are heaped in the middle of the Court, and rank weeds spread over the consecrated pile. We, therefore, deem it our bounden duty to dispatch a messenger unto our brethren the children of Israel, who are dispersed and in exile, in order to acquaint them with "the salvation of the Lord in the land," so that they may arise and take pity on Zion, for it is time to show mercy unto her.

To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honorable AARON SELIG ASHKENAZI. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel, "according to the sight which he has seen in the holy mount," and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

Now, therefore, let the righteous be-

hold and rejoice; let the pious exult and triumph in gladness: the day ye so long have hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting "the temple of the most holy King on the Mountain of the Lord," that ye may have a portion and a righteous record in Jerusalem. Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season, Let each man encourage his neighbor, and say, "We will be zealous and persevering for our people and the city of our God. And for the love of Zion and the sake of Jerusalem we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed. If I forget thee, Jerusalem, let my right hand forget her cunning: if I prefer not Jerusalem above my chief joy."

Such are the words of your brethren who address you for the glory of God and for the honor of his land, his people and his inheritance—continually praying for our exiled brethren, and offering up our orisons on holy ground, and particularly near the WESTERN WALL, that it may be well with you everlastingly, as you yourselves desire, and we most sincerely wish.

Signed at Jerusalem, the 18th day of year 5597, A. M. by the Wardens of the Medrash and members of the building Committee, on behalf of the Congregation of German Jews in this holy city.—(Signed.)

HIRSH JOSEPH,
DAVID REUBEN,
NATHAN SAADIS,
ABRAHAM S. SALMONS,
MORDECAI AVIGDOR,
URIAH S. HYAM,

The undersigned assessors of the Beth-din, by the direction of the Rev. Chief Rabbi, hereby certify that Rev.

Aaron Selig Askenazi is actually deputed for the purpose mentioned in the above Circular.

London, the 7th Tebath—24 Dec. 5599.

ISRAEL LEVY,
AARON LEVY,
A. L. BARNETT.

STORM AND LOSS OF LIFE AT PONDICHERRY.

The Paris Temps publishes accounts from Pondicherry of the 22d Jan. and from Yanaon, French factory about 250 miles along the coast from that city, up to the 7th of December, which contains numerous details of the dreadful hurricane and inundation of the sea on that coast. They coincide in stating the force of the wind to have been such as had never before been witnessed there, and the inroad of the sea as dreadful beyond description. Upwards of ten thousand corpses had been found, but many thousands more had, no doubt been washed away. So many bodies lying unburied had caused a pestilence, and the condition of the survivors, who had lost most of their property, was exceedingly distressing. The British authorities and settlers had shown the greatest kindness to the French sufferers, but the factory town of and Yanaon, which alone had lost 1,500 inhabitants, could not recover from such a calamity for a great many years. The Government chest and most of the public records had been preserved. As instances of the extensive scale on which this great natural calamity acted, it is mentioned that at Talarivou one house, in which 400 persons had taken refuge; was blown down, and most of them killed, while at Malavoram, a village on the English territory, only 49 were saved out of 2000 inhabitants.—NEW WORLD.

Elymington.

MARRIED In Pike Co. Ill. on the 26 of June by elder Harlow Redfield Mr. Hawkins Judd, to Miss. Electa P. Howland.

—In this place on the 9 of July by elder Redden Allred, Mr. George W. Clift to Miss. Amanda C. Fosett.

Obituary.

DIED—At Longton, Staffordshire, Eng. Johnathan Locket, aged 63 years, he was a saint and rests from his labors.

—In Juliett, Will Co. Ill. April 21st. Mr. Benjamin Fletcher aged 29 years.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in

pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo. Hancock Co. Ill.
7th. GEO. W. ROBINSON.

For deligate to Congress from Iowa,
AUGUSTUS C. DODGE.

For Council from Lee county.
EDWARD JOHNSON.

For the Times and Seasons.
THE WORD OF WISDOM.
BY MISS ELIZA K. SNOW.

"For to one is given by the spirit, the word of wisdom." 1st Cor. 12:8.

The Lord imparted from above
The word of wisdom for our blessing?
But shall it unto many prove
A gift that is not worth possessing?

Have we not been divinely taught,
To heed its voice and highly prize it?
Then who shall once indulge the thought
It can be better to dispise it?

Has self denial grown a task?
Or has that word been vainly spoken,
Or why, I fain would humbly ask,
Why is that word, so often broken.

It is a straight and narrow way,
That leads to the Celestial City:
That high taught saints should go astray,
Thro' gentile customs, is a pity.

O; that the saints would all regard
Each gracious word that God has given
And prize the favor of the Lord
Above all things beneath the heaven.

TO THE SAINTS SCATTERED ABROAD.

We announce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed, and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the arduous undertaking, by forwarding to him means to help defray the expences, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar

received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars. then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

AGENTS FOR THE TIMES AND SEASONS.

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Benj. Winchester, Philadelphia
Stephen Post, Centreville, Crawford Co.
Charles Carter, P. M. Beaver, Beaver Co.
Wm. P. McIntire, Strongstown.
Indiana Co.

NEW YORK.

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POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. I. No. 11.] NAUVOO, ILLINOIS, SEPTEMBER, 1840. [Whole No. 11.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

We will now return to the prisoners. They had meanly betrayed us into their hands; we were kept in their camp till the third day of November; we were then started for Jackson county. Let us here state that they increased our number by adding to it Messrs. Hyrum Smith and Asa Lyman. By our special request, they took us into Far West to see our families, whom we found when we got there, living on parched corn, as the town was so closely invested they could not get out. I will not attempt to describe this parting scene. I will leave every person to place themselves in our situation and then judge for themselves.

In writing this narrative it is no part of our intention to play upon the passions of the public, but give a faithful narrative of facts and then leave it.—After we arrived at Independence, the county seat of Jackson county, we served the same purpose that a caravan of wild animals would for a show, as hundreds of people called to see us. We were put into an old house and left to sleep on some blankets we had with us. Shortly after we had started from Far West, a messenger came riding after us with a demand from Gen. Clark, to take us back. With this, Gen. Lucas would not comply. Upon the whole, we were treated at Jackson county with respect. We were boarded at a tavern, and soon were taken into the tavern house. A man was appointed to see that we had every thing we wanted. They despatched with their guards, and we were at liberty to go where we pleased, and return when it suited us. These privileges were not granted us at first, but

after we had been there a few days. At first we were put into an old house and closely guarded. While we were there, Burrell Hicks, a lawyer of celebrity, and leader of the Jackson county mob, confessed in our presence, and in the presence of many others, that the Jackson county mob, was a wanton attack upon the saints without cause, and he said he presumed that the attack then made was of the same character.

We state this to show that the men of intelligence in Jackson, knew that they were again engaged in robbing a people of their rights. Indeed, General Wilson went so far as to say that if ever the mobs attacked us again, he would fight for us. We will here leave the prisoners and relate what took place in Diahman. After General Clark's arrival at Far West, General Wilson, I think, was the General's name, that was sent to Diahman. On his arrival there, he placed guards around the town, so that no person might pass out or in without permission. All the men in the town were then taken and put under guard, and a court of inquiry was instituted, with Adam Black on the bench; the said Adam Black belonged to the mob and was one of the leaders of it from the time mobbing first commenced in Daviess county. The Attorney's name I have forgotten, if I ever knew, but belonged to General Clark's army.

After two or three days' investigation, every man was honorably acquitted. General Wilson then ordered every family to be out of Diahman in ten days, with permission to go to Caldwell, and there tarry until spring, and then leave the state under pain of extermination. This was on the first of November, the weather was very cold, more so than usual, for that season of the year; and, in keeping this order of General Wilson's they had to leave their crops and houses, and to live in tents and wagons in this inclement season of the year. As for their flocks and herds, the mob had delivered them from the trouble of taking

care of them, or from the pain of seeing them starve to death, by stealing them. An arrangement was made in which it was stipulated that a committee of twelve, which had been previously appointed, should have the privilege of going from Far West to Daviess county for the term of four weeks, for the purpose of conveying their crops from Daviess to Caldwell. The committee were to wear white badges on their hats for their protection.

But in a short time after this arrangement was made, Gen. Wilson withdrew with his army, and the mob rose up as soon as the army had gone, and forbid the Committee from coming again into Daviess county under pain of death. By this the mob secured unto themselves several hundred thousand bushels of corn, besides large quantities of oats, and the saints were left to seek their bread and shelter where they could find it.

We will now return to the prisoners in Jackson county. Shortly after our arrival in Jackson county, Colonel Sterling Price from the army of Gen. Clark, came with orders from Gen. Clark who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, November 8th, with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses. It was late in the afternoon, near the setting of the sun. We travelled about half a mile after we crossed the river, and put up for the night. The next morning there came a number of men some of them armed, their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore despatched to Richmond to obtain them. We started before their arrival, but had not gone far before we met Col. Price with a guard, if we recollect right of seventy-four men. As to the number, however, we are not certain: and were conducted by them to Richmond and put into an old vacant house, and a guard set. Sometime through the course of that day, Gen.

Clark came in and we were introduced to him. We enquired of him the reason why we had been thus carried from our homes and what were the charges against us. He said that he was not then able to determine, but would be in a short time, and with very little more conversation withdrew. Some short time after he had withdrawn, Col. Price came in with two chains in his hands, and a number of padlocks. The two chains he fastened together. He had with him ten men armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson whom he had with him, to chain us together with chains and padlocks, being seven in number. After that, he searched us, examining our pockets to see if we had any arms; finding nothing but pocket knives, he took them and conveyed them off.

General Clark spent several days in searching the statutes of Missouri to find some authority to hold a Court Martial. (The troops said that he had promised when they left, that there were two or three that they should have the privilege of shooting before they returned.) But he could find none, and after a fruitless search of a number of days he came again to see us and informed us that he would turn us over to the civil authorities for trial. Accordingly, the trial commenced: Austin A. King on the bench, and Thomas C. Birch, attorney. This was surely a new kind of Court: it was not an inquisition nor yet a criminal court, but a compound between. A looker on would be convinced that both the judge and attorney were not satisfied that some or all of the prisoners had been guilty of some criminal act or acts, but on the contrary that their object was to try by all means in their power to get some person to swear some criminal thing against us, through they were innocent.

The first act of the court was to send out a body of armed men, to obtain witnesses without any civil process whatever; and after witnesses were brought before the court, they were sworn at bayonet point. Dr. Sampson Avard was the first brought

before the Court. He had previously told Mr. Oliver Olney, that if he (Olney) wished to save himself, he must swear hard against the heads of the Church, as they were the ones, the court wanted to criminate, and if he could swear hard against them, they would, that is neither court nor mob, disturb him. I intend to do it, said he, in order to escape, for if I do not, they will take my life. To aid him in this work, there was standing a body of armed men; a part of this armed body stood in the presence of the court to see that the witnesses swore right, and another part was scouring the county to drive out of it every witness that they could hear of, whose testimony would be favorable to the defendants. This course was kept up during the whole time of the court. If a witness did not swear to please the court, he or she would be threatened to be cast into prison. They never pleased the Court when their testimony was favorable to the defendants. One instance is all the proof that need be adduced on this head. A man by the name of Allen was called on, he began to tell the story about Bogart's burning houses in the south part of Caldwell, he was kicked out of the house and three men took after him with loaded guns, and he hardly escaped with his life. Every witness that the defendants had, (that these creatures knew of, and they made diligent search to find all they could) were either arrested under pretention of some charge, or else driven off. When a witness did not swear to please the attorney, Birch he would order them to be taken into custody and they were immediately cast into prison and the next morning they would be brought forward and tried again. Such was the course the Court and their armed body pursued during their sittings till they got through; by such means they got men to swear for them, and to swear to most unhallowed falsehoods. It was indeed suborning witnesses to swear, to promise a man's life if he would swear, and death or imprisonment if he did not swear, and not only to swear, but swear to please them.

This matter of driving away witnesses or casting them into prison or chasing them out of the county, was car-

ried to such a length that our lawyers, Gen. Doniphan and Amos Rees, told us not to bring our witnesses there at all, for if we did there would not be one of them left for the final trial, for no sooner would Bogart and his men know who they were, than they would put them out of the county; as to making any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would all be the same, for he (King) had determined from the beginning to cast us into prison; we never got the privilege of introducing our witnesses at all; if we had we could have disproved all they swore.

We here must rather go back a little, for after Clark arrived at Far West, he arrested a great many persons, an account of which will be found in the memorial of the citizens of Far West, to the Legislature of Missouri. Their trials also went on at the same time. One thing in relation to Clark's proceeding, we forgot to mention—we will insert it here. After he had arrived, some persons made application for a privilege to go and plunder houses for goods; this was readily granted, and under this authority, houses were plundered, locks broken, and property taken at pleasure; and all this without any civil process whatever.

We will here give a specimen or two, of their swearing. We will first introduce William W. Phelps. This said Phelps was angry at one of the prisoners—George W. Robinson, in consequence of a law-suit existing between them. Phelps, we suppose, thought he had a fair opportunity now, to take vengeance, in swearing against him; so he swore that in Davies county he saw George W. Robinson have a clock, in his arms. There had been a clock found in some hazel bushes, somewhere in the neighborhood of Far West. This clock, a man in Daviess county, swore to be his; it was presented to Phelps, and Phelps swore positively that, that was the clock, he saw George W. Robinson have in Daviess county. Now the truth is, that the clock which said Robinson had, belonged to another man; who had it at that time, and has it at this, if he has not sold it; and it is now in Illinois

This, Mr. Robinson could have proven if he could have introduced his witnesses. For this, he was bound over to appear at the county Court, in the sum of one thousand dollars. Another, by the name of Job, whose mother had gone to the house of Mr. Wight, and swore a feather bed which was in his house was her's: After she got away, she said she never had a bed since she lived in Daviess county; but she wanted one of "old Wight's" beds. Her son came to the court, to swear against Mr. Wight for stealing; and accordingly swore that his mother's bed was found in his house. The question was asked, how he knew it was his mother's bed? He said he had slept upon it and he felt the stripes with his feet. His mother's bed, had a striped tick, and the stripes went two ways, and he felt them with his feet, while lying in the bed. He was then asked if there was not a sheet on the bed under him? He said there was, but still he felt the stripes in the tick, through the sheet, so distinctly that he knew that they went two ways, and that it was his mother's bed, and that was the way they found out, his mother's bed was there. Mr. Wight proved, in the mean time, that, that same bed had been in his house for many years. We give these as specimens of men's swearing. We might multiply them to a great number, but it would swell this narrative beyond the limits allowed it. Let so much suffice.

The court at last closed, on the 29th of November, after a session of two weeks, and three days, and during most of the time we were closely confined in chains. At the close of the court, and some few days before it closed, there were a considerable number of those who had been arrested by Gen. Clark released. Out of that number was Amasa Lyman, Esq. who was one of the seven, who had been carried to Jackson county, and from thence to Ray. They were either all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRay, Joseph Smith, Jr. and Sidney Rigdon; who were sent to Liberty, Clay co. to jail, to stand their trial for treason and murder. The treason, for having whipped the mob out of Daviess co. and taking their

cannon from them; and the murder, for the man killed in the Bogart battle. Also Parly P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer; who were put into Richmond jail, to stand their trial, for the same crimes. At this time the Legislature had commenced its session, and a Memorial was presented to the senate and house of Representatives, to obtain a committee to investigate the whole affair pertaining to the Governor's order, the operations of the mob, and the conduct and operations of the Militia, while at Far West.

After much legislation, disputation, and controversy, and angry speechifying; as the papers of Missouri, published at the time, abundantly testify, the petition and memorial, were laid on the table, until the July following; thus utterly refusing to grant the memorialists, their request; thereby refusing to investigate the subject; and thus it stands until this day, uninvestigated by any legal authority.

After we were cast into prison, we heard nothing but threatenings, that if any Judge or Jury, or court of any kind, should clear any of us, that we should never get out of the State alive. This soon determined our course; and that was, to escape out of their hands as soon as we could; and by any means we could. After we had been some length of time in prison, we demanded a writ of Habeas Corpus of Judge Turnham, one of the county Judges; which with some considerable reluctance, was granted. Great threatenings were made at this time by the mob, that if any of us were liberated we should never get out of the county alive. After the investigation one of our number was released from prison by the decision of the Judge; the remainder were committed to jail. He also returned with them until a favorable opportunity offered which through the friendship of the Sheriff, Mr. Samuel Hadley, and the Jailor, Mr. Samuel Tillery, he was let out of the jail secretly, in the night, and being solemnly warned by them to be out of the state with as little delay as possible, he made his escape.—Being pursued by a body of armed men, it was through the direction of a kind providence that he escaped out of their hands and safely arrived in Quin-

cy, Illinois This was in February, A. D. 1839.

In the May following, the remainder that were in the Liberty Jail, were taken to Daviess county to be tried by a grand jury of the principal mobbers, in order to see if a bill of indictment, could be found as could be expected from the characters of the jury. Bills were found, they obtained a change of venue to Boon county, accordingly the Sheriff of Daviess county, with guards, started to take them from Daviess to Boon county. On their way after journeying a day or two, one evening the guard got drunk they left them, and also made their escape to Quincy, Illinois.

Those that were in Ray County Jail were brought to trial, but no bill of indictment was found against Darwin Chase and Norman Shearer, and they were released and sent home.— A bill was found against Parley P. Pratt, Morris Phelps, and Luman Gibbs for murder, and also a man by the name of King Follett for robbery.— They also obtained a change of venue to Boon co., and were carried thither and put into jail and there remained until the fourth of July. At this time the town was all hilarity and mirth at the celebration. They also made a flag and had it placed over the jail doors. In the evening when the Jailor brought in their suppers, they walked out at the door: that is, Parley P. Pratt, Morris Phelps, and King Follett; Luman Gibbs continued, the others were closely pursued and Follett was retaken and carried back; but the other two effected their escape to the state of Illinois. Some time afterwards King Follett had his trial and was acquitted. Luman Gibbs remains in prison unto this day, 23th October, 1839.

As to those that were left in the Counties of Caldwell and Daviess, they were making all possible exertions to get away all winter, contrary to the stipulations of Gen. Clark and Lucas, granting them the privilege of staying until spring. Bodies of armed men were riding through the town of Far West in the County of Caldwell, threatening death to them if they were not out in the month of February, and otherwise insulting them. They continued however to exert themselves with

all possible means in their power; many of them had no teams nor waggons. Having been robbed, yes completely robbed of all they had, great exertions therefore had to be made by those who had means. Through great exertions and timely perseverance they succeeded in getting them safely into the State of Illinois, where we all are now and where we have met with a kind reception.

Public meetings were held in Quincy; contributions raised to assist the suffering, and every exertion which humanity dictated was made for our relief.— But still we are, as a people, poor and destitute. We have been robbed of our all and many of us are without houses, living in tents and waggons. In consequence of our exposure, we have suffered this summer much sickness and numbers have died, and our prospects for the ensuing winter are gloomy. But gloomy as they are, still we are not discouraged. A large majority of us are farmers, but our teams, as well as our flocks and herds and all our farming materials were taken from us. Many who were independent, are now working by days works, to maintain their families, numbers of them old men, sixty years old and upwards.— Such is our true situation, and as such we make our Appeal to the American People.

COMMUNICATIONS.

For the Times & Seasons.

Burglary! TREASON!! ARSON!!!

MURDER!!!

Lt. Col. Smith—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state. The history of the Goths [and Vandals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known, (for it came heralded forth from the Grampion hills of the Saints of light, was written by a celestial messenger on the altar of God and reflected on the heavenly canopy that all the world might see,) L. W

Boggs, Governor of Missouri, and Prince of midnight assassins and cowardly brigands, issued, in the face of high heaven, exterminating order (which was ratified by the Legislature,) against the Mormon people residing within his jurisdiction—directing his general officers, first to “drive them from the state;” second to “intercept their retreat;” and third to “exterminate them” with the weapons of war: but the Mormons threw their banners on the air, and under the proudest motto that ever blazed upon a warrior’s shield—*Sicut patribus sit Deus nobis*: As God was with our fathers, so may he be with us—the great God of battles led his people victors, to this land of peace and plenty—the beloved Illinois—a state that has always shown one of the brightest Stars in the American Constellation—a precious glittering gem on the National Escutcheon, without spot or blemish—but no sooner had they began to build up Nauvoo a great city and resting-place for the Saints scattered abroad, than does this same L. W. Boggs, not having the fear of God before his eyes, but being moved and instigated by his father, the devil, demand of his Excellency, Thomas Carlin, Governor of Illinois, that a portion of this people shall be given up to the brigand authorities of Missouri, or Western Egypt, to be inhumanly butchered! Look at the brutal, heathen, picture! Missouri wages war on the entire Mormon church—the church of Latter Day Saints—violates their women; shoots down, and scalps, their innocent, defenceless, children; confiscates their property, and throws it to the four winds of heaven—brings them from affluence to beggary in an hour; and orders them all exterminated, murdered, butchered, by an infuriated, savage, fiendish, diabolical, infernal, Missouri mob of ruthless brigands, or driven from the state—and declares them outlaws from the common family of man: and now, in the year of our Lord 1840, two years after, demands, this self-same people, whom she has wantonly outraged, violated, outlawed, prejudged, and condemned, for the slaughter, charging them with burglary, treason, arson, and murder, four of the foulest crimes in the black catalogue of hellish deeds: and all this in a

land of boasted liberty—and simply because the Mormons wish, and are determined, to exercise one of our greatest and most dear and sacred constitutional rights—the liberty of conscience—the inestimable privilege of worshipping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils in order to enable them to celebrate a kind of *Auto-da-fe*, by burning them to the stake, or butchering them in the shambles, at Jefferson city, to satiate Missouri’s inordinate thirst for blood? No. They will not be given up. Missouri has too long bathed her hands in crimson gore, and drunk the blood of the innocent; she must now be checked in her wild and mad career—she has passed from the palmy state of her political glory to the sear and yellow leaf—the civilized world now turns from her with horror and ineffable contempt—and, should it become necessary, (which may God avert,) she must be met—Missouri must be met, not only by the Mormon people, but by the states—and all the friends of liberty and equal rights should gird on their armour, and swear by the everliving God that the sword shall not depart from the thigh, nor the buckler from the arm until the contest is ended. “And shall not God avenge his own elect, though he bear long with them? I tell you he will avenge them speedily,” and that by the strong arm of military power. “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” I tell you God will avenge the wrongs of his people. How accurately and felicitously does the Psalmist describe the situation of the Saints of light when in the hands of the marauding Missouri horde of banditti when he says: “Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me

say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord: who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witness did rise up, they laid to my charge things that I knew not.— They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me; and said, Aha, aha, our eye hath seen it. This thou hast seen, O Lord; keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy right-

eousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant.— And my tongue shall speak of thy righteousness and of thy praise all the day long."

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The Poet truly describes her citizens when he says—

"Their pow'r to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;"

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated—for her plains shall be bleached with the bones of the slain, and her rivers flow with blood, before another massacre will be suffered. More anon.

Yours, Respectfully,
JOAB,
General in Israel.

GOOD NEWS FROM ENGLAND.

The following is an extract of a letter from Elder W. Woodruff to his wife; dated, Manchester, England, July 8th, 1840.

"I am enjoying the best of health; and spirits, and am happy; and I never enjoyed myself better while in the vineyard of the Lord, and could I behold the face of my wife and children often, it would greatly add to my joy and consolation: but knowing that we shall have our reward for all the sacrifices that we are called to make in this life, for Christ's sake, and for all that we do in his cause and vineyard; causes me to be reconciled to his will. I wrote a letter to Pres't. J. Smith jr. in company with Elders G. A. Smith, and T. Tur-

ley. Juno 27th, in which I gave him a brief account of my labors in the vineyard.

We have held two conferences of late, in the South of England, where I have been laboring; the first was held at the Godfield Elm Chapel, in Worcestershire, England, June, 14th. Elder W. Richards was with me, we had an interesting time; we organized 12 churches, and transacted much business; the other was held on the 21st of June, at Stanlx Hill, Herefordshire, England. Elder Richards and myself conducted the meeting, or conference with the help of God; and I never saw more business executed in one day, than on this occasion. We organized 20 churches, ordained 4 elders, 7 priests, and 4 teachers; baptized 10, confirmed 20, and blessed 20, children, besides a multitude of other business, and broke bread to several hundred Saints, &c. The work had been so rapid, it was impossible to ascertain the exact number belonging to each branch, but the whole number is 33 churches, 534 members, 75 officers, viz: 10 Elders, 52 priests, and 13 teachers, all of which had embraced the work in less time than four months in a new field which I have opened in Herefordshire, Worcestershire, and Glostershire, and the church now in that place numbers over 600; and the work never in a more prosperous state in that place, than at the present time. I have no doubt but what the churches in that place, will soon number 1000 souls.— We have set all the churches in that region in order, with officers to preside over them: and they, are now baptizing daily in that region: about 50 of those baptized, were preachers of the different orders: between 3 and 400 of the above, I have baptized. So you see the sacrifice which we are called to make, is not in vain. I feel very thankful to God, for the manner he has blessed me in my labors since I have been in England.

I also attended Conference at the Staffordshire Potteries, on my way to Manchester, and had an interesting time. I arrived in Manchester on the first day of July, and I spent 3 days with the Twelve, and other friends, in writing, transacting business, visiting the Saints, preparing for the Conference, &c. and had a pleasant time.

On Sunday, the 5th of July, I met with the Saints, and a large congregation of citizens, in the Joiner's Hall, in Manchester, for public worship. This Hall, the Saints have hired for their regular place of meeting, they pay 100 pounds (about \$500) yearly; it will seat about 2000 souls: the rent is paid by contribution. There was about one thousand persons present: I preached in the forenoon, and several testified in the afternoon, while we were communing with about 400 Saints: the power of God was upon the people.

Monday, July 6th, the quorum of the Twelve, and a general Conference of the church of Christ, of Latter Day Saints, in Europe, met at the above named place; and we had an interesting day: there were Elders present from almost every church in England, and Scotland; there was 40 churches represented, containing 2,495 members, 50 Elders, 122 Priests, 61 Teachers, 13 Deacons, making an increase of about 824 members, 25 Elders, 70 Priests, 23 Teachers, and 5 Deacons, during the last three months; and 374 members, 9 Elders, 50 Priests, and 13 Teachers of the above number, were added in the Herefordshire churches where I have been laboring.

The foundation is now laid in such a manner in this country, and new doors opening in England, Scotland, Ireland, and Wales, so that we have every reason to expect a greater increase for three months to come, than has been in the three that are past. I pray God to roll on his work in mighty power in this country, and in all nations, and enable us to be humble in the midst of prosperity, and work righteousness with all diligence, while the day lasts, and learn that it is the mercy, and work of God that giveth us souls as seals to our ministry.

July 8th.

The Elders are mostly leaving Manchester to day for their missions abroad. The Twelve are all well, also Elders Hadlock, and Turley; bro. Clark has a little of the ague. Elder O Pratt was not at our conference, but preaching in the city of Edinburgh, Scotland, and has baptized 5. Elder Hadlock has established a preaching place in Glasgow, and baptized several. Elder Taylor has baptized 70 in Liverpool, but is intending to visit Ireland. Elder Young

is expecting to remain in Manchester for a season, to assist in printing the book of Mormon. We have 3000 copies of the Hymn book just out of press, which is a good selection. I am going to visit the city of London in about 3 weeks if the Lord will, in company with Elders Kimball, and G. A. Smith. We are determined to lift the "standard in that City, the Lord being our helper.

I remain as ever,

Yours &c.

W. WOODRUFF.

We are requested to say to all these living in the "United States," who have communication by mail, with the following persons, viz: Brigham Young, Heber C. Kimball, P. P. Pratt, Willard Richards, Wilford Woodruff, and George A. Smith, to direct their letters, papers, and all communications, to 149, Oldham Road, Manchester, England. "And should letters be directed to any other friends who are in England, whose names are not given in the above list, they can be forwarded to them from Manchester."—Ed.

TIMES AND SEASONS.

NAUVOO, ILL. SEPT., 1840.

One more number closes the present volume of the Times and Seasons, and then, we shall have waded up through one year, with our little sheet under the most trying circumstances possible: the galling yoke of poverty on the one hand, and sickness and death and disappointment on the other but through the blessings of a kind Providence we have waded up, although we commenced without means, and without houses to shelter our tender families from the storm, or to provide for the wants of life. The causes of our poverty, we will not attempt to enumerate they will be found in the great day of accounts, registered in the archives of heaven, in letters of HORROR, against the State of Mo. "Judgement is

mine and I will repay saith the Lord," But under these circumstances, we have progressed until now and have received a liberal patronage, for which our patrons have our heart felt gratitude.

The progress of the kingdom is such at the present times that it is impossible for our little sheet, published but once a month to keep up with the general news, that, which is of the deepest interest: inasmuch as the velocity of truth is so violently rapid, that its parallel is not on record; and the prospect grows brighter, and brighter; and the demand for general information is continually increasing: we have thought it wisdom to published the Times and Seasons *Semi-monthly*, (twice a month,) and in order that our patrons may be prepared, we give this timely notice, and that, the second volume of the Times and Seasons will be published *Semi-monthly*, at TWO DOLLARS per annum payable in all cases in advance. Any person procuring, 10 *new* subscribers and forwarding us twenty dollars current money, shall receive the eleventh volume gratis. No subscription will be received for a less term than six months, and all letters addressed to the publishers must be POST PAID, or they will not be taken out of the office.

All those of our patrons, who wish their papers to be continued will make remittances as soon as practicable, as we shall forward to none except those ordered.

The Gov. of Missouri, after a silence of about two years, has at last, made a demand on Gov. Carlin of Illinois, for J. Smith, jr. S. Rigdon, L. Wight,

P. P. Pratt, Caleb Baldwin, and Alanson Brown, as fugitives from justice. The demand, it seems, has been complied with by Gov. Carlin, and an order issued for their apprehension: accordingly our place has recently received a visit from the Sheriff for these men; but, through the tender mercies of a kind Providence, who by his power has sustained, and once delivered them from the hands of the blood-thirsty and savage race of beings in the shape of men that tread Missouri's delightful soil; they were not to be found; as the Lord would have it, they were gone from home, and the Sheriff returned, of course, without them.

These men do not feel disposed to AGAIN try the solemn realities of *mob law* in that state; and a free and enlightened republic should respond against it, for Missouri has no claim on them, but they have claim on Missouri. What right have they to demand of Gov. Carlin, as fugitives from justice, men against whom no process had ever been found in that state. No not so much as the form of a process. They were taken by a *mob militia*, and dragged from every thing that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without having a legal process served, and then deprived of the privilege of defence. They were taken by a mob tried, condemned, and imprisoned by the same; and this Missouri cannot deny. What a beautiful picture Gov. Boggs has presented to the world; after driving 12,000 inhabitants from their homes, forcing them to leave the state under the pain of extermination and confiscating their property, and murdering innocent men, women, and children, then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights so that his plans and designs have all been unfruitful, to that extent that he has caused Mormonism to spread with double vigor; he now has the presumption to demand them back in order that his thirst for innocent blood may yet be satiated.—

He has no business with them, they have not escaped from justice, but from the hands of a cursed, infuriated inhuman, set, or race, of beings who are enemies to their country, to their God, to themselves and to every principle of righteousness and humanity.— They loath christianity and dispise the people of God, they war against truth and inherit lies; virtue they tread under their feet, while vice with her ten thousand offsprings is their welcome associate, therefore, men on whom Missouri has no claim she cannot no she *never shall have*.

An address delivered at the funeral of JOSEPH SMITH Sen. late Patriarch of the church of Jesus Christ of Latter Day Saints. by R. B. Thompson, September 15th, 1840.

The occasion which has brought us together this day, is one of no ordinary importance, for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies, we this day celebrate; but a whole society; yes, thousands will this day have to say, *a Father in Israel is gone*. The man whom we have been accustomed to look up to as a *Patriarch*, a *Father* and a *Counsellor*, is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit now free and unincumbered, roams, and expatiates in that world, where the spirits of just men made perfect dwell, and where pain and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable, and lamented father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties: Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart broken parent, and by a large circle of acquaintances and friends. These like the stars in yonder firmament, shone in their several spheres, and filled that station in which they had been called

by the providence of God; with honor to themselves and to the church: and we feel to mingle our tears with their surviving relatives. But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of community; it was our beloved, but now deceased patriarch—If ever there was an event calculated to raise the feelings of sorrow in the human breast and cause us to drop the sympathetic tear! it certainly is the present; for truly we can say with the King of Israel, "A Prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around, and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the church in every situation, and under all circumstances through which he was called to pass. Whither in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or, when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become subject to all the trials and persecutions which have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the aged sire whose silvery locks, and furrowed cheeks ought to have been a sufficient shield from their cruelty: But like the apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment,) "None of these things move me, neither count I my life dear, so that I may finish my course with joy." The principles of the gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No, thank God, his house was built upon a rock, consequently it stood amid the contending elements, firm and unshaken.

The life of our departed Father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated

by the ancient prophets, who once dwelt on this continent, as the Father of him, whom the Lord had promised to raise up in the last days; to lead his people Israel; and by a uniform, consistent, and virtuous course, for a long series of years, he has proved himself worthy of such a Son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the witnesses to the book of Mormon. From that time his only aim was the promotion of truth, his soul was taken up with the things of the kingdom, his bowels yearned over the children of men; and it was "more than his meat and drink to do the will of his Father which was in heaven.

By unceasing industry, of himself and family, he had secured a home in the state of New York, where he, no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch so, that he was obliged to flee from that place and seek a home in a more hospitable land.

In Ohio, he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature, not to be easily obliterated.

While the house of the Lord was building, he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshippers. As the King of Israel longed for and desired to see the completion of the house of the Lord, so did he; and with him we could exclaim, "O Lord, I love the habitation of thy name, and the place where thou hast said we should dwell in the house of thy name, and to call

quire in his Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father.

He has trod its secret alleys, solitary and alone from mankind, long before the King of day has guided the eastern horizon; and he has uttered his aspirations within its walls, when nature has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there, under his teachings have the meek and humble been instructed, while the widow and the orphan have received his Patriarchal blessing.

There he saw the work spreading far and wide,—saw the elders of Israel go forth under his blessing, bore them up by the prayer of faith, and hailed them welcome when they again returned bringing their sheaves with them.—There with his aged partner, he spent many happy days, in the bosom of his family, whom he loved with all the tenderness of parental affection. Here I might enlarge and expatiate on the "Scenes of joy, and scenes of gladness" which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.—The delightful scene soon vanished, the calm was succeeded by a storm, and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a Father and friend, and who sought council at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon: but thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook, and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey, with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the church, and was cordially welcomed by the Saints; who found an asylum in the rich and fertile county of Caldwell. There he in common with the rest of the Saints hoped to enjoy, the privileges and blessings of peace—

There, from the fertile soil and flowery meads, which well repaid the labor of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely, and wide spread prairies, he hoped to enjoy uninterrupted, the comforts of domestic life. But he had not long indulged these pleasing anticipations, before the delightful prospect again vanished, the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs; for, not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent, saw; and ah! how painful was the sight, two of his Sons, to whom he looked up to for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to embrow their hands in their blood. This circumstance was too much for his agitated, and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a christian and a saint; yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind, feelings of painful anxiety and emotion, too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner, (who shared in all his sorrows and affections,) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the church, suffered while moving from that land of oppression; suffice it to say he arrived in safety in Illinois, broken down in constitution, and in health, and since then he has labored under severe affliction and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite

from pain, he felt a pleasure in attending to his Patriarchal duties, and with cheerfulness he performed them; and frequently his labors have been more than his strength would admit of; but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, an eruption of a blood vessel took place, when he vomited a large portion of blood. His family were summoned to his bed side, it being now evident that he could not long survive. On Sunday he called his children and grandchildren round him, and like the ancient Patriarchs, gave them his final benediction. Although his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.—All the circumstances connected with his death, were calculated to lead the mind back to the time, when an Abraham, an Isaac, and a Jacob bid adieu to mortality, and entered into rest.—His death like theirs was sweet, and it certainly was a privilege indeed, to witness such a scene: and I was forcibly reminded of the sentiment of the Poet,

“The chamber where the good man meets his fate,

Is privileged beyond the common walk of virtuous life.”

There were no reflections of a mispent life—no fearful forebodings of a gloomy nature in relation to the future, the realities of eternity were dawning, the shades of time were lowering; but there was nothing to terrify, to alarm, or disturb his mind, no, the principles of the gospel, which “bring life and immortality to light,” nobly triumphed in nature’s final hour. Those principles so long taught and cherished by our lamented friend, were honorably maintained to the last; which is not only a consolation to the immediate relatives; but to the church at large.

The instructions imparted by him, will long be remembered by his numerous progeny, who will undoubtedly

profit by the same, and strive to render themselves worthy of such a Sire: and that the whole church will copy his examples, walk in his footsteps and emulate his faith, and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently “shot at him, yet his bow abode in its strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob;” and his courage and resolution never forsook him. His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truths, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings. Under these circumstances he could exclaim, like pious Samson of old “Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation.”

Although his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming, when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things, which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consummation of the great work, which he saw so happily began; that when we have to stand before the bar of Christ, we may with our departed friend, hear the welcome applaudit, “Come up hither ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Amen.

TO THE SAINTS ABROAD.

Beloved Brethren:—

As many of you are anxious to settle with the Saints, we thought best to give you a short description of this County, and the in-

duccments which it offers to emigrants, this county (Lee county I. T.) is situated between the rivers, Desmoines and Mississippi, and opposite Hancock co. Ill. There is a town called Nashville, laid out on the Rapids of the Mississippi river, 5 miles below Nauvoo, which is in the possession of the Saints; a number of Buildings are already built, and others in progress: It is the only good Steam Boat landing on the Rapids, and during a considerable part of the year the Boats on the upper trade receive their freight and passengers at this place, which is brought from the foot of the Rapids, in Lighters.

These Rapids afford facilities for hydraulic purposes to any extent necessary; besides there are numerous creeks in this county on which, Machinery and Manufactories can be supplied with a sufficient quantity of water at all seasons of the year: and for richness of soil, health of climate, morality, enterprise, and industry of its inhabitants; this county is not surpassed by any in the great valley of the Mississippi. The prairies here have a deep rich soil, and are bordered with beautiful streams and rivulets, supplied with large quantities of excellent timber. Several hundred of the Saints have settled in this county, and organized themselves into five different branches of the church and all under the superintendence of a President, Bishop and High council. Large tracts of excellent land can be purchased on very liberal terms in almost all parts of the county: but in Nashville and vicinity, the greatest facilities are now offered: Town lots, as well as farming lands adjacent to the town can be purchased on very liberal terms, also a very large stone building designed as a place of public worship; and a Seminary of learning is in contemplation.

There is a Ferry on the Mississippi at this place. and those emigrating to this part of the country, will find it most convenient to cross here: and to this place we invite our brethren and friends, by the unanimous vote of this branch of the church, of Jesus Christ of Latter Day Saints, convened at Nashville this 23d day of August 1840. And that you may be preserved spotless to the coming of the Lord Jesus, is

the prayer of your brethren, in the new and everlasting covenant.

JOHN SMITH, Pres't.

GEORGE W. GEE, Clerk.

MEDICAL CONVENTION OF ILLINOIS.

To the Medical Profession of Illinois.

At a meeting of a number of the Physicians and Surgeons of the State of Illinois, convened in Springfield, on the 9th of June, 1840, for the purpose of making preliminary arrangements for the organization of a State Medical Society, the undersigned were appointed a committee of correspondence, and, as such, directed to address you on that subject. It was proposed that the medical men of the State of Illinois, should assemble in Convention, at Springfield, on the first Monday of December next, and then and there proceed to the complete organization of the Illinois State Medical Society—the Convention to be composed of one or more delegates from each County in the State. This proposition was unanimously adopted; and we now call upon you to co-operate with us in the consummation of so desirable a result. Hitherto we have been like a vessel cast upon a boisterous ocean, without compass or helm; we have acted solitary and alone, without harmony or concert; but when we see hundreds of our fellow citizens and worthy friends, annually sacrificed by the empirical prescriptions of charlatan practitioners, on the altars of ignorance, erected within the very temple of Esculapius, by rude and unskilful hands, is it not time for us to act?—We think so: not however, by declaring war against mountebanks and uneducated pretenders to the art of healing within our borders; but by digesting a plan that shall be calculated in its legitimate operations to benefit the people, instruct the unlearned, improve ourselves, and elevate the entire profession above all mercenary considerations to a station of superior mental, moral and medical excellence. Already do our forests groan under the axeman's hand, and our prairies swarm with a busy, free and enterprising population; in Agriculture and Commerce, we are rapidly approximating to the level of the oldest States: our citizens are rearing Colleges and Universities

for mental culture; our Divines and Lawyers have already attained a high rank and an elevated standing; and, shall medicine be wholly neglected? Is law of more consequence than *medicine* or property more valuable than life? If not, let us not be behind our sister States in our efforts to improve our profession, and place it on a level with that of law. We ask not the protection of legal power, nor do we require the strong arm of legislative enactment to sustain us. We place ourselves before the public on our true merits, having a strong and abiding confidence in the wisdom of the people. All we require is a concerted effort, to enable us to diffuse true and useful medical knowledge—and this we ask. It is due to the profession and to humanity, now, and in all time to come. We hope then to see a general attendance on the day proposed.

J. C. BENNETT, of Nauvoo.
C. V. DYER, of Chicago.
A. W. BOWEN, of Juliet.
M. HELM, of Springfield.
E. H. HERRYMAN, do
F. A. McNEIL, do
J. TODD, do
W. S. WALLACE, do
D. TURNEY, of Fairfield.
C. F. HUGHES, of Rochester.
I. S. BERRY, of Vandalia.
B. H. HART, of Alton.

Quarter-Master-General's Office,
Nauvoo, Illinois, Sept. 25, 1840.

The Editorial Corps of the State of Illinois, friendly to the medical profession, the advancement of science, or the diffusion of true medical lore, are respectfully requested to publish the above notice in their respective journals—the invitation is not confined to a mere *delegation*, or the *elite* of the profession, but is extended to the entire *Corps Medicale* of Illinois; and it is sincerely hoped that there will be a *great gathering of the Faculty*, at the time and place above mentioned.

J. C. BENNETT,

Secretary to the above meeting.

NOTICE.

A new Post Office has been established at Ambrosia, Lee county, Iowa Territory, and George W. Gee appointed Post Master.

CIRCULAR LETTER.

Quarter Master General's Office,
Nauvoo, Illinois, Oct. 2nd, 1840.

To the Commandants of Independent Companies:—

On the 26th ultimo, in obedience to the commands of our worthy Governor, I made the designation, and requisition, on the Ordnance Department, at Washington, for the public arms due this State, from the General Government, for the years, 1838, '39, and '40, directing that said arms be consigned to the care of the Warden of the Penitentiary, at Alton, subject to my orders—but the vouchers in my possession being insufficient to authorize me to proceed to their distribution, when received, (with the exception of those appertaining to the Companies at Quincy, Chicago, Juliet, and Nauvoo, which will soon be supplied,) you are hereby directed to procure from His Excellency, Thomas Carlin, Commander-in-Chief, to this Department, special official orders, in relation to your respective commands, which will be filled in *order of date*, until the entire distribution is consummated,—you will, therefore, please to take notice and govern yourselves accordingly, without further delay. Editors of News papers in this State are respectfully requested to publish the foregoing for the information and benefit of the Independent *Corps Militaire* of Illinois.

J. C. BENNETT,

Quarter Master General of Illinois.

Matrimonial.

MARRIED—In this place, Aug. 23rd by elder Neuman J. Blodget, Mr. Jesse P. Reed, to Miss. Mary Burk.

On the 13th of July, by elder H. W. Miller, Mr. Alworthy Leach to Miss. Rebecca Wilcox both of Adams co. Ill.

Obituary.

DIED—In this place, July 29, 1840. Mary Hawkins, in the 27th year of her age.

—In this place, Aug. 22nd, Nancy R. Thompson, aged 40 years, and 5 months.

—In this place, on the 18th Inst. John F. Thomson, aged 11 years and 4 days.

—In this place, Aug. 10th Leut. Col. Seymour Brunson, aged 40 years, 10 months and 23 days. Col. Brunson, was one among the first elders; he has always been a lively stone in the building of God: he was much respected by his friends and acquaintances; he died in the triumphs of faith, and in his dying moments he bore testimony to the gospel he had embraced by which "life and immortality was brought to light."

—On Crooked Creek, near Fountain-green, of Nervous Fever on the 16th Inst Sister Anna P. Johnson, Consort of elder Joel H. Johnson, aged 40 years, one month, and four days.—Sister Johnson embraced the gospel in May 1831 at Amherst Ohio, and has ever manifested an unshaken confidence in the same, both by word and deed. She was a kind and attentive companion, and a tender and affectionate mother. She died rejoicing in the hope of a glorious resurrection among the just.

—In this place, Aug. 29th Widow Sarah Beeman, aged 65 years, 2 months and 12 days. Sister Beeman embraced the gospel in N. Y. near where the work commenced, and was in affluent circumstances, surrounded with this world's goods, but she has always manifested a zeal for righteousness which is worthy of imitation; and always willing to suffer for the sake of the gospel. She lived respected, and died lamented.

—In this place, on the 2nd day of August last, Tabitha Talle, consort of Lewis Talle, aged 35 years.

—On the 17 of July in Lee county Iowa Territory Sarah Emma Woodruff aged 2 years and 3 days.

Thus the iron hand of death,
Laid heavy on, and stopped the breath,
Of one who lived but to beguile,
Our lonely moments, with a smile.
Beloved she lived, beloved she died,
Her fathers joy and mothers pride—
Beloved by all who did her see,
Yea, and more beloved by me.
There was no bell for to toll,
But many a briny tear did fall—
With anxious looks our hearts did tell,
Little Sarah, dear, farewell!
Ye, little Sarah, lovely one, [come—
Sleep on, sleep on, till Christ shall
Then thou wilt rise, shake off thy dust,
And be numbered with the just.

For delegate to Congress from Iowa,
AUGUSTUS C. DODGE.

For Council from Lee county,
EDWARD JOHNSON.

AGENTS FOR THE TIMES AND SEASONS.

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SOUTH CAROLINA.

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NORTH CAROLINA.

Jedediah M. Grant.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 12.] NAUVOO, ILLINOIS, OCTOBER, 1840. [Whole No. 12.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

The following address, was delivered at Far West, by Maj. Gen. Clark, to the Mormons, after they had surrendered their arms, and themselves prisoners of war:

"*Gentlemen*—You whose names are not attached to this list of names will now have the privilege of going to your fields to obtain corn for your families, wood, &c. Those that are now taken, will go from thence to prison; be tried, and receive the due merit of their crimes—but you are now at liberty, all but such as charges may be hereafter preferred against. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I now lay before you. The first of these you have already complied with, which is, that you deliver up your leading men to be tried according to law. Second, that you deliver up your arms—this has been attended to. The third is, that you sign over your properties to defray the expenses of the war—this you have also done. Another thing yet remains for you to comply with, that is, that you leave the State forthwith, and whatever your feelings concerning this affair—whatever your innocence, it is nothing to me. Gen. Lucas, who is equal in authority with me, has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the State, and had your leader not been given up and the treaty complied with before this, you and your families would have been destroyed, and your houses in ashes.

There is a discretionary power vested in my hands which I shall try to exercise for a season. I did not say that you shall go now, but you must not think of staying here another sea-

son or of putting in crops; for the moment you do, the citizens will be upon you. I am determined to see the Governor's Message fulfilled, but shall not come upon you immediately—do not think that I shall act as I have done any more—but if I have to come again, because the treaty which you have made here shall be broken, you need not expect any mercy, but extermination—for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed, their die is cast—their doom is sealed.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are;—and, oh! that I could invoke the spirit of the unknown God to rest upon you, and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound. I would advise you to scatter abroad and never again organize with Bishops, Presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected, and not being subject to rule—and my advice is that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

[CONCLUDED.]

COMMUNICATIONS.

TO THE SAINTS SCATTERED ABROAD.

BELOVED BRETHREN:

We address a few lines to the church of Jesus Christ, who have obeyed from the heart, that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousness,

and by obedience to the heavenly command, escape the things which are coming on the earth and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible situation in the church, we at all times feel interested in the welfare of the Saints and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals: its glories are past description and its grandeur insurpassable. It has been the theme which has animated the bosom of prophets and righteous men from the creation of this world down through every succeeding generation to the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy prophets since the world began: for in it will take place the glorious fulfillment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great, his love unfathomable, his wisdom infinite, and his power unlimited; therefore, the Saints have cause to rejoice and be glad, knowing that "this God is our God forever and ever and he will be our guide unto death."

Having confidence in the power, wisdom and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently when to all human appearances nothing but death presented itself, and destruction, inevitable, has the power of God been manifest, his glory revealed, and deliverance effected; and the Saints, like the children of Israel who came out of the land of Egypt, and through the Red Sea, have sung an anthem of praise to his holy name: this has not only been the case in former ages, but in our own days, and within

a few months, have we seen this fully verified.

Having, through the kindness of our God, been delivered from destruction, and secured a location upon which we have again commenced operations for the good of his people, we feel disposed to go forward and unite our energies for the upbuilding of the kingdom, and establishing the Priesthood in their fullness and glory.

The work which lies to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the prophets: and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the scriptures, will be necessary to bring about the glories of the last dispensation: It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.

Dear brethren feeling desirous to carry out the purposes of God, to which we have been called; and to be co-workers with him in this last dispensation: we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the Islands of the sea; and it will be necessary for them to hearken to council, and turn their attention to the church, the establishment of the kingdom, and lay aside every selfish principle, every thing low, and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of those who are appointed to direct the affairs of the kingdom, so that they may be strengthened, and be enabled to prosecute their great designs and be instrumental in effecting the great work of the last days.

Believing the time has now come when it is necessary to erect a house of prayer, a house of order, a house for

the worship of our God; where the ordinances can be attended to agreeably to his divine will, in this region of country; to accomplish which, considerable exertion must be made, means will be required; and as the work must be hastened in righteousness, it behooves the Saints, to weigh the importance of these things, in their minds, in all their bearings, and then take such steps as are necessary to carry them into operation; and arm themselves with courage, resolve to do all they can, and feel themselves as much interested, as though the whole labor depended on themselves alone; by so doing they will emulate the glorious deeds of the Fathers, and secure the blessing of heaven upon themselves and their posterity to the latest generation.

To those who feel thus interested, and can assist in this great work, we say let them come to this place, by so doing they will not only assist in the rolling of the kingdom, but be in a situation where they can have the advantages of instruction from the presidency and other authorities of the church, and rise higher and higher in the scale of intelligence, until they can comprehend with all Saints the length and breadth and depth and height, and know the love of God which passeth knowledge."

Connected with the building up of the kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn book and the new translation of Scriptures. It is unnecessary to say any thing respecting these works; those who have read them, and who have drank of the stream of knowledge, which they convey, know how to appreciate them, and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished and mark out the future in all its dreadful and glorious realities; those who have tasted the benefit derived from a study of these works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges and rejoice in the same truths.

Here then, beloved brethren is a

work to engage in worthy of arch-angels; a work which will cast into the shade the things which have heretofore been accomplished; a work which kings and prophets and righteous men, in former ages have sought, expected, and earnestly desired to see, but died without the sight; and well, will it be for those who smil aid in carrying into effect the mighty operations of Jehovah.

By order of the first Presidency,

R. B. THOMPSON,

Scribe.

Nauvoo, Sept. 1840.

Waterville, N. Y. July 29th, 1840.

DEAR BRETHREN,

E. ROBINSON & D. C. SMITH:

Having a few leisure moments to spend in writing, I sit down at this time to address a few lines to you, to inform you where I am at present, and what I am doing; through the goodness of our kind heavenly Father, I am yet alive and have the privilege of informing you that the work of the Lord in this part of his vineyard, is still progressing, though opposed by the wicked of all classes, (in this region,) from the bloated faced drunkard of the Bar Room, even to the long faced priests of different sects, whose crafts are in danger by the principles of the Renewed Covenant, as taught by the Elders of the church of Jesus Christ of Latter Day Saints: and notwithstanding all the opposition, the kingdom of God in its native purity is rolling forth in mighty power; in this north country, and gathering in its progress, the lowest in heart from all classes and sects of religious institutions, as well as scores from among the non professing portion of community. Since I last wrote to you, July last 1839, I addressed a letter to the presidents of the seventies dated Feb 29th 1840, in which I gave a history of the work of the Lord in this region, and also asked them to write to me, but as I have received no answer from the above named letter, I have no evidence to believe they ever received it, and shall give a general history in this since last July, the 29th; I have added to the different branches of the church in this region about fifty members, and the young Elders about as many more, by baptism, I have attended two

conferences of late, the minutes of which will soon be forwarded to you.

The saints in this region are strong in the faith, and are making the necessary preparations to remove west; some are going west this season, others are doing all in their power to be ready to go next. We should be glad to have one of the agents who has authority to exchange lands (as they are passing,) call on the different branches of the church in this region; for instance, the Hamilton church, the Boonville church in Oneida co. N. Y. the Williamstown and Amboy churches in Oswego co. N. Y. The saints here are very anxious to remove west and settle with their brethren. I saw Elder Bates a few days since, he had just returned from Canada, and said many of the saints in that place were removing west, and that many had been added to the church in that region the present season. We have many and very pressing calls for preaching in almost every direction, and for many miles distant which we cannot fill; and on learning from the 8th number of your interesting paper, which came to hand a few days since, of the spread of the gospel in the old world; and the call for twenty of the seventies to go to that country, to assist in the great work of God, truly it made our hearts rejoice, while we can pray the Lord of the harvest, to send forth more laborers into his vineyard, that the wheat may be secured in the garners, to possess eternal life; and I now say to my brethren, the seventies who have not as yet gone forth into the harvest field to labor, (if any such there are;) my dear brethren, arise and gird on your armour, and walk forth into the field, and clear your skirts of the blood of souls, by testifying unto this generation of those things which God has communicated unto his servants; for the salvation of this generation.

Since writing the above I have visited the church at Amboy and Williamstown, attended a special conference, in that place, at which, a new branch of the church was organized, in the town of Albion, Oswego co. at a place called Pineville, the Elders are requested to call on them as they are passing. A company of saints consisting of about 35 souls in all, with

six two horse waggons and one two horse carriage, with Elder Truman Gillett jr. to lead them, set out for Nauvoo, while I was at Amboy; and a company of saints from Boonville are about starting for the same place, led by elder Hiram Hoyt. Truly my heart rejoices to see the work of the gathering roll on.
J. BLAKESLEY.

Amboy, Oswego co. N. Y. July 8, 1840.
MESSRS. ROBINSON AND SMITH.

Dear Brethren,

It is with feelings of pleasure that I avail myself of a few leisure moments to drop a few lines to you, to let you as well as all the friends of truth, know of the advancement of the cause of our Redeemer in this part of the vineyard of the Lord. I have been laboring since about the first April in the counties of Jefferson, Oswego, Onondaga and some in Oneida, N. Y. And truly the cause of God is rolling forward with a mighty impetus, propelled by the hand of Israel's God.— Truth is advancing; error and false doctrine is receding, priest craft is falling; priests of Baal are howling, saints are rejoicing, (and the word of God grows and multiplies,) yes notwithstanding all the lies, slanders and scurrilous reports put in circulation by hirling priests and their supporters, whose craft are in danger by the forth coming of the truth; the cause and kingdom of God is rolling forward as steady as the bright luminary of day; and will continue to roll until the honest in heart are gathered out of Babylon, until the wheat is gathered from among the tares, untill wickedness is swept from the earth; the earth cleansed from its pollution, Christ makes his appearance in the clouds of heaven with power and great glory to reign on the earth a thousand years with his saints while satan is bound. There are two or three hundred saints or more, in the above mentioned counties who have come in through the instrumentality of different Elders.

I have baptized since the first of April or a short time previous some sixteen or eighteen, and some are to go forward next Sabbath; and multitudes believing, who I think will obey soon, I never saw such calls for preaching.— East, West, North and South, the Mac-

edonian cry: surely if ever it could be realized that the harvest is great, and the laborers few, it is at the present time: if some of the Elders could come into this region they could find plenty of ground to work upon; while writing this I received a visit from Elder Blakesley, and he states that the work of the Lord is rolling forth in the region where he is laboring; in Oneida and Madison counties. He has baptized in a short time some 20 or 30 and a number more expect to come forward soon. Thus the little stone is rolling forth and smites the image on the its feet which will soon become like the chaff of summer threshing floor, and the stone become a great mountain and fill the whole earth.

Yours &c.

TRUMAN GILLETT.

We have several other communications laying before us, from the elders of Israel, which we should feel glad in publishing entire, but owing to the press of matter, we shall have to content ourselves with giving but short extracts.

Elder Rufus Beach writes from Livonia, Wayne Co. Mich. under date of Sept. 3, 1910.

"The cause of truth is slowly, but steadily progressing in this section of country, prejudice is giving way to the force of truth, and some are obeying the gospel: last Sabbath two were baptized by elder A. Blanchard, one of which has been a professor for many years.

A wide field for the spread of the gospel is opened in this country, but the laborers are few, but three only preaches the gospel of the kingdom in all this section of the country. One year ago last spring the Lord opened the eyes of my understanding to know he had commenced pruning his vineyard for the last time, and I do know he has called laborers by revelation into the work, and I know the work will be propelled forward by the power of God, until the kingdoms of this world, shall become the kingdoms of our God and his Christ.

Yours, &c.

RUFUS BEACH.

Elder Daniel Tyler, from Scott co. Ill., says, that he has lately baptized six, and has had a debate with a Campbellite preacher, which has had the effect of breaking down much prejudice and that many are believing the precious truths of the kingdom.

Elder A. O. Smoot writes from Whiteleysville Jackson Co Tenn.

You will believe me, when I say is with no ordinary feelings of gratitude to the great Shepherd of Israel, that I now assume my seat, and employ my pen to let you know some thing of my labors in this part of our divine masters vineyard. I am happy to say, that the cause of truth is progressing here, while error, bigotry, priestcraft and superstition, is falling before its mighty influence; and many made to rejoice that the light of heaven has once more shone upon the sons of Adam.

In company with Elder Pitkins, and priest Webster, I arrived here the 12th of June, and commenced laboring in this, and the adjoining counties, Smith and Overton. I found almost every species of religion prevailing here, (that of Jesus Christ excepted) which was as strange as it was to the Jews in the apostolical dispensation.

The greater part of my labors in this country, has been confined to some small branches of the church in this and Overton co's. raised up by elder J. Moses and others. These churches I proposed visiting when I left home by request of brother Moses, in order to organize, and set them in order: as they were left in an unorganized state: This I have been able to do in part, by the assistance of elder Pitkins.

When we arrived here the saints in this country numbered 51 members; and since we arrived we have baptized 14 more, making in all 65. There are some 4 or 5 more who are candidates for the waters of baptism, which will be attended to when convenient.—Thus, the kingdom of our God rolls forth with mighty power.

I am, as ever, yours, &c.

A. O. SMOOT.

Elder Elisha H. Groves writes as follows:

I left home May 12th, in company with brother Isaac Cleveland, traveled

to Commerce, from thence to Savana by water, landed the 21st, preached the same evening; from thence to Napoleon, held several meetings; we also preached several times in Elizabethtown, and in a place called the Townsien settlement, on the head of Rush creek; from here we traveled to Big Grove, where we unexpectedly met with brother Ezra Strong; himself and family have been much afflicted; from thence we traveled to Wames Grove, held several meetings, from thence into the settlements of the Pecanotika river. June 26th, brother Cleveland left me for the east; I traveled up and down this river preaching whenever I could get an opportunity.

I have baptized 12 and organized a church of 20 members; Dr. Strong is appointed to preside over them. In all the above places there are believers, and great desire for preaching, also on stock river, but the situation of my family will not permit me to stay.— This branch of the church is 40 miles east of Galena in Stephenson co. Ill.— This is an excellent country the soil is equal to that of Missouri, the land is not yet in market. There is plenty of heavy timber on the Pecanotika river, and good mill privileges; there is a saw and flouring mill within 5 miles of this branch.

Yours &c.

E. H. GROVES.

Elders James Carrole and Alva L. Tippetts writes as follows:

Oct. 8th, 1840.

Dear Brothers,

ROBINSON & SMITH.

With pleasure we write to you concerning our labors in the vineyard. Brother Carrole and Southworth, with four other elders went into the Iowa Territory, about 50 miles from Newton, into Henry county, near Jefferson, on the 13th of June last; and we entered upon our ministerial labors and labored about three weeks, and baptized ten; during that time we came home on the fourth of July, and after staying at home until the 27th of July, brother Tippetts and myself left home and visited the same place, and during the time we stayed, which was till the first of October, we traveled about two hundred and fifty miles, baptizing

held one debate with a Campbellite preacher, and had twenty eight meetings, we find that the Lord was with us and we prospered so much that there were many that came out to hear us, and the signs truly did follow them that believe, and it appeared that desolating sickness followed them that railled out against us; but still there are yet many honest hearted people, and we expect to visit that place again shortly and we ask the prayers of the church that our labors may be blest and many more be brought into the kingdom through our instrumentality; and we shall ascribe the praise to God alone.

We remain your servants in the gospel,

JAMES CARROLE.

ALVA L. TIPPETTS

Philadelphia Pa. July 8th 1840.

Messrs. Robinson, & Smith:

I am happy to state to you once more, that the work of the Lord is still prospering in these eastern lands.— Many of the honest in heart are coming to a knowledge of the truth, and are flocking into the Kingdom of God.

The branch of the church in Chester co. where I have been laboring considerably, now numbers upwards of 150 members. The branch of the church in Lancaster co. where elder's Davis and I have been laboring, numbers upwards of 150; and the branch of the in this city, numbers upwards of 200 members; elder D. Winchester is about to leave this place for England. Elder Erastus Snow is here, and will probably remain in this section of country some length of time and proclaim the gospel. There are many calls for preaching and a wide field for labor throughout this whole region of country, and many are believing who have not as yet been baptized, but whom I trust will ere long obey the everlasting gospel. Pray for us dear brethren that we may ever be found faithful.

Yours &c.

LORENZO BARNES.

The following is a report of a Committee appointed to examine the country in the South west corner of Iowa Territory.—Do.

Nauvoo, Illinois, July, 28th, 1840.

We a committee appointed to exam

ine and report a place in Iowa Territory, (if any could be found) suitable for establishing and building up a stake or branch of the church, of *Jesus Christ of Latter Day Saints*. Submit the following report.

We left the head of the Rapids on the west bank of the Mississippi river opposite Nauvoo, on the 22nd day of this Inst. we explored the county North of the Desmoine river, in Lee county and part of Van Buren county. The surface is neither hillv nor level, but may be termed undulating, having near equal portions of timber and prairie: the timber prevailing on the Desmoine and its tributaries, and on the sources of the Skunk river, and on the minor tributaries of the Mississippi river.—The soil is generally very fertile, especially on the Desmoine river: The bottom land or valley of this river average about one mile in width, soil dry and exuberantly fertile, with abundant good springs on the river margins, but elsewhere springs scarcely ever occur, though abundant stock water is found on all the small streams, and excellent well water may be obtained in any place by digging from 12 to 30 feet. stone abounds on all (or near all) the streams suitable for building and other purposes.

We examined the Desmoine river from near its junction with the Mississippi river, up to the Sauk village, a distance of near 90 miles, it averaging 600 feet wide, gliding over a smooth line stone bed, or bottom for the greater portion of the distance, only a few instances of a thin coating or strata of gravel. The depth of this river is uniform, and at the stage of water we made the examination about 18 inches deep, finding no place but you might drive a loaded waggon, or ride on horse back along the channel. Steam boats ply a portion of every Spring and Fall to the Sauk village, and could run much higher was there business, say to the Red Oak forks; a distance of 200 miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, Oak, shell bark Hickory, Walnut, Sugar Maple, Hackberry, Buckeye, Mulberry, Elm, and some other varieties; under growth, Paupau, Hazle, &c.

We have seen the principal rivers of the States, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill seat with chartered privileges, (on the Desmoine river,) together with a donation of about \$700 if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Desmoine, to the Mississippi boundary line, (on the north,) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Desmoine river for the hypotenuse, covering a surface of about 356 square miles, equal to 217819 acres—near half of this is not surveyed and subject to settlement and pre-emption, being that portion from the Desmoine river along the Indian boundary line South, to the North boundary line of Missouri, averaging 9 miles wide and 22 miles long, from north to south: about 90,000 acres of this tract is not settled or claimed: we therefore, deem this the best location that can be made in Iowa Territory to build up a State. This district is watered by the Desmoine river, and a creek called Chequest, [signifying in the Indian tongue, thunder and lightning,] there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered country consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation; and mostly in the highest degree fertile, and may be more densely populated than any other portion we have examined. Stone, and other crude building materials abound, with a sufficiency of water power on the Desmoins river and Chequest creek, that can be easily improved. This region has many other advantages and resources not adverted to in this description.—

Submitted, July, 29th, 1840.

GEORGE MILLER.

JOHN A. MEESSELL.

TIMES AND SEASONS.

NAUVOO, ILL. OCT., 1840.

In this number we lay before our readers the minutes of the conference held at this place on the 3rd inst. which will be perused with interest, by the saints throughout the length and breadth of the land. The proceedings were highly satisfactory and pleasing; the most perfect harmony prevailed during the whole proceedings which lasted three days. Notwithstanding there was some mistake respecting the day of commencement which with the unfavorable state of the weather for some time previous was the cause of many not being present, yet there was a very large and respectable congregation amounting we suppose to no less than five thousand persons, some of our friends estimated them at more. A number of strangers from a distance were present, who, were not connected with the church, who generally, were highly gratified with the proceedings.

The report from the different branches of the church both on this continent and on the islands of the sea, were of a nature calculated to awaken feelings of joy in the hearts of all those who love the prosperity of the kingdom, and more particularly those, who have had to bear the heat and the burthen of the day.

The subject of building a house, for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect, an object so dear to the saints. A committee was appointed to

erect the same, who are men^{of} tried integrity, and who will do their duty, and it only remains for the brethren to hold up, and strengthen their hands, and a building to the honor of our God, will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifest.ed

We this month conclude the history of the persecution of the church of Jesus Christ of Latter day Saints in Missouri, by inserting in our columns the memorable speech of Maj. Gen. Clark to our brethren at Far West—and sure never a more, unconstitutional and bloody address, blackened the pages of history. The sentiments contained in it are such as make every lover of freedom, every patriotic American citizen, as well as all civilized men throughout the world, capable of appreciating the blessings of freedom, to look upon its author with contempt. Not only does he charge them with crimes, of which they were never guilty but says that if they did not leave the state they “need not expect mercy, but extermination.” This was the language of a man high in authority in that state, and for the noble feats he then performed, has since sought the suffrages of the Missourians to be elevated to the gubernatorial chair of that state. Sure such a governor would shed a darker polish on the blackened aspect of that disgraced state. For whenever he had a desire to persecute any one or bring them to condign punishment, guilty or not guilty “whatever your innocence is, it is nothing to me” your “fate is fixed, your die is cast, your doom is sealed.” This would be carrying out the principle which he then avowed and in which he was supported by the citizens of that state.

We are knowing to most of the circumstances, mentioned in the history of the persecutions, and that a correct account has been given, which, has been proven from time to time, these things have been placed before the legislature of Missouri, but they have refused to investigate them, they have

been repeated in Congress, but no redress has been granted, they have been sounded in the ears of the president, but he could do nothing for us.

What remains to be done, if the nation will not arouse itself in behalf of suffering humanity, and with a voice more terrible than thunder, speak out against a people, who have trod down the inherent rights and privileges of freemen and bring the authors of our suffering and woes, to that punishment which the well being of our country demands? Are the tears of widows, the sobs of orphans, the groans of the dying, and the blood of the innocent, to cry to this people in vain? Where ah! where, ye American citizens, are those high toned feelings of patriotism? where is the spirit of freedom which animated the bosom of your noble sires, who waded through scenes of carnage and of gore to purchase the glorious privileges which you enjoy, but of which we are denied, although our fathers fought side by side with your's and many of them fell in the glorious struggle for liberty? Is it extinct? does it not now warm the bosom of the scions of those noble men, who presented a spectacle in their days, to the world at large, an example worthy of imitation to the latest generation? Shall we appeal to you in vain? will you turn away from the scene, unmoved and unconcerned and suffer it to pass unnoticed? Remember,

"He who allows oppression,
Shares the crime."

We hope better things of our countryman and that they will by and by arise in their majesty, dry up the tears of the widow and fatherless, and restore our people to their rightful inheritances and to all the privileges of freemen.

We sometime since received the minutes of a conference held in the town of Superior, Washtenaw county, Michigan, which commenced on the 19th of June, 1840, and continued two days, the proceedings were interesting, a number of branches were represented, and ten were baptized.

In our last number, on the 175 page, in the Hymenal notice of Jesse P. Reed; it should have read, Neuman G. Blodget, and Mary Rush, instead of Neuman J. Blodget and Mary Burk.

Minutes of the general conference of the church of Jesus Christ of Latter Day Saints, held in Nauvoo, Hancock county, Ill. Oct., 3rd 1840.

The conference was opened by prayer by President W. Marks.

Joseph Smith jr. was then unanimously called to the chair, and R. B. Thompson, chosen clerk.

A letter from elders Bent and Harris and one from Elder John E. Pogo were then read by the Clerk, which gave very satisfactory accounts of their mission.

On motion. Resolved, That a committee be appointed to ordain such as have recommends to this conference for ordination, and that elders

Jonathan Hale, Elisha H. Groves,
Charles C. Rich, John Murdock,

Simcon Carter

compose said committee, and report their proceedings before the conference closes.

The president arose and stated that there had been several depredations committed on the citizens of Nauvoo, and thought it expedient that a committee be appointed, to search out the offenders, and bring them to justice.

Whereupon it was resolved, that,
Joseph Smith, Elias Higbee,
William Marks, Vinson Knight,
William Law, Charles C. Rich,

Dimick Huntington,

compose said committee.

On motion. Resolved, that R. B. Thompson be appointed the general church clerk in the room of Geo. W. Robinson, who intends to remove to Iowa.

It having been requested by Elder Page that the conference would appoint an elder to take charge of the church which he and Elder Hyde had raised up in Cincinnati.

On motion. Resolved, that Elder Samuel Bennett, be appointed to preside over the church in Cincinnati.

The president then rose, and stated that it was necessary that something, should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion, that the brethren from the east might gather there, and also, that it was necessary that some one should be appointed from this conference to preside over that stake.

On motion. Resolved, that Elder Alman Babbitt be appointed to preside over the church in Kirtland, and that he choose his own counsellors.

Conference adjourned for one hour.

One o'clock P. M. Conference met pursuant to adjournment.

An opportunity was given to the brethren who had any remarks to make on suitable locations for stakes.

Elder H. Miller stated that it was the desire of a number of the brethren residing in Adams county to have a stake appointed at Mount Ephraim in that county, and stated the advantages of the place for agricultural purposes &c.

On motion. Resolved, that a stake be appointed at Mount Ephraim in Adams county.

There being several applications for the appointment of stakes, it was resolved that a committee be appointed to organize stakes between this place and Kirtland, and that

Hiram Smith,
Lyman Wight and
Alman Babbitt

compose a committee.

The president then spoke of the necessity of building a "House of the Lord" in this place.

Whereupon it was resolved, that the saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler, be appointed a committee to build the same.

On motion. Resolved, that a commencement be made ten days from this date, and that every tenth day be appropriated for the building of said house.

President Hiram Smith arose and stated that there were several individuals, who on moving to this place, had not settled with their creditors and had not recommended from the branches of the church where they had resided.

On motion. Resolved that those persons moving to this place, who do not bring a recommendation, be disfellowshipped.

J. C. Bennett, M. D. then spoke at some length, on the oppression, to which the church had been subjected, and remarked, that it was necessary for the brethren to stand by each other and resist every unlawful attempt at persecution.

Elder Lyman Wight then addressed

the meeting. Conference adjourned until to-morrow morning.

Sunday morning. Conference met pursuant to adjournment, and was opened by prayer by Elder Babbitt.

The clerk was then called upon to read the report of the presidency, in relation to the city plot, after which the president made some observations on the situation of the debts on the city plot and advised that a committee be appointed to raise funds to liquidate the same.

On motion. Resolved, that William Marks and Hiram Smith compose said committee.

On motion. Resolved, that a committee be appointed to draught a bill for the incorporation of the town of Nauvoo, and other purposes.

Resolved, that Joseph Smith Jr. Dr. J. C. Bennett and R. B. Thompson, compose said committee.

Resolved that Dr. J. C. Bennett, be appointed draught to Springfield, to urge the passage of said bill through the legislature.

President Hiram Smith then rose and gave some general instructions to the church.

Conference adjourned for one hour.

One o'clock P. M. Conference met pursuant to adjournment and was opened by prayer by Elder J. P. Green.

President Joseph Smith Jr. then arose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett, from the committee, to draught a charter for the city, and for other purposes, reported the outlines of the same.

On motion. Resolved that the same be adopted.

Dr. Bennett then, made some very appropriate remarks on the duty of the saints in regard to those, who had, under circumstances of affliction, held out the hand of friendship, and that it was their duty to uphold such men and give them the suffrages, and support.

Elder E. Robinson then arose, and gave an account of the printing of another edition of the book of Mormon, and stated, that it was now nearly completed and that arrangements had been made for the printing of the hymn book book of doctrine and covenants, &c.

Conference adjourned to Monday morning.

Monday morning, Oct., 5th. Conference met pursuant to adjournment and was opened by prayer by Elder Lyman Wight.

Elder R. B. Thompson after a few preliminary remarks, read an article on the priesthood, composed by president Joseph Smith jr, after which,

Elder Babbitt delivered an excellent discourse on the same subject at some considerable length.

Conference adjourned for one hour.

During the intermission a large number were baptized.

Two o'clock P. M. Conference met pursuant to adjournment.

Elder Lyman Wight addressed the conference on the subject of baptism for the dead and other subjects of interest to the church.

The president then made some observations, and pronounced his benediction on the assembly.

Dr. J. C. Bennett said that many persons had been accused of crime, and been looked upon as guilty, when on investigation it has been ascertained that nothing could be aduced against them,—whereupon,

On motion; it was resolved that no person be considered guilty of crime, unless proved so by the testimony of two or three witnesses.

Dr. Bennett next brought before the conference the treatment the saints had experienced in Missouri, and wished to know, whether the conference would take any further steps in relation to obtaining redress.

On motion. Resolved that Elias Higbee and R. B. Thompson be appointed a committee to obtain redress for the wrongs sustained in Missouri.

The committee on ordinations reported that they had ordained thirty nine to the ministry.

On motion. Resolved that this conference be dismissed, and that the next conference be held on the 6th day of April next.

JOSEPH SMITH jr., Pres't.
R. B. THOMPSON, Clerk,

REPORT FROM THE PRESIDENCY.

The Presidency of the church of Jesus Christ of Latter Day Saints, would respectfully report: that they feel rejoicing to meet the saints at another general conference and

under circumstances as favorable as the present. Since our settlement in Illinois, we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy, has generally been manifested by all classes of the community, who with us, deprecate the conduct of those men, whose dark and blackning deeds, are stamped with everlasting infamy and disgrace.

The contrast between our past and present situation is great. Two years ago, mobs were threatening, plundering, driving and murdering the saints. Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place, to seek a shelter from the rage of persecuting mobs.— Now we enjoy peace, and can worship the God of heaven and earth without molestation. And expect to be able to go forward and accomplish the great and glorious work to which we have been called. Under these circumstances we feel to congratulate the saints of the Most High, on the happy and pleasing change in our circumstances, condition and prospects, and which those who shared in the perils and distresses, undoubtedly appreciate. While prayers and thanksgivings daily ascend to that God, who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good. From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion, in this however, we are agreeably disappointed, which gives us strong assurance that the saints are as zealous, untiring and energetic as ever in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way.

Let the brethren ever manifest such a spirit, and hold up our hands, and we trust, we will go forward, the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged; Zion be built up. And become the praise, the joy, and the glory of the whole earth; and the song of praise, glory, honor and majesty to him that setteth upon the throne, and to the Lamb forever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island and from continent to continent, and the kingdoms of this world become the kingdom of our God and his Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the churches, and at home and abroad; on this continent, as well as on the Islands of the sea, for by this principle and by a concentration of action shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts; wherever the faithful laborer has gone forth reaping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him; and the information we receive from all quarters is, that the laborers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are

exalted, but the rich in that they are made low.

The calls to the southern states are indeed great, many places which a short time ago would think it a disgrace to give shelter to a Mormon, on account of the many false misrepresentations which were abroad, now desire to hear an Elder of the church of Latter Day Saints.

On the Islands of the sea, viz. great Britain, there continues to be a steady flow of souls into the church—branches have been organized in many large and populous cities and the whole land appears to be thirsting for the pure streams of knowledge and salvation. The Twelve have already printed a new edition of the Hymn book, and issue a monthly periodical in that land. Several families have already arrived here from England and a number more are on their way to this place, and are expected this fall.

If the work roll forth with the same rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation, the polished European, the degraded Hottentot, and the shivering Laplander. Persons of all languages, and of every tongue, and of every color; who shall with us worship the Lord of Hosts in his holy temple, and offer up their orisons in his sanctuary. It was in consideration of these things, and that a home might be provided for the saints, that induced us to purchase the present city for a place of gathering for the saints, and the extensive tract of land on the opposite side of the Mississippi. Although, the purchase at that time and under the peculiar conditions and circumstances of the church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all, that we shall soon have to say. "The place is too strait give us room that we may dwell."

We therefore hope that the brethren, who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power will aid in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value. From the good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honor of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church that, another edition of the book of Mormon has been printed, and which is expected on from Cincinnati, in a short time. And that arrangements are making for printing the book of Doctrine and Covenants Hymn book, etc. etc. So that the demand which may exist, for these works will soon be supplied.

In conclusion we would say. Brethren and Sisters be faithful, be diligent, contend earnestly for the faith once delivered to the saints—let every man, woman and child realize the importance of the work, and act as if its success depended on their individual exertion alone, let them feel an interest in it, and then consider they live in a day, the con-

templation of which animated the bosom of Kings, Prophets and Righteous men, thousands of years ago—the prospect of which inspired their sweetest notes and most exalted lays and caused them to break out in such rapturous strains as are recorded in the scriptures; and by and by, we shall have to exclaim in the language of Inspiration,

"The Lord has brought again Zion—
The Lord hath redeemed his people, Israel."

From the Quincy Whig.

GOV. CARLIN—SMITH AND RIGDON.

"The Gov. of Missouri however, soon made a formal demand of the Gov. of Ill. for the surrender to the authorities of, etc.

"Here they, (the whigs) would if possessed of power hold themselves superior to law, and proceed in such a manner as would lead to serious difficulties between the two States. [Argus.]

"Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider us the case of Smith and Rigdon.

The law is made to secure the punishment of the guilty, and not to sacrifice the innocent, and the governor whose paramount duty it is to protect the citizens of his State from lawless violence, whenever he knows that to comply with such requisition he would be delivering the citizens into the hands of a mob as a victim to appease the thirst of the infuriate multitude for blood, without trial and against justice: under such circumstances, we repeat, the Governor is bound by the highest of all human laws, to refuse to comply with the requisition: and will the Argus or Governor Carlin pretend to deny that the present is not a case of this kind.

The history of the Mormon difficulties in Missouri, is of too recent an origin not to be well known to the Governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and

conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guaranteed to them by a Republican Constitution, they had a right, and did call on the governor of Missouri, for protection. Did he, in obedience to the oath which he had taken to support the Constitution of the State, respond to the call as a Governor should? No!—and forever will a stain rest upon the name of *Lillburn W. Boggs*, and the State of Missouri. Mr. Boggs told the Mormons that they must take care of themselves—in fact denying them the protection of the Constitution under whose broad folds they had taken shelter. Thus denied the protection of the State, they prepared to defend their homes, wives and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral *spectator*, as his first intimation had given the Mormons to understand? Oh, no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and *oath-bound* Executive, *called out the militia of the State*, to aid, in expelling—or rather, to use one of the expressions of Mr. Boggs—in “*exterminating*” the Mormons. Which is as much as to say—if the Mormons cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, any thing, so the Mormons are “*exterminated*” from the State! Most just, humane, wise, and patriotic governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable fire-places at an inclement season of the year.—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our Mormon citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the Governor. If we believed that Smith and Rigdon had been guilty of

criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the surrender of those gentlemen. It is not the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—it is a lasting disgrace to the State.

The Mormons have resided in our State since they were driven out of Missouri—behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our State, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this State, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that State to deliver them over to our authorities to be tried for violating our laws. then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon!

It may be that Gov. Carlin and Boggs have a private understanding—that a *cartel*, an exchange of prisoners, may be agreed on between them. If it is so, the Governor is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice and humanity, cries out against the proceeding.

We repeat, that compliance on the part of Gov. Carlin, would be to deliver them not to be *tried* for crime, but to be *punished* without crime; and that under those circumstances, they had a right to claim protection as citizens of this State”

The foregoing article, from the pen of the editor of the Quincy Whig, reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just—the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Mormon people just where they have ever taken shelter—*under the broad folds of the Constitution*—and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be

redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result.

JOAB.

General in Israel.

Nota Bene.—I wish it to be distinctly understood that my remarks are not intended to operate against our worthy Gov. CARRIEN, but against *Gor. Boggs* and all the other *Uncircumcised Philistines of Missouri.*

JOAB.

APPOINTMENT BY THE GOVERNOR.—Brigadier General John C. Bennett to be Quarter Master General of the militia of the State of Illinois, from the 20th day of July.

In making the above appointment, the Governor has selected an able, energetic and efficient officer. The duties that will devolve on him, perhaps no man in the State is better qualified to fill, and we have no doubt he will render due justice to the office which he has been selected to superintend.

Wabash Republican.

Excerpt of a letter from W. W. Phelps.

Tell Brother Carlos, I thank him for the paper he sent me, I mean to try and send him a cash subscriber for every paper.

The death of br. Edward Partridge (in that paper) struck me with deep solemnity. Since 1831 we had passed through many trying scenes, and he ever proved himself a faithful friend. His private and official duties were performed with an eye single to the glory of God. He was a faithful steward and the church had unlimited confidence in his integrity. He lived Godly in Christ Jesus, and suffered persecution. As a Bishop he was one of the Lords great men, and few will be able to wear his mantle with such simple dignity. He was an honest man, and I loved him.

When the first Elder went along with br. Joseph to the western boundaries of Missouri, to seek the land of Zion, for the gathering of the saints in the last days, he and I was in the little band; when that goodly land was consecrated,

we knelt together; when the first house was raised, he and I help carry the first log; when the mob first rose to drive the saints from their inheritances in Jackson co. and six of us offered our lives for the church, he was one; and for his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, he was stript on the public square, and *tared and feathered* in this boasted land of liberty; by all Jackson co. (except the saints) for which God's will be done; when we were driven out in 1833, and escaped in the night for our lives, into Clay co. he and I went hand in hand: we were anointed together at Kirtland, and came home together; when Caldwell co. was searched out he and I did it; we made the first prayer to God on that goodly land that had been for about fourteen hundred years; and saw a glory that will yet cover the saints "as a clear heat upon herbs," we lived together in peace, and our communion was sweet; although we often rebuked each other in plainness and had snaps according to passion, yet, like the used key, our friendship was bright and moistened with tears:

Lord thine anointed was a just man, and precious in thy sight, was his death! His name will be had in everlasting remembrance, while his enemies will be struck out of existence, *said* me say:—

Our Father in heaven, whom all saints rely on, Exalt ye to glory the Bishop of Zion, As an heir to dominion, and power and might: The called and chosen, and faithful, is worthy To rise from a Saint to an angel of light.

For the Times and Seasons.

ELEGY.

On the death of the dearly beloved, and much lamented father in Israel, Joseph Smith Sen., a Patriarch in the church of Latter Day Saints; who died at Nauvoo, Sept. 14th, 1840.

Zions noblest sons are weeping:

See her daughters, bathed in tears,
Where the Patriarch is sleeping.

Nature's sleep—the sleep of ages.
Hush'd is every note of gladness—

Ev'ry minstrel's bow's fall low—

Ev'ry heart, is tun'd to sadness—

Ev'ry bosom feels the blow.

Zion's children lov'd him dearly:

Zion was his daily care:

That his loss is felt sincerely,

Thousands weeping saints declare:

Thousands, who have shar'd his blessing

Thousands, whom his service bless'd,

By his faith and pray'rs suppressing
Evils, which their lives oppress.

Faith and works, most sweetly blessed,
Prov'd his steadfast heart sincere;
And the power of God, attended
His official labors, here,
Long, he stem'd the pow'rs of darkness,
Like an anchor in the flood:
Like an oak amid the tempest,
Bold, and fearlessly he stood.

Tears have witnessed his devotions,
By the love of God inspired:
When his spirit's pure emotions,
Were with holy ardour fir'd.
Oft, he wept for suffering Zion—
All her sorrows were his own:
When she pass'd thro' grievous trials,
Her oppressions weigh'd him down.

Now he's gone: We'd not recall him
From a paradise of bliss,
Where no evil can befall him:
To a changing world like this.
His lov'd name, will never perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the just.

Faith's sweet voice of consolation,
Soothes our grief: His spirit's flown
Upward, to a holier station,
Nearer the celestial throne:
There to plead the cause of Zion,
In the council of the just—
In the court, the saints rely on,
Pending causes to adjust.

Though his earthly part is sleeping
Lowly, 'neath the prairie sod:
Soon the grave will yield its keeping—
Yield to life, the man of God.
When the heav'ns and earth are shaken—
When all things shall be re-creat—
When the trump of God shall awaken
Those that sleep in Christ—the just.

ELIZA K. SMITH.

Hymenial.

MARRIED—In Mounthope A. last, on the 10th Sept. last by Elder A. B. Clark, to Miss Margaret L. Clark.

—In this town on the 20th inst. by Elder Caleb Baldwin, Mr. Phileman Merrill, to Miss Cyrene Dustin.

—In this town by Pres't Joseph Smith, Jr. Mr. Charles Sherwood, to Miss Edna Smith.

—In this town by Pres't Joseph Smith, Jr. Mr. Ben. Johnson, Miss to Harriet Snider.

—In this place on the 4th inst. by Elder W. Niswanger, Mr. Neuman G. Blodgett, to Miss Elizabeth G. Reid, both of this place.

—In this place, on the 4th inst. by Elder Isaac Allred, Mr. Samuel Driggs, to Miss Elizabeth Taylor.

—In this place, Sept 25th by Elder Titus Billings, Mr. John Tippets to Mrs. Caroline Pew.

—In this town on the 27th of Sept. by Elder Titus Billings, Mr. William Huntington sen. to Mrs. Lydia Partridge.

Obituary.

DIED—In Springfield, Sangamon co. Ill. Sept. 11. Elijah Merriam aged 63 years and 6 months. Formerly a citizen of Watertown, Litchfield co. Connecticut.

—In Quincy on the 27th Sept. Miss Hannah K. Johnson, daughter of Amty Johnson, aged 23 years. After a lingering illness of three months, which she bore with christian fortitude, in the hope of a happy resurrection.

—On Bear Creek, in Adams co. on the 2th inst. Polly, consort of Josiah Butterfield, aged 48 years and four days. Sister Butterfield has been ill for near 18 months.

—In this place on the 23th of Sept. Hannah Pratt, aged 23 years.

—In this place Marietta Holmes consort of Johnathan H. Holmes aged 20 years.

—In this place, Mary Emma, daughter of Jonathan H. and Marietta Holmes aged 3 months and 15 days.

—In this place Sept. 11th, Phebe Ann Pain, consort of Elias Pain, aged 31 years 1 month 25 days.

PROSPECTUS

FOR THE
SECOND VOLUME
OF THE

TIMES & SEASONS.

TO OUR PATRONS AND FRIENDS.

As this number closes the first volume of this paper, we feel it right to say a few words to our kind friends who have felt willing to extend the helping hand, and patronize us in the commencement of our undertaking; and sustained the press in its infancy.

It is a well known fact, that we commenced this paper under the most adverse circumstances possible, as the press and type had just been resurrected from the bowels of the earth, in the State of Missouri, where it had been necessary to deposit them, during the war carried on against us by Lilburn W. Bagges and his unholy gang of *Land Pirates*, consequently they were not fit for use, until made so at a heavy expense; and having been robbed of all we had, therefore we were not in a situation to put it in that situation we should wish; however, notwithstanding

all these difficulties we have been enabled, by the blessings of heaven, to worry through with one volume, and now propose, commencing the second; and as it has, we trust, passed its infancy, and is now approaching to childhood, we think it all important that it should increase in strength, and vigor, therefore we shall publish it hereafter twice each month, to gratify the request and desire of many of our subscribers who are anxious to learn of the mighty spread of truth oftener than once each month.

The great accessions making to the church, and the introduction of the benign gospel of peace, into new places, and other nations; also the great demand for publications from every part of America, renders it altogether necessary for us to issue our periodical oftener than formerly. We should be pleased to publish our paper weekly, as we have an abundance of matter for the instruction of the saints, as President Joseph Smith jr. is furnishing us with essays on the glorious subject of the priesthood, also giving us extracts of the new translation to lay before our readers, of the second volume,—but our circumstances will not permit us to publish oftener than twice a month, as we are but a child yet, and you are aware that a child must creep before it can walk, and walk before it can run; so we, having passed our infancy, must content ourselves by walking the coming season, not saying what we will do the following year; but leave that to the destiny of Heaven, and the good will of our friends and the saints.

We shall endeavor to make the second volume as interesting and instructive as possible, not sparing any pains on our part to give, as early as can be, all important information concerning the church at home or abroad. It will contain essays on the following subjects; the gospel, the priesthood and the gathering of Israel. We shall also give a synopsis of the general news of the day.

TERMS: TWO DOLLARS per annum payable in all cases in advance. Any person procuring 10 new subscribers and forwarding us twenty dollars current money, shall receive the eleventh volume gratis. No subscription will be received for a less term than

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 1.] NAUVOO, ILLINOIS, NOVEMBER 1, 1840. [Whole No. 13.

EXTRACT FROM THE PROPHECY OF ENOCH.

And it came to pass that Enoch continued his speech saying, behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.— And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heavens, saying, turn ye and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, Look and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophecy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon,

and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hannanilah, and all the inhabitants thereof: and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; And so great was the faith of Enoch that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people; And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preach-

ing in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION.— And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever: But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.— And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth!— And he saw angels descending out of heaven; and he heard a loud voice; saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion: and it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there: and also, you are

just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father; but behold they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them: and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold I am God; Man of holiness is my name: Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them:— And that which I have chosen has plead before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment! wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands. And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his

arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, lift up your heart and be glad, and look.— And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch, saw the day of the coming of the Son of man, even in the flesh, and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me! And it came to pass that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained; I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest and righteousness, for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O, Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods;

that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is as broad as eternity, whose corner is in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice, and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgement of the great day.— And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your only Begotten, you have made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth:

and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven: and truth will I send forth out of the earth to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

GOSPEL No. 1.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for

its enjoyment, all, we believe, who acknowledge the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned!"—From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one

man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preached the gospel to every creature; so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned; for they who believed not should be damned. This was certainly placing their commission in an important point of light: and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8 and 9 verses.—“But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea every creature in it. It mattered not what progress the world had made in the knowledge of other things: in the knowledge of the science of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must have been damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized, should be saved; but he, (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved

without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, made it one of the principal items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers, whom God had inspired to make known his will to men. He did not reprove the Jews for adhering to the law, but, because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind guides, a generation of vipers: but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown: for they would have received their Messiah when he came, and have escaped “the wrath to come.” But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7th chap. from the 5th to the 15th verse. Matthew, 15th chap. from the 2nd to the 10th verse.

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Sa

vior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chap. 12th and 13th verses. Mark 11th chap. 15th, 16th and 17th verses. Luke, 19th chap. 45th and 46th verses. They made void the law by their traditions; and stoned the prophets that were sent unto them. Matthew 23d chap. 37th verse. Whatever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in all the word also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chap. commencing with the 20 verse, he thus describes the state of the Gentiles. "Because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations; and their foolish heart was darkened. Professing themselves to be wise they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness; through the lust of their own hearts to dishonor their own bodies" between themselves, who changed the truth of God into a

lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive, that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3d chap. of this same epistle, he gives a description of the Jews also, commencing with the 9th verse to the close of the 18th, we have the following description. "What then? are we better than they? No in no wise, for we have before proved both Jews and Gentiles, that they are all under sin, as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known.— There is no fear of God before their eyes." In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostacy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned: for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in all the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction. However humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute for his ordinances and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved, they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fisherman of Galilee: for their com-

mission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had, at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus:—"And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. But in the 1st chap. of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham; that it was before time, being devised in eternity, before the foundation of the world.—See the 3d, 4th, 5th, and 6th verses.—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says; "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will."

We learn the following things from the above saying of the apostle. That the scheme of things by which he and the Saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in him [Christ] before the foundation of the world."

2nd. That they were to be the chil-

dren of God, through adoption by Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the council of his own will?—That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, "that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all: for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved by the same gospel or plan of salvation: and if the plan of salvation taught by Paul required men to be born of the water, and the spirit in order that they might enter into the kingdom of heaven, so

the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

[To be continued.]

Copy of a Letter written by O. Cowdery, on the restoration of the Priesthood.

Norton, Medina co. Ohio, Sabbath evening, September 7, 1834.

DEAR BROTHER,—

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicly, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanated from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH jr. I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves! This I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "double endearing."—Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives my common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim and Thummim*, or, as the Nephites would have said, "Interpreters," the history,

or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart, by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, af-

ter we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the “blaze of days,” yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow-servant,” dispelled every fear. We listened—we gazed—we admired! ’Twas the voice of an angel from glory—’twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment; what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said: “upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!”

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion: but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were

delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind!—The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior’s goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!

O. COWDERY,

Nauroo, Oct. 7th, 1840.

BROTHER,

ROBINSON AND SMITH.

I improve a few leisure moments to inform you of my travels and labours in the vineyard of the Lord this season; for I have not been altogether idle, as some might suppose. On examining my Journal, I find that I have traveled something over one thousand miles, and held twenty nine or thirty public meetings, and baptized seven persons. Although I have introduced but few into the Gospel kingdom, yet others have believed, and not having sufficient time (as they say,) to investigate the principles of the gospel, refused to obey. While scores were constrained to acknowledge the truth of the arguments I advanced; and hundreds heard with astonishment, but were not able to shake off or remove the mist of darkness thrown over their minds by tradition, superstition, and bigotry, the legitimate offspring of the mother of harlots, and abominations of the earth. But I trust the seed of righteousness is sown in the hearts of many, and will bring forth good fruit to the honor and glory of God.

I spent most of my time, while laboring, in Tippecanoe, Montgomery, Fountain and Warren counties, Ia. in the latter, I baptized five in the south part, near the river.

Elders traveling that way will please call and instruct them in the ways of the Lord more perfectly.

Yours &c.

L. A. SHIRTLIFF.

TIMES AND SEASONS.

NAUVOO, ILL. NOV. 1, 1840.

We wish to say for the benefit of our readers, that having accomplished our business in Cincinnati, and returned home, we now feel justified in assuring our friends, that hereafter the paper shall be issued from our office by the times specified. The delays which have occurred heretofore, are not altogether our fault; as we have ascertained that several times, after the packages have been lodged in the Post office, it has been several days, and some times, weeks, before they were forwarded; and in many instances, after they were forwarded, they never arrived to the places of destination. For these delays we can not be accountable; but situated as we are, (being publishers,) if there is any delay, we have to bear the blame of it; as it is most generally supposed, if a number is not received in season, that it was not issued as soon as it should have been; which we have to acknowledge, has been the case in some instances, during the publishing of the past volume; occasioned by circumstances to us unavoidable. But as the sickly season is past, and we have made large additions to our establishment, also, having obtained a

great supply of paper, sufficient for six or eight months, we mean that no pains shall be spared on our part to have the paper printed regularly in future.

THE PROPHECY OF ENOCH.

In this number will be found an extract from the prophecy of Enoch, which was received by revelation, soon after the organization of the church, and first published in the "Evening and Morning Star." As it is a relic, too precious to be lost, we extract it for the benefit of the readers of the Times and Seasons. It gives us a specimen of the power Enoch obtained with God, by faith, for we are told "that by faith Enoch walked with God, and was not, for God took him." We trust that it will prove a stimulus, to the saints, to action; when they read of the great blessings enjoyed by the ancients and consider that they were men of like passions with ourselves, subject to all the evils and temptations with which we are surrounded; and that the same God, who conferred upon them such great privileges, "is the same yesterday to day and forever," and is "no respecter of persons," consequently is just as willing to hear and answer the prayers, and bestow as great blessings upon his children now, as in days gone by: therefore, beloved brethren, let us gird up our loins and be faithful, knowing that the days draw near, and the time is at hand, when the just shall stand by faith.

As the greater portion of our readers, are those who have not had the privilege of being conversant with the former publications of this church, we

therefore, deem it proper to extract some articles from them. We have commenced, in this number a series of letters written by O. Cowdery, in 1834, on the subject of the coming forth of the Book of Mormon, the rise of the church, and the restoration of the Priesthood; these three subjects excite more curiosity, create more enquiry, and cause more labor to answer, than any others of our faith. Therefore, that all who wish, may have the desired intelligence, we shall publish them from the pen of a living witness.

LOOK OUT FOR THIEVES!!

This place has been infested of late with a gang of *thieves*, insomuch that property of almost all kinds, has been unsafe unless secured with bolts and bars; cattle and hogs have been made a free booty. The community are awake to ferret them out, and have already made some inroads among them; the measures that are taking, have created a general *alarm* among the midnight *pilagers*, and they are making tracks as fast as possible. As it is very possible that some may escape justice, and palm themselves upon an unsuspecting community, we give this notice as a timely warning, that all may be on the look out. We sincerely hope that all those who escape justice here, will soon be overtaken in their wickedness—ALTON is a suitable place for all such characters.

HYMNS!! HYMNS!!

Having just returned from Cincinnati Ohio, with paper and other materials for publishing a new selection of Hymns which have so long been desired by the saints, we contemplate commencing the work immediately; and feeling desirous to have an extensive, and valuable book; it is requested that all those who have been endowed with a poetical genius, whose *muse* has not been altogether idle, will feel enough interest in a work of this kind, to immediately forward all *choice*, newly composed, or *revised* hymns. In de-

signating those who are endowed with a *Poetical genius*, we do not intend to exclude others; we mean *all* who have good hymns that will cheer the heart of the righteous man, to send them as soon as practicable, directed to Mrs. Emma Smith, Nauvoo, Ill. Post Paid.

Elder David Holman, left this place a few days since, under rather suspicious circumstances; he is therefore, requested by his friends to return and show himself approved, a "workman that needeth not to be ashamed;" If he does not comply, he will not have the fellowship of the Saints.

Burlington co. N. J. Sept. 28, 1840.
Dear Brethren,

I left Elder Page at Cincinnati the latter part of August, and came on up the Ohio river as far as Wellsburgh, Va. I stopped with father James, who received and entertained me with great kindness and hospitality. He and his daughter, a very fine amiable young lady, were keeping house together; and very pleasantly situated on the delightful banks of the beautiful Ohio. Here I preached twice and baptized three persons.—Had a very pleasant visit with a brother of Elder S. Rigdon's; came on by stage and Steam Boats to Pittsburgh; from thence took the canal to Leechburgh, where I stopped and preached to a small number of saints, raised up by the instrumentality of father Nickerson—all in good spirits. As I left this place, about 9 o'clock in the morning, the most remarkable phenomenon occurred in the heavens that I ever witnessed. There appeared two bright and luminous bodies, one on the north, and the other on the south side of the sun: in length about ten yards, inclining to a circle resembling a Rainbow, about fifty yards distant from the sun; apparently east of the sun, about twenty-five yards, was a body of light as brilliant, almost, as the sun itself; and on the west, a great distance from the sun, appeared a white semi-circle passing half way round the horizon, and another crossing it at right angles, exhibiting a scenery of the sublimest kind. It was a great wonder to the passengers on board the boat. Put this with the fact that the Jews are gather-

ing home, and also, that all Europe is in commotion, and on the eve of breaking out in open hostilities; and also, the tree of liberty which has long flourished in the Republican soil of America, has been girdled, and her green foliage which has shielded and protected the sons of oppression from the scorching rays of despotic power, already begins to wither like the accursed fig-tree. What language do these speak to the saints? "lift up your heads, for your redemption draweth near."

I came on and met with the saints in Chester county, Pa. and labored there about one week with brother Barnes, where we added six to their number.—Br. Barnes is a kind hearted faithful laborer in the vineyard, his blessings are great. As the evening Sunbeams tinge the distant landscapes with a golden hue, so his name shall reflect honor upon those with whom he may be connected in the bonds of the covenant. Br. Snow is a good yoke-fellow with him. I preached about one week in Philadelphia and baptized twelve.—Came on to this place with brothers Snow and Barnes and held a two days meeting at which sixteen were baptized, baptism administered by brother Snow. There is truly a great prospect here. If three or four elders, like unto Br. Samuel James, could be sent here, great good would undoubtedly be done. Br. James would be welcomed by hundreds to this country again, will he not come? It requires good faithful and able men here, and every where else. Br. Ivins will give you more particulars about the people in this country. I shall return to Philadelphia in a few days where I expect to meet brother Page, and then, if the Lord will, after holding a few meetings in this country, we shall proceed on to New York, there take ship and sail over the seas. We were in hopes of sailing earlier; but it has been impossible to get away from the people any sooner. I have a great desire that some able defenders of the faith, should be sent into this country. There are many populous towns and cities here, and we want men who are able to stand up and declare the whole counsel of God.

I have preached this day to a large audience in the woods. At our meeting was an old gentleman who accused

me of lying in my preaching, and interrupted the discourse. He was so badly intoxicated that he could not tell a lie from a bottle of rum. He was soon taken off the ground by the civil authority. Here we had a fair specimen of the depravity of that spirit and heart that oppose the work of God. The minister in the pulpit, the profane person, the thief, the liar, and the drunkard wallowing in filth and mire, all join to put down the truth and accuse the servants of the Lord of lying, etc. What an honorable, worthy and pious company, they, all actuated by one spirit, serving one Master, traveling the same road, and going to the same hell!! If ever there was a time when the trump of repentance ought to be sounded in the ears of sectarian priests and drunkards, it is now. But the day is at hand when these agents of the "lower house" will be called in, and the truth of Heaven roll forth in glory and fill the whole earth. Roll on thy kingdom, O Lord! Hasten thou the day when truth shall triumph in the earth. Brethren, God bless you all, pray for us, and we will do the same for you.

Farewell.

ORSON HYDE.

GOV. CARLIN.

We are sorry to learn that the gentleman whose name stands at the head of this article, Gov. Carlin, has taken umbrage at an article recently published in this paper; for certainly, nothing was more foreign from our heart than to wound the feelings of one of our best friends. When we as a people were heavily bowed down under severe persecution, and were destitute of the common comforts of life—Governor Carlin freely gave us his protection, extended to us the warm hand of friendship, bestowed liberally from his purse to supply our numerous wants, and, in fact, was one of our principal temporal saviors; and shall we now be ungrateful? God forbid! We will never, no never, no never, forsake so good a friend until he first forsakes us.

We commend to our readers the following article from the pen of "JOAB, General in Israel."—Ed.

MESSRS EDITORS:—

It is with unfeigned regret and astonishment that I learn that an erroneous impression has obtained in regard to the relative position of the *Mormons* and the *State Government*; and, particularly, in relation to our worthy Chief Magistrate, *Governor*

Carlin. It is well known that the "Church of Jesus Christ of Latter Day Saints" have long, very long, grievously suffered unhalloved oppression, unjust persecution, and unprovoked robbery, at the hands of the *Uncircumcised Philistines of Missouri*—they have asked for a redress of grievances, and are determined that their grievances shall be redressed—they have given the case contemplative consideration from the aggression to the final, but there is no prophylactic; for the words of the Apostle Paul are truly applicable to the Mormons when he says—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and those of Isaiah to the people of Missouri, when he says—"Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Missouri has been to the saints like the *Babylon* to the weary pilgrim, and though my hands be bound, my feet fettered, and my tongue palsied, yet will I defend this people by the power of the great God, until they shall shine in righteousness amongst the nations of the earth like a glittering gem sparkling upon a maiden's brow, and be envied only for their good works. Amidst this persecution, and during the pendency of Boggs' requisition for the heads of the church, the holy indignation of the saints was aroused to the highest pitch—not against Gov. CARLIN, and our State Government—for works of supererogation, as wily politicians would gladly have accredited; but against Gov. Boggs, and the State Government of Missouri.

I speak advisedly, I speak KNOWINGLY, I speak by AUTHORITY, when I say that JOSEPH SMITH, and the heads of the Church; and the Church bodily, entertain the most kind and friendly feelings towards GOVERNOR CARLIN, and the STATE Government, and ever have. Let this, then, prove a QUIETUS to the matter for all past acts. It is to be hoped, I will add in conclusion, that the new Governor of Missouri, Governor Reynolds, will, in this matter, espouse the cause of humanity; and I am hap-

py to say that his friend and relative, our worthy United States' Senator, JUDGE YOUNG, assures me that he will, and that peace and happiness will hereafter attend us as a people.

JOAB,
General in Israel.

CONFERENCE MINUTES.

At a conference of elders and members of the church of Jesus Christ of Latter Day Saints, held at West Nantmeal Seminary, in the Brandywine branch of the church, Chester co. Pa. on the 18th of July, A. D. 1840, held agreeable to previous appointment.

Lorenzo Barnes, was called upon to preside over the conference, and James Whitesides to be Clerk.

The meeting was then opened by calling upon the Throne of Grace by Elder Barnes.

There was present 10 elders, 40 Priests, 1 Teacher.

Elder Elijah Malen, was called upon to represent the branch of the church in Chester co. (Brandywine branch,) who reported the number of members to be 107 in good standing.

Elder Elisah H. Davis, represented the branch in Lancaster co. Pa. consisting of 53 members in good standing; and the prospect of many others uniting soon.

Elder Wm. Wharton from Philadelphia, represented that branch in good standing, and in a flourishing condition, consisting of 207 members exclusive of those removed to the west.

Alfred Wilson, represented one branch of the church in N. J. at Cream Ridge, numbering 64 members; another branch at Thomas river, numbering 20 members in tolerable standing.

Elder McClenathan gave an account of his travels through different States.

Elder Lewis James gave an account of his travels, and stated that the church in Leechburgh, Armstrong county Pa. consisting between 30 and 40 members in good standing; also that a number of saints still reside on Clear Ridge, Bedford co. Pa.

After obtaining the voice of the church, Elder L. Barnes, and E. H. Davis, proceeded to ordain Joseph Shaffer, Daniel Deice, and Wm. Moore, to the office of an Elder, and John Forges to the office of a Priest.

Elder Barnes then delivered an appropriate address relative to the duties of young elders and Priests in a most solemn and impressive manner.

After which it was agreed that a general conference should be held on the 3d Saturday in Oct. next, in Philadelphia.

A hymn was then sang, and the conference closed with a blessing from the president.

LORENZO BARNES, Prest.

JAMES WHITESIDES, Clerk.

Nauvoo Nov. 1st, 1840.
TO THE SAINTS SCATTERED ABROAD.

Be it known that Elder Josiah Butterfield, (one of the Presidents of the Quorum of Seventies,) was arraigned before the Quorum on the 4th of Oct. last and tried for a number of criminal charges. But the Quorum are happy, publicly to announce, that after a patient and candid investigation, the charges were unsustained, and Pres't Butterfield stands acquitted by the counsel and Quorum.

Z. PULCIPHER, Chair.

A. P. Rockwood, Clerk.

POETRY.

FOR THE TIMES AND SEASONS.
SONG OF THE EXILED SAINTS.
[Tune Sweet Home.]

We are far, far away from the land of our Home,

And like strangers in exile we're destined to roam;

While our foes were exulting to drive us abroad,

Our faith was unshaken—our hope was in God,

Tho' far from Home,

For we journey'd away from our country and Home.

We were houseless and homeless, in tempest and storm,

Yet God was our father—we lean'd on his arm;

And beneath his protection, our lives were secure,

And we smil'd at the hardships we had to endure,

While journeying on,

To a country of strangers—a land not our Home.

O then, then we remember'd the House of the Lord,

Where the saints met so often, to feast on the word,

Pour'd forth in the Spirit, sent down from on high,
And our thoughts fondly linger'd on seasons gone by;

When at our Home,

We enjoy'd with the saints, the rich blessings of Home.

But all those, who the kingdom celestial would gain;

Need not parley with danger, with trouble or pain;

For if Christ was made perfect thro' suffering, shall we

E'er expect in his presence to reign gloriously,

Unless we come

"Up thro' great tribulation", to Zion our Home.

Thus the former Day Saints, who were driven away,

And like deer in the forest were destined to stray

Clad in sheep-skins and goat-skins, have wander'd around,

Or in "caves and in dens", a lone residence found;

And should they roam,

And the Latter Day Saints, rest in quiet at Home.

Now the Saints who are faithful, and trust in the Lord,

Where'er they are scattered, go "preaching the word",

And the honest in heart, the glad tidings believe,

And with joy and rejoicing the gospel receive

And seek a Home,

With the just of all ages, when Jesus shall come.

And we long for the promis'd redemption to come,

When the faithful in Jesus, will all gather home,

From the north, from the south from the east and the west,

To partake with the ancients, the great promis'd rest;

And Shiloh come,

And crown with his presence, Mount Zion our home.

E. R. SNOW.

Obituary.

DIED—In this place, Oct. 15th,

Fanny, consort of Graham Coltrin,

aged 45 years. Sister Coltrin was formerly of Clermont, cheshire co. N. H.

She embraced the gospel in Oswagatchee, St. Lawrence co. N. Y. in 1836, and has always lived agreeable to her profession; she was a worthy Saint; she died in the triumph of faith with an assurance of a glorious resurrection and eternal life.

ERRATA.

In the Marriage notice of Benjamin Johnson, published in the last No. It should have read Joseph E. Johnson to Miss Harriet Snider.

BOOKS OF MORMON,

FOR Sale by wholesale and retail at this Office, Price at wholesale, \$1.00 per copy. Retail, \$1.25. Extra binding Pocket book fashion for the convenience of traveling elders, \$1.50. Orders from a distance will be attended to with promptness and dispatch. All communications addressed to ROBINSON and SMITH Post Paid.

TO THE AFFLICTED.

JUST received and for Sale by Robinson and Smith, the following Medicines.

GRIDLEY'S

Salt Rheum Ointment.

A Safe, Certain, and Final Cure for Salt Rheum, Tetter, Michigan or Prairie Itch, Illinois Mange, Scald Head, Scrofula, Ringworm, Obstinate Old Sores, of long standing, and almost all Cutaneous Diseases.

More than twelve thousand Bottles of this Ointment have been sold in the State of New York, within the last three years.

N. B. The money refunded in all cases of failure in the cure of the above named diseases (scrofula excepted,) provided the directions for use have been faithfully followed.—Price 75 cents. This Ointment is also kept constantly on hand for retail by the following Druggists, viz:

C. G. SHANE and Co., Cincinnati;
STICKLAND, GAYLORD and Co., Cleveland.

A. H. BROWN and Co., Mount Vernon;
ROBERT LEWIS, Chillicothe.

ROBINSON and SMITH have also for sale,

BLISS' PURGATIVE

Bilious Pills.

These Pills are an effectual remedy for all disorders arising from a deranged state of the stomach and bowels—as, Indigestion or Dyspepsia, Cholice, Constipation, and especially for all bilious affections, incident to warm climates or an unhealthy atmosphere.—When taken at the commencement or forming stage of fever, so as thoroughly to evacuate the bowels, they will, nine cases in ten, cut short the disease. Price 25 cents per box. Also,

BLISS' IMPERIAL

SYRUP.

A safe and certain remedy for Diarrhæa, etc. etc.

This Syrup, having been tested for several years, has proved to be decidedly the safest

and most efficacious remedy for Diarrhæa and most other bowel affections, that has ever been offered to the public. As it contains neither opium, alcohol, nor other narcotics, sufficient to produce the least injury, it will be found far superior to the stimulating, narcotic, or astringent remedies in common use. It corrects, at once, the disordered state of the stomach and bowels, thereby removing the cause in the outset, and a radical cure is almost invariably the happy consequence. Price 37 1-2 cents per bottle.

Dr. Vancouver's Powders

FOR THE IMMEDIATE CURE OF THE

Fever and Ague.

THE proprietor has been at great expense in introducing this invaluable medicine from Europe, and invites a trial of its extraordinary virtues. At a trifling expense the most severe case of Fever and Ague can be thrown off. Try this simple medicine;—IT WILL SPEAK FOR ITSELF.

Price one dollar per paper, for sale by
ROBINSON & SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 2.] NAUVOO, ILLINOIS, NOVEMBER 15, 1840. [Whole No. 14.

RISE OF THE CHURCH.

LETTER II.

DEAR BRETHREN:—

In the Messenger and Advocate I promised to commence a more particular or minute history of the rise and progress of the church of the Latter Day Saints; and publish for the benefit of enquirers, and all who are disposed to learn. There are certain facts relative to the works of God, worthy the consideration and observance of every individual, and every society: They are, that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life for ever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their center: the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for

their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particular to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular system of the day. I cannot reasonably except, then, that the large majority of professors will be willing to listen to my argument for a moment; as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth.—Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to effect its extinction, the more numerous are its vo-

aries. It is not the vain cry of "delusion" from the giddy multitude: it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings or emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: that light which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered: the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it: the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God.

One peculiarity of men I wish to notice in the early part of my narrative. So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their socie-

ty, worth, and council, they were ready to exclaim, "how great and inestimable were there qualities, and how precious is their memory."

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.—Why were not all converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation: and it is plain that he had communion with his maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world! Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith; and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by the Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon

the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the life of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men who were condemned upon the same principles of the former, while the acts

and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulchre is *garnished* while the latter is deprived a dwelling among men, or even an existence upon earth? Such is a specimen of the depravity and inconsistency of men, and such has been their conduct towards the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine! In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—"He hath a devil!" And who among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the righteous Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an ac-

complices of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been revered, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating common food; must have awakened the curiosity of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—All this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise Doctors, and righteous Scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil!"

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them: but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were

given through men of imperfections, and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias (Elijah) was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victoriously over the grave, and him that has the power of death. This, man could not do—It required a perfect sacrifice—man is imperfect, it requires a spotless offering—man is not spotless—It required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of ones merits or demerits: If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed. I shall proceed. O. C.

THE GOSPEL, NO. II.

[Continued.]

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but who believe also, that all who will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what was taught by prophets and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 22 to the 27 verse. "By faith Moses, when he was born, was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called

the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season: *esteeming the reproach of Christ greater riches than the treasures in Egypt*; for he had respect unto the recompense of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life which Paul says, was, before the foundation of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1 chapter 16 verse "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." So, let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose, or scheme of things, which was divided in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from the dead: but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them, as recorded by Matthew, 28 chapter, 19 and 20 verses: "Go ye therefore, and teach all nations baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

Mark gives the following account of the commission given to the apostles, 16:15, 16, 17, 18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke records thus, 24:45, 46, 47.—"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the Acts of the apostles, we have account of their first acting on their commission, and of their making proclamation at Jerusalem: as, according to the Savior's command they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apostles, 37th, and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "men and brethren what shall we do? Then Peter said unto them repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations,

baptizing them, with the promise that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in; that is, preaching the gospel, which he says they were to do, to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles.—Matthew says that the Lord should be with them even to the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world; that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tell us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of Pentecost, makes this part of the commission very plain. He tells them to repent and be baptized every one of them in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says, that he that believeth and is baptized shall be saved. Peter says that he shall receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First they were to go into all the world, and teach the gospel to every creature, in the world.

Second, those who believed their proclamation, and repented of their

sins, they were to baptize in the name of the Father and of the Son, and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands upon the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19, 20, with Mark, 16: 15, 16, 17, 18.—Luke 24: 45, 46, 47, 48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people.—When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

CONFERENCE MINUTES.

Minutes of a Conference of Elders and members, of the church of Jesus Christ of Latter-Day Saints, held in the city of Philadelphia, Saturday, October 17th, 1840.

According to a previous appointment, the Conference convened at the Latter Day Saints Hall, on Third street above Willow, at 10 o'clock in the morning.

Thirteen Elders and five Priests being present, and a large concourse of Saints in Philadelphia, and from branches in the surrounding country being assembled. Elder O. Hyde of the quorum of the twelve being present, was unanimously chosen President, and L. Barnes, appointed Clerk of the Conference.

The Conference was opened with singing by the congregation, and reading a portion of the word of God, and prayer by the president.

After a very interesting and appropriate address to the Conference by President O. Hyde, upon the necessity of those holding the Priesthood being faithful in their calling; the Elders were called upon to represent the different branches of the church.

Elder L. Barnes represented the church in Philadelphia in a prosperous condition and numbering, including 3 Elders and 2 priests, 250.

Elder George J. Adams represented the church in New York—in a flourishing condition. He stated that 3 places for regular preaching were now established in that city, and their prospects were never better before, nor as good, as at the present time; and that according to the best of his knowledge the church in New York, including 10 Elders, now numbers over 200 members.

Elder Adams also represented the church in Brooklyn, L. I. in a flourishing condition, consisting of 19 members, including 1 priest, 1 teacher, and 1 deacon. Also the church in Hempstead, L. I. in the care of Elder Lane, consisting of 50 members,

Elder Adams also, represented 3 other small branches of the church in Monmouth co. N. J. under the care of Elder J. G. Divine. One in Shrewsbury, containing 16 members. One at Keysport and Granville, numbering 13; including 1 deacon: and the other

at Shirk river of 6 members, including 1 deacon, (35 in all.) The last 2 branches named, having been built up since April last by Elder Divine. He stated that 7 had lately been baptized in the city of Newark, N. J; and gave a very glowing and cheering description of the spread of the work of God in the regions round about New York. He stated that he had preached to 5,000 persons at one time in the city of Newark N. J., who listened with attention and apparent admiration and surprise to the everlasting gospel—and to use his own words, “the work of God was flourishing gloriously—the Macedonian cry was general; not to come over to Macedonia, but to come over to Brooklyn—and over on Long Island—come over to Elizabethtown—and to Newark, and to Jersey city, and let us hear the fulness of the gospel of Jesus Christ proclaimed.”

Whole number represented by Elder Adams, 311.

Conference adjourned for one hour and a half.

2 o'clock P. M. Conference again assembled.

Elder E. Malen represented the Brandywine church in Chester co. Pa., in a flourishing condition numbering 135 in good standing, including 4 Elders, 3 priests, 1 teacher, and 1 deacon.

Elder Wm. Moore represented 3 branches in Lancaster co. Pa. built up by Elder E. H. Davis, and H. Deam, one near New Holland numbering 26. One in Georgetown numbering 39; and the other in Sadsbury, numbering 19—in all 84 members, including 1 presiding and 3 traveling Elders, 3 priests—3 teachers and 1 deacon.

Elder A. Wilson represented the church on Cream Ridge N. J., and stated that according to the best of his knowledge it consisted of about 100 members in good fellowship, inclusive of 1 Elder, 1 priest, and 1 teacher.

President O. Hyde represented a branch of the church at Thoms River, N. J., of 16 numbers including 1 Elder and 1 priest.

Total number of members represented in the different branches—896; including 24 Elders, 11 priests, 6 teachers, and 5 deacons.

The subject of more perfectly or-

ganizing the church in Philadelphia was then presented before the Conference, and after some consideration, brother John Robinson (a priest,) was unanimously chosen for a presiding Elder, Edson Whipple for a priest, A. Cutts and Wm. H. Miles teachers, and J. Price and S. M. Reeve deacons, and James Nicholson was appointed Clerk of the church in the city of Philadelphia. President O. Hyde and L. Barnes then proceeded to the ordination of those chosen,

Conference adjourned until 7 o'clock P. M.

7 o'clock P. M. Conference met pursuant to adjournment.

Brothers James Whitesides (a priest) from the Brandywine church, and W. J. Appleby Esq. of N. J. were presented for ordination to the office of Elders, both being recommended were unanimously accepted.

President O. Hyde then delivered a very instructive charge to the young Elders, respecting their manner of teaching; J. Landis, J. Syphret, Wm. Small, and C. Hopkins, were then unanimously chosen to the office of Elders, to travel and proclaim the everlasting gospel. G. Chamberlain was chosen to be a priest, after which they were ordained by the spirit of prophesy and the laying on of hands, by President O. Hyde and L. Barnes.

The Conference then closed by singing and prayer.

On Sabbath morning the 18th a large and respectable congregation assembled to hear the word preached; and were addressed by Elder G. J. Adams, of New York: who delivered a very interesting discourse on the subject of the Book of Mormon: proving it to be true beyond the power of successful contradiction.

In the afternoon and evening the Latter Day Saints Hall, again was crowded with intelligent and attentive hearers. President O. Hyde preached with his usual energy, simplicity and eloquence; many were pricked in their hearts, and on Monday six came forward and obeyed the everlasting gospel.

ORSON HYDE, *Pres't.*
Lorenzo Barnes *C'k.*

P. S. At a meeting of the Saints, held in Philadelphia, Thursday evening

Oct. 22nd. *Resolved*, that a Conference be held in the Brandywine church, Chester co., Pa., Jan. 2nd 1841.— And also, that our next general Conference be held in Philadelphia, April 6th, 1841.

Minutes of a conference held in the town of Boonville, Oneida county, N. Y. on the 18th and 19th days of July, 1840.

Boonville, Sept. 18th, 1840.

BROTHERS,

D. C. SMITH, & E. ROBINSON;

By request of brother James Blakeslee, I forward you the minutes of a Conference, held on the 18th, and 19th of July 1840, to take into consideration the expediency of dividing the branch called the Boonville branch, which spread over a part of four towns, and numbered between 80 and 90 members. There were present 6 Elders and 2 priests.

After singing and prayer, proceeded to business. Elder James Blakeslee was called to preside, and Edward H. Spinning chosen Clerk.

After mature deliberation, it was thought best to divide said branch, by taking all that part situated in the town of Lee, and south west part of Boonville, and organize them into a separate branch, to be called the Lee branch. Truman Hough was set apart and ordained to the Aaronic Priesthood, as also to preside over said branch. Nathaniel Spinning was then set apart to the office of a teacher, and Stephen Richman, and Horace Wild, were set apart to the office of deacons, and Benjamin Hawkins chosen Clerk.

It was then voted that we divide the remaining part of the Boonville branch by taking all that part west of Boonville village, as also including Tolcottville and a part of the town of Graig, to be known as the west Boonville branch, Joseph L. Robinson was chosen presiding Elder, Francis Fox was ordained to the Aaronic priesthood, and Darius Preston to the office of teacher; William Johnson to the office of deacon; Thomas Johnson was then chosen clerk, for said branch.

Augustus Stafford was then set apart to the office of a deacon, to serve the Boonville branch.

July 19th, one baptized, after which

preaching, by brother Blakeslee. Afternoon William H. Hart, Daniel Botsford, and Thomas Johnson, was ordained to the Melchisedec priesthood; after which the ordinance of the Lord's supper was attended to, and Conference closed.

After meeting, one more was added to the church. Since the Conference, two more have been baptized by the hand of Elder Joseph L. Robinson.

Last Sabbath, I preached in Lowville and baptized four. In fact Mormonism, (so called,) is getting a strong hold, the honest are investigating and obeying; and the little stone is rolling above the feet and toes. And thank heaven's King, the time is at hand when that great image, (whose brightness, is not so excellent as when Daniel saw it,) will be broken to pieces and become like the chaff of the summer threshing floor. And may the Lord cut his work short in righteousness, agreeable to his promise—and may his grace be sufficient for us, to preserve and uphold us.

I expect to leave in a few days for Washington county, in this state, to devote my whole time in the service of God, and I beg an interest in the prayer's of all God's people, that I may be kept from the power and influence of sin and satan; and that I may be an instrument in the hands of God, of turning many to righteousness.

Yours Respectfully,

CHARLES R. DANA.

TIMES AND SEASONS.

NAUVOO, ILL. NOV. 15, 1840.

We would inform our eastern Brethren, and the churches in the East generally, that we have made arrangements with Elder *Erastus Snow*, of Philadelphia, to be our general Agent for the Eastern Country. Churches, or individuals wishing to procure Books of Mormon, can be supplied, by sending their orders to him, Post Paid.

Prices, same as in Advertisement on last page.

Latter-Day Saints Millennial Star.

We have received two numbers of this very interesting periodical published monthly in Manchester, England, and edited by P. P. Pratt. It is very neatly executed and contains matter of deep interest. Its circulation in Europe is becoming very extensive.

Nauvoo is still growing, great improvements have been made during the past season, the health of the place has been greatly facilitated during the season, by various improvements; such as the digging of excellent wells, draining off stagnant waters, &c. &c. The sickness of the place has generally subsided, and as a community we have great reason to thank a kind and merciful Providence for the bountiful blessings which he has seen fit to bestow upon us.

The laboring man is richly paid for his toils: the weather is extremely favorable for the farmer to gather into his garner the abundance of grain which the earth has brought forth as a reward for all his labors; and while the stormy blasts and wintry cold are hovering over the face of nature, he can regale upon the rich repast which his unceasing industry with the blessings of heaven, has secured for his happiness.

The following article we cut from the St. Louis Evening Gazette of Nov. 5. We agree perfectly with the writer, especially where he says, "*we believe they might as well worship us, as Joe. Smith or Sidney Rigdon;*" far be it from us to be man worshipers, we believe in *only one* Living and True God,

the Father and Creator of all things, who said, "let there be light and there was light," and by the power of whose word, the worlds were formed and came rolling into existence; at whose presence the mountains flow down, and the valleys take their exit; who said, by the mouth of his servants, Isaiah, Jeremiah, and the Prophets that, in the last days the house of the Lord shall be established in the top of the mountains, and all nations shall flow unto it.— That he would bring the children of Israel from the North country, and from every land whithersoever they had been driven, and restore them upon the land of their fathers where they should dwell in peace and safety for ever and ever. Where he would come and plead with them face to face and reveal unto them the abundance of peace and truth. Which work has commenced, and as God always works by means, he has been pleased to select Joseph Smith, as an instrument in his hands, to lay the foundation for the gathering of Israel, and the accomplishment of the great work of the last days.

"*Times and Seasons.*"—We have received from "Nauvoo," a monthly paper under this title. It is of Mormon origin and advocates the Mormon cause. The Mormons, Shakers and a few other select bands of people seem to be the only honest and disinterested body of men now extant.

We see the Mormons have clever agents in England. Indeed there can be no doubt that their numbers are rapidly increasing. If they respect the laws and walk orderly, as we have no doubt they always intended to do, they can protect themselves. They will be too strong for any marauders in their vicinity who want to pillage their lands and goods; and by now and then arming

themselves, in self-defence, with the "sword of the flesh," any consequences which may follow their efforts at resisting the violence of their persecutors, will be looked upon in the same light that similar acts of self-defence in other men are regarded. In fact they can place themselves in an attitude, which will command respect, and awe away the profligate scoundrels, who have been heretofore making them their prey.

Let them obey the laws. If they do this, they should demand—not toleration—there is no such thing as toleration in this country—they should demand their *rights*. Every man, under our free Constitution, has a *right* to worship God as he pleases. Every man has a right to believe what he pleases. The laws of Missouri d.d not protect them in the enjoyment of these rights, and they were overpowered—crushed by the weight of popular fanaticism and official tyranny.

If the laws of Illinois will not protect them, they ought to protect themselves. They as men ought to know—what in truth their faith teaches—that there are ten thousand things worse than death. Submission to enormous wrong—consigning their lands to robbery and pillage—banishment from their homes fire sides and alters—are each and all worse than death.

The Mormons have had in us a true and steady friend from the beginning. We believe that they are laboring under a monstrous delusion. We believe they might as well worship us as Joe Smith or Sidney Rigdon. Their whole system of faith is, we believe, in its inception a gross imposture. But what of that? So long, as in the language of that true son of Freedom—Thomas Jefferson of glorious and immortal memory—They neither break my leg nor pick my pocket; so long as they do not molest me in my belief or meddle with me in my conduct—I care not what they believe. I may have my opinion that certain systems of belief have a better effect upon society than certain other systems. And I may try by persuasion and argument to make others believe as I do. But I can and will take no measures to force my belief upon them.

Let then the Mormons rest, and if they can let them flourish. Let them rest, at least, from the scandalous persecutions, which they underwent in this State—persecutions which disgrace and damn all those who were participants in or accessaries to it.

COMMUNICATIONS.

Palermo, N. Y. Oct. 18th, 1840.
BROTHER, ROBINSON & SMITH.

I have twice written lengthly to my brother living near you, concerning the prosperity of the work of our God in this region, and requesting him to hand the same to you for publication, if you thought it worthy of a place in your paper. But perceiving that, by some means it has been delayed; I gladly embrace the opportunity of saying to the saints in Zion, or elsewhere, that for the past season, my labors have been greatly blessed, I have baptized one hundred or rising the past year, all of which are now rejoicing in the triumph of the faith, and blessings of the kingdom; and scores more are truly believing, many of which will, no doubt, become citizens of the kingdom. We held a conference on Saturday and Sunday, the last days of May, at Alonzo Wescotts barn in this town, about eight or ten hundred persons attended. A goodly number were ordained, thirteen baptized, 21 confirmed; and truly our meeting will be had in everlasting remembrance by many.

The particulars of my labors, and the above conference, together with the many investigations held in those parts, you will receive in my next.

Elder Maginn has lately been through this place and made us a good visit; we truly had a time of rejoicing with him, as he had been through the tribulation in the West, and was prepared to bare testimony of the sufferings of the saints: he has now gone to Onondaga, about thirty miles distant from this place, and is opening a door in that place. I expect to join him soon. Brother Oliver Granger left this place on Saturday, last week, for Kirtland: he has purchased a large quantity of land in this place of the brethren, and gives them land in the West in exchange.

You may look for a large company of saints from this place in the spring. I rejoice in hearing from the different parts of the world, of the prosperity of our Redeemer's cause, and can say; preserve thy saints, and servants, thou King of Saints, from the hand of wicked men and devils, that thy servants may go forth armed with thy power, capture the devil, brake down his kingdom, confound his servants and put them forever at silence before thee, that the wheat may be gathered out from among the tares, the earth prepared for the day of burning, the man of sin destroyed—Christ reign, and all the redeemed out of every nation, kindred tongue and people, may drink with thee, anew in thy kingdom.

Yours in the

bonds of the covenant.

BENJ. C. ELSWORTH.

New York, Oct. 7th, 1840.

BROTHER,

ROBINSON & SMITH.

Highly esteemed brethren in Christ, I now, agreeable to a promise made by me to Br. James Blakeslee, (one of the seventy) write to you, informing you and the brethren at the west, that he has this day sailed for England, in company with Br. Burnham, one of the seventy, and Br. Richards, High Priest. These 3 have started this day to fill their mission in England; the day was clear, their health good, both as to body and mind—they expected a number of their brethren to have went with them according to appointment, but as they did not come, they concluded to go without them.

Brother Blakeslee wished me to state, that he arrived here on the 20th day of Sept. according to agreement: and from that, to this present time, he has preached in this city 19 times: and I assure you, he will long be remembered by the church, and friends here: he is a man of faith, a man of God, and a man that gives full proof of his ministry. May the Lord bless him, and his brethren, and prosper them on their mission. Brother Turley, and Clayton, have just arrived from England, and are now on their way to the west; with about 200 others.

Oct. 24th. Dear Brethren, I have

just returned from Philadelphia, from a conference held there. Brother O. Hyde was there and presided. Br J. E. Page had not yet arrived from Ohio, but was expected every day, we had a good time at the conference, every thing went on well, the brethren there are united, they love one another, and pray for one another: the church there is in a prosperous condition, and the whole region around about Philadelphia, presents an immense field of labor, and the laborers are very few. I pray therefore, that the Lord of the harvest will send forth more faithful laborers into his vineyard. Elder O. Hyde has been turning the world upside down in Cream Ridge, new ferry, and baptized (I believe,) about 30.—There was a number baptized on Monday morning after conference.

We expect Elders Hyde and Page in New York soon, on their way to Jerusalem: while they remain with us, we expect to hold a conference.

I cannot close this letter without giving you a short account of the history of my past life. I am about 30 years of age, have been 13 years a Methodist, heard the first sermon by a Latter Day Saint in February, 1840, by Elder H. C. Kimball, and believed the gospel as soon as I heard it, and have never doubted it since. I was baptized eight days after I heard the first sermon, and called to be an elder in eight days after I was baptized, called by the spirit of prophesy, by Elder Kimball, and ordained by Elder P. P. Pratt, just previous to the time they sailed for England. Since that time I have tried to preach from 3 to 5 times each week, and worked with my own hands to support my family besides, and I have held 3 public discussions with the great men of this generation, one with the very celebrated Origen Batchelor; which lasted 12 nights. Doctor Benj. E. Ducher was chairman: it was held in the city of Brooklyn. The chairman took three hours to sum up the testimony, and gave the decision in favor of the fullness of the gospel, on every point, the bible being the guide of evidence.

His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought

forward to prove the Latter-Day Saints, and I dare not say I disbelieve it, and if it is true, let us hang the BANNER OUT to the WORLD." This was the language of a man who had never been to our meetings before in his life; he is a highly respected, and wealthy gentleman of New York.

Immediately after the above debate I organized the branch in Brooklyn, and baptized a number, the branch in Brooklyn, now number 19, 1 Priest 1 Teacher, and one deacon, and a number believing, ready to be baptized. The other two discussions were with two Methodist priests: one in New Jersey, and one in this city; but they both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodist tried me for heresy, and when I appeared before them they would not hear me there, and then I appealed to the people, and had over 500 Methodist to hear me make my defence: they thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work here goes on well, we have two large preaching places well attended—one on the north side, and one on the east side of the city: the one on the east side, is the one I hired to make my defence before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month.

Yours in haste.

GEO. J. ADAMS.

Naucvo, Oct. 31st, 1840.

MESSRS EDITORS.

If the following is deemed of sufficient interest to the readers of the Times & Seasons, to subserve the cause of righteousness it is at your disposal.

I left this place on the 28th of April last, intending to spend the summer in and about Philadelphia. I called at Wellsburg, Va.; and tarried with Elder James near three weeks, preaching in that vicinity on both sides the Ohio river. I visited the remnants of the branches in Beaver, Armstrong and Indiana counties Pa., as I passed, preaching and baptizing. I found them generally prosperous, possessing a spirit

of gathering, and my heart rejoiced to find brethren whom I baptized four years ago, still firm in the work of the Lord. I went as far East as Providence R. I. I found the work in and about the city of New York slowly, but steadily advancing; but in Philadelphia and the country around, where I preached about three months, the cause is onward with rapid strides: many sound, intelligent, influential, and wealthy men have embraced the gospel in that country. The truth meets with opposition from sectarians in that country as in all other places; but it is like oil in water, always uppermost.—The greatest obstruction is the scarcity of laborers: calls for preaching are very numerous, and indeed, all eastern Pennsylvania is literally crying out "come and help us," "send us preachers," &c. and on the other side of the Delaware it is the same. Prospects are very flattering through all that country; there are many honest souls who will discern between truth and error. I baptized in that country about forty; and Elder Barnes and others a great many more. When I left, (the last of Sept.) the Saint in Lancaster co. numbers about 70. In Chester co. about 130. In Philadelphia 230.—The present number in Monmouth co. N. J. I cannot tell, but there have been about 30 added since I first went there in July

The churches in that country are well united and dwell together in love. May the Lord bless and prosper them, and roll forth his kingdom, until the spark that is kindled shall blaze throughout the whole country. I expect to return in a few days to that country to spend the winter, and perhaps next summer; I trust that all the faithful saints will remember in their prayers, not only myself, but all the laborers in the vineyard.

I remain dear sirs, with high considerations of esteem and respect.

Your brother in the

bonds of the gospel,

ERASTUS SNOW.

ESCAPE THE FOWLER'S
SNARE.

NAUVOGANS to the rescue! Your liberty is in danger! Thieves are in your midst! By day and by night are

they prowling through your streets! Your property is in peril, and life, and limb, in jeopardy! Your love of justice, your personal honor, your attachment to your country, and your holy religion, all, ali, loudly call upon you to assist in bringing the culprits to condign punishment. In the face of high heaven are they committing the most nefarious crimes, and the cause of Christianity is bleeding at every pore. Will, you, then, stand patient lookers on and see the fiends of hell, wolves in sheep's clothing not only perpetrating felonies themselves, but soliciting the just, the noble, and the good, to participate or become accessories—placing the bitter cup of iniquity to the lips of the Saints, desiring them to drink the dregs of pollution and crime; and, by fortuitous circumstances, or casual associations, dragging them down to the lowest depths of human degradation? Shall the just suffer with the unjust? Shall the righteous be punished with the wicked? Does the church tolerate crime? Does God approve works of iniquity? No. God, angels, and all good men, must forever execrate such abominations. All should raise the voice and hand against such acts, and ferret out the perpetrators—the sore should be probed to the bottom—the church should be purged, and, like the lion of the forest, arise in her majesty and in her strength, and assert her honor, her purity, and her innocence, or everlasting infamy will rest upon us as a people. So long as we are pure we shall be honored, respected, loved, free from mobs and persecution here, but the moment we become impure, or countenance crime, or cherish the transgressor, “the Philistines will be upon us,” we shall be like Samson shorn of his strength—*powerless* and *despised*. For our own sakes, then, for the sake of humanity, for the sake of the church and for God's sake, let us leave no stone unturned until the guilty are punished; and my heart's desire and prayer is that God may nerve our arms to the fight until iniquity shall hide its deformed head, and righteousness reign triumphant in the land. *God and Liberty!*

JOAB,

General in Israel.

RAMUS.

Nauvoo, July 14th, 1840.

To the saints of the Crooked Creek Branch, GREETING:

Having taken into consideration the subject of the propriety of establishing a stake at Crooked Creek, as requested in the resolutions of said branch, dated July 7th, 1840, signed by John A. Hicks Pres't. and William Wightman Clerk.

We have to say that we approve of the proceedings of the branch, and that their resolutions are in accordance with our views and feelings, and the sentiments adduced at the last April conference.

Therefore this may certify that the members of the church of Jesus Christ, of Latter Day Saints, residing at the Crooked creek branch, are authorized to establish a stake agreeable to their request; and that they select such a location as they may think best adapted for that purpose.

In order to carry into effect this object, it will be necessary to appoint a Bishop to transact business for said stake, which appointment will be left to the decision of said branch.

The first Presidency will some one of them attend as soon as convenient to organize the stake, and give such instructions to the saints as may be wisdom.

JOSEPH SMITH, jun.
HYRUM SMITH.

Ramus, Hancock co. Ill. Nov. 10, 1840.

TO THE SAINTS SCATTERED ABROAD:

Beloved brethren,

As the time has fully arrived for the Saints to gather together that they may be preserved from the calamities that are coming upon the earth; and as several places have already been appointed in which to gather; we have thought it expedient to inform the Saints abroad of the prosperity and prospects of the Saints in this place. We have inserted the epistle of our beloved brethren, President's Joseph and Hyrum Smith, that our brethren may understand the mind of the first Presidency respecting this place.

The measures recommended by our

worthy brethren have already been entered into, viz: a stake has been organized, lands purchased, a town laid out, lots sold, and already quite a number of buildings, mechanical shops, &c. have been erected, and many more in progress.

RAMUS, is situated in the midst of a beautiful and fertile country, surrounded by a variety of prairie and timber land, the soil rich and productive. There are several saw, and grist mills, with other machineries within a few miles. Within the precincts of Ramus, as also in the adjacent country, there are wild lands, cultivated farms, mills, machineries, &c., which can be purchased on very reasonable terms. Within short distances are creeks with privileges for erecting mills, machinery &c. Those wishing to purchase and settle on town lots can be accommodated.

Ramus, is situated 50 miles west of Beardstown, 8 miles north east of Carthage, the county seat of Hancock Co., 20 miles east of Nauvoo. It is undoubtedly as healthy a situation as can be located in the western country.—Therefore those of our brethren emigrating from the east who feel disposed to visit Ramus, will find it not inconvenient to call, as it is situated on the road leading from Springfield Ill. through Beardstown to Nauvoo.

May the work of the Lord prosper and roll forth unto its final completion, and the Saints be preserved blameless unto the coming of the Lord, is the prayer of the Saints in this place.

By order of the Branch:

JOEL H. JOHNSON, Pres't.

WILLIAM WIGHTMAN, Cl'k.

FOREIGN NEWS.

Copy of a letter from Elder George A. Smith, in England, to a gentleman in Ohio, dated:

Burslem, Staffordshire, England,
June 6th 1840.

Cousin C. C. Waller:—

I hasten to redeem the promise I made you last fall at Ohio city, by giving some account of the events that have transpired since that time. I expected then in five weeks to have been in England, but my way was hedged up on every side. I was confined in

Kirtland 4 weeks by sickness. I pursued my journey to Hamilton where I was again confined to my room five weeks with a disease resembling a dropsical consumption. Gaining my health a little I went to W. Stockbridge, Mass. where I was attacked with chill fever which lasted twelve days, then left me. I proceeded to New York where I arrived about Feb. 1st. I searched half a day for your brother and found he had removed from Nassau st. The next day I went to Philadelphia, to see cousin Joseph Smith but was disappointed as he had returned to Illinois. After 10 days confinement by sickness in Philadelphia, and a visit to Chester county Pa., I returned to New York on the 27th of Feb. Found your brother in John st.; delivered your letter and had a very agreeable visit. On the 9th of March set sail on board the packet ship Patrick Henry for Liverpool in company with five brethren of the church of Latter Day Saints. After a rough and disagreeable passage of 28 days, landed on the shores of Great Britain. We had 16 days head wind, and three heavy gales. I was very sea sick; remained at Liverpool a few days, then went to Preston; attended a conference of the church of Latter Day Saints—1800 members represented; then I went to Manchester. After a short time came to this place—Staffordshire Potteries. The greater portion of China and Earthen ware sold in America is made in this district; about 70,000 persons obtain a good living when there is employment but vast numbers are now out of work, in consequence of the depression in trade; consequently, in a state of starvation. I have seen more beggars here in one day than I saw in all my life in America. I have seen delicate females gathering manure to get a living for their famishing children. I never before realized the value of American institutions; one third of the earnings of the laboring class is taken for taxes to support government in various ways. In addition to all this, duties are imposed on all the necessities of life making the cost of almost every article of double value. To all this the common people are strangers, living in other

people's premises, being obliged to pay weekly rent or decamp. The roads in England are good—the bridges are expensive and durable—the buildings are generally ancient, and more durable than those in America; many are so ancient that the time of their being built is unknown. Notwithstanding their poverty, many of the people are intemperate; temperance societies have been established in different parts of the country with considerable success, yet there is room for reform: spirit selling seems to be the best business in England, many "drink and forget their poverty."

The principles of the church of Latter Day Saints are gaining rapidly in different parts of the kingdom; some fifty or sixty preachers of different denominations have been baptized since we landed in England, and thousands and thousands of people have believed our testimony; although we have met with some opposition it has always turned in our favor, and many are constantly believing. We have commenced the publication of a monthly periodical entitled the "Latter Day Saints Millennial Star," at Manchester Eng., and for sale by P. P. Pratt, No. 149, Oldham Road; we are also about publishing another edition of the book of Mormon—also several other books. The work of the Lord is making considerable progress in Scotland. I have not heard from my father since I left New York; you will please to send him a letter stating the information this contains and also write me immediately directing to Manchester, England, care of P. P. Pratt; I shall then be sure to get it if I go to London, as I expect to do before it reaches me. I am now preaching 4 or 5 times a week surrounded as usual with friends and enemies; my eye sight is considerably improved, though I am able to write but very little; I have at present no idea when I may return to America. Give my respects to your mother, brothers, sister, and children, and, as you may see them sooner than I, to all inquiring friends.

I subscribe myself with sentiments of respect,

Your Cousin,

G. A. SMITH.

We have several communications from the travelling Elders, all giving cheering intelligence of the mighty spread of the work of the Lord, thousands having been added to the church, of late.—ED.

Obituary.

DIED—In this place On the 24th, of August, 1840, Sophia Higbee, aged 74 years.

She had been about 8 years a member of the church of Jesus Christ, of Latter Day Saints: she left an assurance that she was going to reap the reward of those who had overcome, through great tribulation. Having endured the persecutions with the saints in Missouri, and kept the faith: She felt perfectly resigned, to the will of God, and ready to depart and be where the wicked cease from troubling, and the weary are at rest.

—In Oswego co N. Y. on the 8th of March, Lyman Alonzo, infant son of Truman and Fidelia Gillett, aged 18 months and 8 days.

Letter and Writing Paper,

JUST received per steamer Mermaid, and for sale at this office.
Nov. 15th 1840.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.
Nov. 15th.

BLANKS of all kinds, for sale at this office.
Nov. 15.

THE TIMES AND SEASONS.

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TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

VOL. 2. No. 3.] NAUVOO, ILLINOIS, DECEMBER 1, 1840. [Whole No. 15.

RISE OF THE CHURCH. LETTER III.

DEAR BROTHER:—

After a silence of another month, agreeably to my promise, I proceed upon the subject I promised in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the “Acts of the apostles,” and the ancient saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feeling of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified, slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair and unsaint like manner of procedure they have been giving in large sheets, their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than, just that a correct account should be given; and

since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of these scurulous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before LHM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother J. Smith jr. one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the thirteenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church visited Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Pres-

byterian and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to moved in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading-characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested, with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they

were right, and all others were wrong—If to another, the same was heard from those: All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflecting, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leads to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so bountifully characterizes his whole plan of salvation, as revealed to us.

O. COWDERY.

THE GOSPEL. No. III.

Continued.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so

plain and easy of comprehension as the gospel, if we may credit the persons who have promulgated it. They profess to have had a commission to proclaim it to every creature in all the world.—In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few, either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practise those things which the world considered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, the, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1st. Corinthians 1st. chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age

of the world, that a man of talents or understanding to profess to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service; John 15: 16, doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevail among the would be wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe: And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to

the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

FOREIGN NEWS.

By the hand of Elder Theodore Turley, who has just arrived from England, we have received a regular file of the "Latter Day Saints Millennial Star" up to September, from which we extract the following cheering intelligence of the spread of the gospel in Europe.

NEWS FROM THE ELDERS.

Elders Woodruff and Smith write from Herefordshire, July 30th:—"On our way hither we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—"I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty Stars, of the first number."—[We have forwarded them.—Ed.]

August 2nd.—Brother Samuel Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Pearl writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will adorn the true Saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy spirit poured out upon us, which Jesus Christ said should follow them that believe."

Verbal reports from Preston are, that the work is in a more prosperous state than it has been for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes Burslem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the

spirit of Revelation since Sunday; in fact, I only thought *it a mere thought* when the Elders testified that they were called by revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by revelation. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favorable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Herefordshire, and proceed immediately to London.

Elder William Donaldson writes to Brother Mahou, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August. I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I

am trying to get some of the soldiers to listen to my reading each day; and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brethren and sisters will pray for me in faith, that I may be upheld by the God of the Latter Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the castes where I am going worship fire, and some the water; some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the gospel. Give my love to Brothers Young, and Richards, and Clayton, and all the Saints. The brethren sent me the Book of Mormon, Hyman Book, and third number of the Star, and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

[We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the gospel in these latter days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—Ed.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow. Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn there are eighteen Saints in Edinburgh; he says, he has not given up all hopes of that place yet. Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when

five volunteered to go out to labor in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders, Wright and Hamilton leave today to go to the county of Banff, in the North of Scotland; and Brother Robertson, is going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here this week from Ireland. After meeting, last eve. in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding, Bedford, August 4th, says:—"The work here has not run so fast as in other places; it has not had a fair chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council with, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the traveling Elders. The temporal state of the country here is better than in the north which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dunkinfield last week, and the prospect is very encouraging in that region.

LATER.

NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th; We held a Camp Meeting at the Leigh, Gloucestershire, on the 18th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sermon, and confirmed and

ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles through a level farming country, something like the Illinois prairies; we then took the rail road, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighborhood. We are all well, in good spirits and are going to see the people in different parts; and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above."

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kington, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Garway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the church in Macclesfield numbered more than 50, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is prospering in Preston, and more or less are confirmed every Sabbath.

All the reports we have received from Liverpool are cheering.

By a recent letter from Elder O. Pratt, Edinburgh, we learn that the number of Saints is steadily increasing in that place.

The prospect is brightening in Manchester and the region around, more than 20 were confirmed at the Carpen-

ters' Hall, on the last Sabbath, (Aug. 30th) and ten the Sabbath previous, and the assembly is enlarging daily.

From many other places, we have no particular and direct information; but so far as we hear, the work is prospering more and more and the spirit of inquiry is continually gaining ground among the people.

Since the foregoing was in type, we have received a letter from Elders Richardson and Kay, 24th August, Herefordshire. Brother Kay is baptizing nearly every time of preaching, and Brother Richardson has baptized 86 since he went there.

Elder Cordon writes, September 1st, "There is a better prospect in the Potteries than there ever was since the work commenced here."

By a letter from Elder Kimball, of August 29th, we learn that the brethren are beginning to excite attention in some of the public grounds in London; had preached some, met with some opposition: an interesting spirit of inquiry was beginning to prevail, and it was expected they would begin to baptize that day.

From the Latter Day Saints Millennial Star.
Printed at Manchester, England.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE. (Sketch from the Dutch Avonbode.) The morning of the second of February, the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinary phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half past three the rain fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and

immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved; not one store house in all Ternate remains standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

HAIL, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

DISTRESS OF THE PEOPLE OF IRELAND.

It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d. to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is 8d. per day for an able-bodied man; for the remainder of the season, principally during the summer months, one fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal a day*. A stone of potatoes is 8d. to 1s. at present; where then, are this vast population to be fed

from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat taking in oats, intended for the English market; this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearance of hunger. Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end?—*Dublin Correspondent of the Manchester Advertiser.*

WARS AND RUMORS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa are at active war, and have been for some length of time.

Russia and Circassia have been engaged in hostile array during the past season. Much blood has been shed, and from all appearances, the war is likely to continue.

Egypt is making very active preparations of a warlike character, and is threatened by the powers of Europe, who aim to maintain an equilibrium of power in the East.

These, together with the late war between the English and the East Indies, the Canada revolution, and the present war with China, all go to show, that the signs of the times are not of the most peaceful aspect, although we have reason to believe that it is now a time of greater peace and tranquillity than will be enjoyed a few years hence. Let us, then, improve the precious time which we now enjoy in preparing for the worst.

From the foregoing accounts, and many other things which have transpired within the last few years, we can all see the fulfilment of a prediction of

Moroni, recorded in the Book of Mormon, page 563. Speaking of the time when that record should be published to the Gentiles, he says: "It," the record, "shall come in a day when there shall be heard of fires, and tempests, and vapours of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places." When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine.—*Hamburg Correspondent, May 14.*

DESTRUCTION OF THE TOWN OF SALANCHE.

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of

their wounds, upwards of fifty were mutilated by the flames, and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 250 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

of the earth's surface which produced them. He showed that the natural levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.—*Manchester (Eng.) Chronicle.*

EARTHQUAKES IN SCOTLAND.

At the recent meeting of the Royal Society of Edinburg, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the Scottish Standard. Mr. Milne stated that the shocks were first perceived on the 2nd of October, and had continued with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 13th of April 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd of October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emanated from one central point, situate about two miles north-west of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation

TIMES AND SEASONS.

NAUVOO, ILL. DEC. 1, 1840.

Elder Turley has arrived in this city, after an absence of about 18 months, leading up a little company of Saints of about one hundred souls, all from England. We are informed that two hundred came over, but one of the two stopped in Ohio: they are all in good health, and spirits.

He brings us good tidings from the brethren in Europe, a more minute account of their prosperity and success, will be found under the head of Foreign News: among other gratifying intelligence, we learn that the Elders of this Church are visiting nations afar off, some have already gone to Germany, some to the East Indies, and others to the Islands of Australia.

Thus "truth prevails"—While the arm of the Omnipotent Jehovah is bearing it on triumphantly victorious, who can hinder it in its course? Can feeble man? No, although like Boggs with his hellish clan, men may rise up and rob, whip, imprison, MURDER AND EXTERMINATE the innocent and defenceless, and think to destroy the

work of God; and ere they are aware, the "seed" which they have scattered by the vile hand of oppression, will spring up in all parts of the earth and bring forth fruit to the glory of God, and to the everlasting disgrace and infamy of all those who have imbrued their hands in crimson gore.

O ye inhabitants of the earth! Why will you fight against God? "It is hard to kick against the pricks"—God is not to be mocked—He has set his hand again the second time to recover his people, as declared by the prophet Isaiah: and he has said, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish;" and so it is, the people are astonished to see the Lord work, and it is truly marvelous in their eyes to see their "wise men" (priests) put down by the striplings whom God has called from the plough and commissioned by direct revelation from heaven to preach his gospel "in all the world." God always works by means, and he has chosen the means by which he is to do his "marvelous work" in the last days, which work, is preparatory to the second advent of Christ; and all those who fight against it, will find to their shame, that they are fighting against God—Vain man! "Hast thou an arm like God? or canst thou thunder with a voice like him?"

A few months since we issued a prospectus for publishing a weekly paper to be entitled "The News." Our proposals were predicated upon a certain number of subscribers, and as we have not obtained the number proposed, we

have concluded to defer its publication for the present.

We would remind our subscribers who commenced at the 4th number of the first volume that this number closes the time for which they subscribed, and owing to the hardness of the times and the peculiar circumstances under which we are placed, we are compelled to discontinue all papers that are not ordered to be continued. We would be pleased if our friends could make it convenient to order their papers soon, as we greatly stand in need of money to carry on our business.

The Quarter Master General of Illinois, (Dr. J. C. Bennett) has joined the Mormons and been baptized according to their faith. Under such a leader they will no doubt be able to whip the Missourians in the next campaign.—*Louisville Jour.*

Very liberal, MR. EDITOR: But the "next campaign" belongs to the PEOPLE, and unless they arise with one voice and avenge the wrongs of an innocent and much injured community—farewell to LIBERTY—she has fled forever, and mobocrats bear rule.

Some of our readers, perhaps, may think that we have said enough about Missouri and that unhallowed gang, but we are of a different opinion: The authorities of Missouri have rendered themselves notoriously conspicuous in the world; more especially LILBURN the TYRANT, by acts of infamy and unheard of cruelty, a faint outline of which we have given in the first volume of this paper; we now intend to give corroborating testimony of what we have said, from various Journals published in different parts of the Union, which speak, in language too plain, not to be understood, the feelings of EVERY TRUE HEARTED AMERICAN. What, we ask, if we had been the basest of mankind, guilty of every crime known in the constitution and laws of our country? What, if we had gone through the country laying every thing waste before us, and murdering all who came in our way? Why not punish the guilty and let the innocent go free? Why not let the strong arm of the law take its

course, and let those who could have no part in the matter, and especially women and children, (for certainly, they could not be participators in such things,) remain at home in peace, in the enjoyment of those rights said to be guaranteed to every American citizen. We leave these questions to the consideration of every candid reader, to answer them for themselves, after making one remark; had we been guilty of a single violation of the law, the authority of Missouri would have enforced, most rigidly, the penalties for such offence, as they had the power in their hands to bring offenders to justice, but that was not their object; they were determined, law and gospel to the contrary notwithstanding, to destroy the Saints, and utterly overthrow the church, if possible—a thing they failed in accomplishing, notwithstanding they succeeded in butchering a large number, who fell martyrs to the cause of truth.

We gave in our last, a copy of an article from the St Louis Daily Gazette for two reasons—to show that there are some who are willing to speak freely, and treat such high toned injustice in a manner it so richly deserves, also, as a strong testimony in our favor, coming from the very State in which those outrages were perpetrated. In this No. we give an extract from an article published in the Western Messenger, printed at Cincinnati Ohio, which we commend to the perusal of our readers, as it defends nobly the cause of the injured, and pleads strongly for insulted justice.

From the Western Messenger.

OUTRAGES OF MISSOURI MOBS ON MORMONS.

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these atrocities; reflect upon the hallowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural

and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

"Loud as a summer thunderbolt shall waken
A People's voice."

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a state of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors and tolerators of these wrongs, to make the small return now in their power, for their aggravated injustice. Life cannot be restored to the murdered, nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening, can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of laws and freedom, upon our own brethren. Is it actually true, that citizens, peaceable, industrious, temperate, orderly citizens, have been driven from their property, their houses burned, the furniture broken and scattered, their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death? Is it true that men have been tarred and feathered, whipt till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket-buts, that they have been shot down while crying for quarter, shot down unarmed and defenceless like hogs in a pen? Is it true that sick women have been driven from burning houses at midnight on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with help-

less infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defence? And were the guilty instigators and executioners of these massacres, arsons and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the Governor of the state? Were not the evidence on which the narrative of each one of these cruelties rests *incontrovertible*, no one could conceive that such fiend-like acts had actually been wrought by beings in human shape. Would, that, for the honor of our nature, they could be discredited. Our statement is strictly, *unexaggeratedly* true. It is only too MEAGRE, TOO FEEDLE.

That persons uninformed as to the facts may form some idea of the character of these Missouri mobs, we will extract an account, given under oath by Joseph Young, of the massacre at Haun's Mills.

The Mormons collected there, about twenty-eight [or thirty] men in number, had disarmed themselves, on an agreement with the mob, that there should be no hostilities on either side.

"It was about 4 o'clock, on the 29th of Oct., when I saw a large company of armed horsemen directing their course towards the mill with all possible speed, David Evans, seeing their superiority of numbers, (there being about 240 of them, according to their own account) swung his hat and cried for peace. This was not heeded, and they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about 100 rifles, aiming at a blacksmith's shop, into which our friends had fled for safety; and then charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge *from the fire of their murderers*.

"When we arrived at the house of Mr. Haun, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front literally mangled to pieces. We were informed by Miss

Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with a corn cutter, by a Mr. Rogers, of Davies county, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. In the blacksmith's shop we found nine of our friends, eight of whom were already dead; the other struggling in his last agonies. Among others slain, I will mention a *son of Warren Smith, nine years old*, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze of Carroll, who presented his rifle near the boy's head, and literally blew off the upper part of it.—Mr. Stanley, of Carroll, told me that Glaze boasted of this fiend-like murder and heroic deed all over the country. The number killed and mortally wounded in this wanton murder was eighteen."

These, it may be said, were the acts of unauthorised mobs, against whom the militia of the state had been called out. True! But when after months, we may say years, of suffering from similar outrages, harrassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, these poor fellows deserted by the militia guard, unprotected by the state, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of "Mormon War" raised; and Gov. Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty *under oath* to save. In his order of Oct. 27, he says:

"*The Mormons must be treated as enemies, and must be exterminated or driven from the state, if necessary, for the public good.*"

The Mormons had only defended themselves against infuriated and lawless rioters; so soon as Gen. Lucas arrived and presented the Governor's orders, they submitted to the authorities of the state. They gave up their arms, and were made prisoners. Let them tell their own story. We extract from their memorial to the legislature of Missouri.

"Men from the country were not allowed to go to their families, though in a suffering condition for food and firewood, the weather being very cold and stormy. (It will be recollected that at this time there was a most unprecedented fall of snow and severity of weather) Much property was destroyed by the troops in town, such as burning house-logs, rails, corn cribs, boards, &c., the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own, and all this without regard to owners, or asking leave of any one. In the mean time men were abused, women insulted and abused by the troops, and all this while we were kept prisoners."

But Major Gen. Clark had now taken command, and we present his cold blooded, heartless address to these "*prisoners of war.*"

"It now devolves upon you to fulfil the *treaty*, (treaty indeed!) that you have entered into,—the leading items of which I now lay before you. The first of these you have already complied with, which is, to deliver up your leading men, to be tried according to law. Second.—That you deliver up your arms; this has been attended to. The third is, *that you assign over your property to defray the expenses of the war*: this you have also done. Another thing yet remains for you to comply with, which is, *that you leave the state forthwith; and whatever your feelings concerning this affair, whatever your innocence; it is nothing to me.*—Gen. Lucas has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the state, and had not your leaders been given up, and the treaty complied with, you and your families would have been destroyed, and your houses in ashes."

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half clothed, unfed, robbed of teams and horses even, forced to make their way as they could to other states. One more picture we must present in order to give a glimpse of the horrors thus

permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of "a few facts concerning his family. (While he was in jail.)"

"His wife was confined on the 3rd of November, whilst Cornelius C. Gilliam, with one hundred painted men surrounded the house, screeching and hallooing in the attitude of Dealware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old, she was informed she could stay no longer, that she must not only leave the county but the state; that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open waggon with six helpless children, to make the best shift she could to get out of the state. The last news received from her, she was on the banks of the Mississippi river in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home."

Now let every one on reading this tale of horror, speak out fully, fearlessly. Had the Mormons been pirates, blood-stained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven, and in the sight of men, such acts are devilish.

What, in a word, were the causes of the madness of these mobs? The Mormons were deluded, obstinate, zealous, exclusive in their faith. They used the vague, prophetic denunciations of an enthusiastic sect. They retaliated the reproaches heaped upon them by religious opponents. This, we believe, was the great exciting cause. Their

first persecutions were attacks on their opinions, and ridicule of their absurdity.

Again, there were suspicions against the sincerity of their leading men.—They were thought to be speculators on the credulity of the ignorant. Blind prejudice multiplied evil suspicions, enmity misconstrued natural acts, slander swelled trifles into monstrous wrongs, idle curiosity, greedy of alarm, and eager to gossip, circulated rumors. Now add that they were a larger and growing community, allied together both by necessity and choice, and *withal prosperous*, and we have an explanation of the fear, jealousy, envy and hatred felt against them; *an explanation, but no justification*. The same elements were active and fierce in these Missouri outrages, which have kindled the faggot, and bared the sword, and opened the dungeon in all times. These elements were bigotry, ignorance, panic. And when we talk of living in an age of enlightenment liberty, and law, let us recollect with shame the burning of the convent at Charlestown, the absurd humbug of Maria Monk, and the countless wrongs which other mobs, for as slight pretexts, have wrought in almost every State in the Union. The blaze of these other disgraceful proceedings, is lost, however, in the hot glare of this infernal outbreak.

COMMUNICATIONS.

SPEAK ILL OF NO ONE, WITHOUT A JUST CAUSE.

Messrs Editors:—

For the benefit of those who are in the habit of dealing in ribaldry, low vituperation, calumny, and detraction, suffer me to present the following just remarks from the N. Y. Sun.

"There are many people in the world who are in the habit of speaking lightly or contemptuously of their neighbors, and some who do not scruple to treat those who are absent with the greatest disrespect, by showing up their faults to those who are present, without ever alluding to any good qualities they possess. There is nothing so detestable as this habit of backbiting in society; it often produces the great-

est bitterness of feeling between those who ought to live in peace and good fellowship towards each other, and it never does any good. It generally arises from a selfish feeling, but sometimes from thoughtlessness; in either case it is injurious to society, and ought to be condemned by every well-meaning and sensible person. Selfish persons have generally such an over-appreciation of themselves, and the situation they hold in society, that they are apt to speak of others with contempt, and are even happy when they discover the least fault (however trivial it may be,) in some of their neighbors or acquaintances. Instead, of which, it would be well for them to examine their own conduct, to see whether they were without fault, and ask themselves whether they would like any fault or foible they might be guilty of to be made the subject of conversation amongst their neighbors. It would be better if they were to consider the noble destiny which all mankind partake of in common with themselves, both as respects the great moral ends of this life, and the more sublime prospects of the future—if they would remember the great fellowship of our common humanity—the social end, which as parts, of a great community we are all working to attain, and which awaits us at the close of our brief existence. Let them reflect on these things and not offend their Creator by injuring their fellow creatures—rather let them judge others with tenderness, as they would wish to be judged, putting aside the weeds that cover the surface of the character of their neighbors, to ascertain the depth and sweetness of the clear water beneath it."

Ponder well, and learn wisdom—"deal justly, love mercy, and walk humbly with your God."

JOAB,

General in Israel.

For the Times and Seasons.
THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAUVOO.
ITS CULTURE.

The Editor of the Cincinnati Farmer and Mechanic, in his paper of July 30th. A. D. 1834, says: "Seeds that have fallen on the ground in autumn will vegetate in the spring, and the plants thus produced, when they have attained a suitable size, may be set out at proper distances, in a good wet soil, previ-

ously prepared. It will not be safe to rely on this method of obtaining plants. It is better to sow the seeds in seed-beds, about the first of April. For early plants, sow them in a hot-bed, sheltered with grass covers, about the first of March; and when the plants are two inches high, set them out, taking care to keep them covered when the weather is cool, particularly during cold nights. Some few plants might be left in the hot-bed, or potted and forced in a green house. As the tomato requires free access of air and sun to ripen the fruit, shade should be avoided, and the plants tied up to stakes." David Thomas, Editor of the *Genesee Farmer*, in a letter dated Greatfield, near Aurora Post Office, Cayuga county, N. Y., 11th month, 20, 1835, says; "In regard to its culture, the *Edinburg Encyclopædist* says, "The seed is sown on a hot bed in March; when the seedlings are two inches high, they are transplanted into a slight hot-bed 'til they acquire a little strength. They are then placed near a wall, pailing or reed hedge, to which they can be rained, in a sheltered place, with a full south exposure. Although these directions were designed for the cooler climate of Great Britain where the plant only ripens in favorable seasons, yet such care would hasten their ripening in this district; and it may be safely recommended to such as wish to have them early in summer. The Rev. Mr. W. Bostwick, in the 4th volume of the *Genesee Farmer*, says,—"the past season I had ripe tomatoes on the 4th of July, and an abundant supply for my table the rest of the summer. The mode of practice is this: in the month of January, or February, I sow a small quantity of the seed in a box, which I place in the window in my kitchen, taking the same care of the plants when they come up that I would of a green-house plant, to guard them against being frozen. They grow here 'till March or April, when they are transplanted into a hot-bed, where a part are to remain to produce the earliest fruit, and a part to be transplanted in the open ground when the season becomes warm." Mr. Thomas says that he thinks Mr. Bostwick's mode of culture very judicious; but he thinks of "trying the experiment of planting on a raised border: like that recommended for melons." He further says,—"that the best writers advise to have them started under glass; and then to be transplanted. This operation is easily performed with the dipple, and they bear removal as well as cabbage plants. They are often allowed, however, to spring up in the garden from seeds which dropped in the preceding season; and though abundance of ripe fruit may be produced in this way, its lateness is an objection. Three feet apart, and four feet apart, have been recommended as the best distance by different writers; but if the plants are trained up on sticks, a fence, or a trellis, and not allowed to spread on the ground, either distance apart will answer well." Although the above opinions may be regarded as correct in most particulars, I must consider the writers in error in some points. The tomato is a procumbent plant, and never intended, therefore, by the God of Nature, to be trained up to any thing: it should lie on the ground: and to this end large hills should be raised at

least eight feet apart, in a moderately wet soil, and one plant placed in each hill. The ground between the hills should be kept perfectly free from weeds, and the plants suffered to take their course on the ground so as to take root at each joint, except in very wet seasons, when a minute quantity of small brush may be placed under the vines. The plants will usually cover the entire ground matured, produce much more bountifully, and have a better flavor and stronger acid. This plan, likewise, gives a full and fair exposure to the sun, and the fruit ripens much earlier in the season. I will give a sample of a single tomato, which probably, had a fair chance, being untrammelled by the nearness of other plants, to wit: "the garden of Nicholas Hobson, Esq. near Nashville, has produced the largest tomato plant, probably, that was ever seen. It came up spontaneously, and had grown until it covered an area of ground that measured 51 feet in circumference; and had attached to its tendrils the enormous number of five thousand two hundred and ninety-two tomatoes." The seed should be preserved by drying the entire fruit in Autumn, as this mode produces more vigorous plants than the washed seeds. "In transplanting annuals it is always desirable to have the earth, in which they sprouted, preserved around the root; and, in placing them observe not to press the earth, but to settle it by pouring on water enough to render it nearly fluid. By this method it will settle sufficiently compact without injuring the small fibres. Thus you have, in a compendious form, all the direction necessary to its most successful and present culture."

Passing Events.

LATE FROM FLORIDA.

We regret to have to again detail the murderous acts of the Florida Indians. When will there be an end to these things?

It appears from the Baltimore Republican that the Indians approached within 2 miles of St. Augustine itself and robbed a plantation.

Information has been received by the Savannah Georgian, from Palatka, which states that eight warriors had been in at Tampa, and stated that they would in a few days bring in three hundred Indians to hold "a talk."

The express rider between Forts Fanning and Macomb, who had been missing for some time, had been found quartered and thrown into a pond about ten miles from the latter named fort.

LENGTH OF DAYS.—A memoir addressed to the Academy of Sciences at Munich, by Dr. Tenzen, contains the following notice of the length of days

in the principal cities of Europe. At Berlin and London the longest day has sixteen and a half hours, and the shortest seven and a half. At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantzic, and Stettin, the longest day has seventeen hours, and the shortest seven.—At St. Petersburg and Tobolsk, the longest has nineteen and the shortest five hours. At Tornea, in Finland, the longest day has twenty one hours and a half, and the shortest two and a half. At Wardorbus, in Norway, the day lasts from May 21 to July 22 without interruption; and in Spitzbergen the longest day lasts three months and a half.

There has been another attempt made to kill Louis Phillippe, the king of the French. The assassin missed his aim, however, and was arraigned for trial at the last accounts.

POETRY.

From the Quincy Whig.
COLUMBIA—MY COUNTRY
I love the land with banner spread
And waving gloriously—
The country where our fathers bled
To purchase Liberty.

I love the land where regal lord
Has never trod the soil:
Where humble merit meets reward
And plenty follows toil.

And when on fancy's wings, I ride
To other lands, afar;
My thoughts return—with conscious pride
I hail my country's star.

To frigid climes, thro' airy plains
By fancy's skill, I stray;
Where winter, crown'd with night, main-
tains
A lengthen'd rigid sway.

There, human thought, and seas and streams
Are mutually congeal'd;
And there existence, almost seems
With nonexistence seal'd.

I visit Grecia's Turkish coasts,
Long, long in darkness chain'd:
While superstitions sombre ghost
O'er intellect has reigned;

There female character, unfreed
From bigotry's control?
Too well attests Mohammed's creed,
That "woman has no soul!"

I list to music soft and sweet,
Along Liberia's shore;

Where Afric sand's salute the feet
Of Afric's sons, once more.

And while beneath the torrid skies
O'er burning plains I tread;
And see the lofty bamboo rise,
And broad banana spread.

With thrilling pleasure, oft I gaze,
Upon the scenery where
The brilliant fire-fly torches blaze;
Upon the midnight air.

To Asia's empires, widely spread,
I decorously resort;
And with impartial def'rence, tread
Each high, imperial court.

And then, with fairy speed, I fly
To lands of brighter fame;
And Europe's prouder standards try,
And Freedom's banner, claim.

But O I find no country yet,
Like our Columbia, dear:
And often times, ALMOST, forget
I LIVE AN EXILE HERE.

ELIZA R. SNOW

LAW NOTICE.

SAMPSON and PERKINS, Attorneys
and Counsellors at Law, Carthage, Hancock county, Ill.
December 1, 1840.—15-16.

Letter and Writing Paper,

JUST received per steamer Mermaid, and
for sale at this office.
Nov. 15th 1840.

BOOKS OF MORMON, for sale at this
office, by wholesale or retail.
ALSO, For sale by Elder Erastus Snow,
Philadelphia city. Price, \$1 per copy whole-
sale, or \$1.25 retail.
Nov. 15th.

BLANKS of all kinds, for sale at this of-
fice. Nov. 15.

THE TIMES AND SEASONS,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 4.] NAUVOO, ILLINOIS, DECEMBER 15, 1840. [Whole No. 16.

RISE OF THE CHURCH.

LETTER IV.

DEAR BROTHER—

In my last, published in the 3d No. of the Advocate I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the Saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our Brother J. Smith Jr's, age that was an error in the type—it should have been in the 17th.—You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.—And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever, would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day, as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Ma-

ker to bring its inhabitants to judgment. But to proceed with my narrative.

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and, perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was pre-

viously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficult to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord

I will proceed to do a marvelous work among this people, even a marvelous work and wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid: for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God deter-

mined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

THE GOSPEL. NO. IV.

Continued.

There is one thing necessary to know in order to have a correct knowledge of the gospel: it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3rd to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulgated in his day to the generation among whom he lived, and to whom the Lord sent him.—
"Blessed be the God and Father of our

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11,12 "But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him before the foundation of the world."—Ephesians 1:3,4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had

predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us *in* him, *in* whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward us, or in him he hath abounded towards us in all wisdom and prudence." In all these instances it is *in* him, not out of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis 12:1,2,3. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15,16,17 and 18 verses: the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it

is said, that *in thee shall all families of the earth be blessed*. And in the latter that *in thy seed shall all nations be blessed*.

In the 23 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8, 9 and 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations. [for the generations of the thousand years.] Which covenant he made with Abraham, and his oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. The account of this confirmation we have in the 28 of Genesis, and the 10, 11, 12, 13 and 14 verses.— "And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.— And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families: or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3:8. It is necessary that the reader should notice particularly that it is *in Abraham*,

and in his seed that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in thy seed shall all the families of the earth be blessed. He says thus, in the 16 verse: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again in whom we have redemption through his blood, the forgiveness of sins where in [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in Christ* and it is *in him* we have redemption, the forgiveness of sins, and it is *in him* that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in his seed* all the nations of the earth

should be blessed, or that *in* Christ all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed, that the apostle says, Rom. 9:6,7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11,12,13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8,9 And he says as quoted above, that, the gospel which he proclaimed, had been before preach-

ed to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26,27,28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.— And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been *baptized* into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we

with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter.—We have his proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37, 38, and 39 verses, it reads thus, “Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, “as many of you as are baptized into Christ have put on Christ;” and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and

prudence, through the gift of the Holy Spirit. These two apostles then surely, had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Passing Events.

DESTRUCTION OF THE TOWN OF BAJA.

PESTH, May, 4th. The populous, industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

FIRE IN CINCINNATI.—There was a great fire in Cincinnati on the night of the 14th ult., commencing in Oranges' mattress factory, and extending from Broadway to Sycamore, and nearly to Front Street.

FIRE AT NATCHEZ.—Natchez under the hill, was visited by a severe fire on the 4th ult. Amount of loss, 38,000 dollars. There were some fifteen sufferers, among whom D. H. Moldby lost \$10,000.

FLORIDA.—By way of Savannah we have news from St. Augustine the 29th October. The Indians were still troublesome. A plantation, about two miles from St. Augustine, was visited by a party of savages, and the negroes robbed of their blankets and clothing.—The intention was to set fire to the houses on the plantation, but the appearance of a few armed whites caused the enemy to flee with trepidation. No murders were committed.

At Tampa Bay it seems there had been a “big talk” with the Indians.—From the Pensacola Gazette we learn, that they had again broken faith and

left the whites to wonder at their treachery. On breaking loose at Tampa they killed one man, firing seven balls into his body and scalping him within a few hundred yards of 2500 troops. Thus ends the last attempt to form a treaty with the Seminoles.

CENSUS OF HANCOCK COUNTY.

Through the politeness of Mr. Williams, Clerk of the Circuit Court, we have the returns of the census for Hancock county. From which it appears that the whole number of male inhabitants is 5,284, whole number of females 4,724: total population 10,008. Number subject to military duty 1838.

In 1830 the whole population of the county was 448, showing an increase in ten years of 9,560. Where is there another county in the state, or even in the United States, that can show an increase in an equal ratio.—*Western World*.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

NAUVOO, ILL. DEC. 15, 1840.

VALEDICTORY.

Being about to take leave of the Editorial department of the Times and Seasons, I wish to say a few words to its patrons and friends, those who have taken an interest in its welfare and prosperity, by giving it the very liberal support it has received. It is with peculiar feelings indeed, that I take my pen to address you, perhaps for the last time; recollection of the past comes rolling upon my mind like a torrent from the mountains, but to notice all the particulars of the past, would transcend the limits of this address; suffice it to say, that two brief years since, I was confined in the low dungeon of a Missouri prison, together with several brethren, deprived of that liberty 'he'd so dear and

sacred by every freeborn American—and for no earthly reason, but because we believed in the fulfilment of those promises made by the great Jehovah to his ancient covenant people, Israel; and taught the same principles of the gospel which were taught by our Savior, and his Apostles, as recorded in the scriptures—the church was dispossessed of its inheritance and scattered to and fro through the world, like sheep devoured and scattered by ravening wolves—and the very press from which this sheet is issued; was buried in the bowels of the earth, to be saved from the robbers of the West. This was the situation of things two years since—but how happy the change—now we see the church flourishing at home and abroad—hundreds embracing the gospel daily—in the short space of three months no less than 1300 were baptized in England—the labor of the Elders is crowned with abundant success—the work of the Lord is rolling on with great rapidity, and no man can hinder it. Under these circumstances, then, I take leave of the Times and Seasons, committing it to abler and better hands—to Elder D. C. Smith, my former partner, who, I am confident, will spare no pains to make it useful, and meet the highest anticipations of its patrons: I therefore respectfully solicit a continuance of the liberal patronage, heretofore, bestowed to the press, wishing all who seek to build up Zion, to bear in mind, that the press cannot be sustained without a liberal support.

With these brief remarks, I close by asking the blessings of a kind and be-

nificent Providence, to rest upon all his afflicted people and to roll on his marvelous work and a wonder until the watchman upon Mount Ephraim shall see eye to eye, the North give up, and the South keep not back, and the sons of Jacob be gathered to the mountain of the Lord, and all the Saints prepared to sit down at the marriage supper of the Lamb, and drink wine new in our Father's kingdom, even so, Amen.

E. ROBINSON.

TO THE PATRONS.

It will be seen in this No. that a new arrangement has been made in the Times department, which places me in a very responsible station; realizing, as I do, that much is depending upon a proper management of the press, as it is the source of all correct information; and should any incorrect principles be inculcated at any time, the conductor alone is responsible, and must render an account at the bar of God in the day of final retribution.

It is not out of a vain idea of speculation that I am induced to enter upon so responsible an undertaking; but a fervent desire to act the humble part, and if possible, be of some benefit to my fellow men, by uniting my feeble exertion with the servants of the Most High, to aid in the propelling of the great wheel which has been rolling for the last ten years; gathering up the honest hearted—"Hunting Israel from the mountains and from the holes of the rocks"—rending the kingdoms of the devil—putting to flight his *watchman*, and rearing up the kingdom of God, founded upon the "ROCK;" that when the winds and floods of the Almighty shall descend, and "the hills melt like wax at the presence of the Lord of the whole earth: and the heavens declare his righteousness and all the people see his glory," it shall remain firm and immovable as the pillars of heaven, or the throne of Jehovah. Having in view, then, the salvation of the human family, no pains will be spared on my part to make an interesting and valuable sheet. And I will also be expected that the faithful

Elders, in different parts of the world, will contribute from time to time upon doctrine, upon principle, and upon the spread of the work, which will make its columns doubly interesting.

D. C. SMITH.

We have received a very lengthy and interesting communication from Elders Kimball, Woodruff and Smith, containing an account of the first introduction of the gospel in the city of London, also, giving a minute and beautiful description of many of the public works and additions in that populous city; among other curious incidents mentioned by them we extract the following; "we sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years, it is covered with gold tissue; it contains a stone under the seat, over which all the Scottish Chiefs and Kings were crowned, ever since they were a nation, or people; they have a tradition among them, that it is Jacob's pillar."

We shall give the letter in full, in our next. The work is progressing rapidly in England, Ireland, and Scotland; upwards of one thousand and three hundred joined the church in the short space of three months.

The weather has been very pleasant and beautiful for a few weeks past, and while we hear of snow in different directions both north and south of us, we have seen none of the article here as yet, but we have dry and suitable weather for business, and sufficiently cold to blockade the Mississippi river with ice.

A GOOD CHANCE.

All those living adjacent to Nauvoo, who desire the accommodation, can have the privilege of suiting themselves, as wood flour, meal, pork, lard, butter and cheese will be received in payment for the "Times and Seasons." Printers, like all other men, live by eating; and in cold weather, fire is very useful—now do not let them suffer.

We have received the late message of Gov. Boggs, of Mo. but too late for comment in this No. In our next we shall notice some of his nefarious *Lies*.

FOREIGN NEWS.

Manchester, England, Oct., 12, 1840.

E. ROBINSON AND D.^r C. SMITH,

Dear Brethren:

We left Manchester immediately after the July Conference for the purpose of visiting the city of London. We visited the churches which lay on our route through Staffordshire, Herefordshire, Worcester-shire and Gloucestershire; and we had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day, many new doors were opening, and all things indicate a short work in England, the last meeting we held among the Saints while on this journey, was in the open air and field, in the town of Leigh Gloucestershire on the 16th Aug., we had an interesting time, we baptized 15 and ordained one Elder and two priests; the two priests came 12 miles to hear, we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham 5 miles and spent the night, there are several Saints in that place which we baptized. On the 18th we took coach and rode forty miles, through a level farming country, something like the Illinois prairies, we passed through Oxfordshire, leaving the Oxford university a little upon our left, this university consists of twenty colleges endowed, five halls not endowed, which is considered the largest and most noted university in the world, we then took the rail road and traveled seventy miles, had a view of the splendid Windsor Castle as we passed along, we landed at the London Great Western railway station at four o'clock P. M., from thence we took coach and rode a few miles into the city, we walked over London bridge and called upon Mr. Allgood, 19 King St. Borough, Mrs. Allgood is sister to Elder T. Turley's wife, she treated us kindly, gave us such refreshments as we

needed and directed us to lodgings in the neighborhood where we spent the night. After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth; we first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their Churches and Chapels, but of course you will not be astonished, when we inform you, that they denied us this privilege and rejected our testimony. We next went to and fro through the city of London from day to day endeavoring to get some door open whereby we could warn the people and search out the honest in heart, when on diligent search we found the whole city given to covetousness, (which is idolatry.) priestcraft, tradition, superstition, and all manner of abominations, wickedness and uncleanness, and all doors closed against us, we did not hesitate to stand in the midst of the streets and, *Jonah* like cry repentance unto the inhabitants of that mighty city—The Metropolis of England—the pride and glory of Britain—the boast of the Gentiles and the largest commercial city in the world—containing one million five hundred thousands souls who are ripening in iniquity and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people and bearing a message which will prove a savior of life unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting gospel shall come, even unto the whole world; and the judgement of the great day shall manifest the truth of it unto all nations.—And it will ever sweeten the memory of that eventful period of our lives, to know that our labors on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labor, diligent search and perseverance, to find some of the blood of Ephraim, a few honest souls who were willing to receive and obey the gospel, and that we were enabled to lay the foundation of a work in the city of London, which will not be removed

until the city is warned, so that they will be left without excuse, and the Saints gathered out to stand in holy places, while judgment works: until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honor and glory of God. We have baptized 11 only in the city of London, but through faith, and the mercy of God, we are long, expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London, while conversing with the common people, concerning the gospel, we found their highest attainments to be, "Why I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers, to expect any change in the last days.—While conversing with the ministers of the various orders of the day, upon the principles of the gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or any thing as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.—When we arose to preach unto the people repentance and baptism for the remission of sins, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the church and body of Christ being composed of Prophets, and Apostles, as well as other members, "Irvinites, Irvinites," would immediately dash into the mind. If, in the midst of our remarks, we even for once suffered the saying to drop from our lips "the testimony of Jesus is the spirit of prophesy," "O you belong to Joanna Southcoats!" would be heard arising from several places at once.—

If we spoke of the second coming of Christ, the cry would be, "Aitkenites." If we made mention of the priesthood, they would call us "Catholics." If we testified of the administering of angels, the people would reply, "the Irvinites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night." These salutations in connexion with a multitude of others, of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, gospels, Redeemers, plans of salvations, religions, churches, commandments, essential and non essential, orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a *trump* to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation and that such as Christ and the Apostles preached.—But notwithstanding this we do not feel discouraged concerning a work being perfected in London but firmly believe there will be many souls embrace the fulness of the gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metropolis and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences; he attended the Bran Green and Gadfield Elm Conference held in Worcestershire on the 14th of September, and also the Frooms Hill Conference held in Herefordshire on the 21st of September; at these two Conferences he heard represented, 40 churches containing 1097 members, and 113 officers, viz: 19 elders, 78, priests, 15 teachers, and 1 deacon, the whole of which had received the fulness of the everlasting gospel and been baptized in less than seven months, in that part of the vineyard which he first opened

in the month of March, and the work is still progressing very rapidly throughout that region, and among the number baptized there has not been much less than one hundred preachers of the various orders of the day. He also attended the Conference of the Staffordshire Potteries, which met at Hanley on the 29th of September, and heard represented 231 members, 9 elders, 32 priests, 9 teachers and 9 deacons, most of which received the work, since our arrival there, last winter and spring; while he was attending these Conferences, Elders Kimball and G. A. Smith continued their labors in the city until the first of October at which time we met together again in Staffordshire and enjoyed each others company while journeying together to Manchester, at which place, the quorum of the traveling council, with many elders and Saints had the privilege of once more sitting in a general Conference together on the 6th of October, in the Carpenter's Hall in Manchester at which place we heard represented,

3626 Saints and 383 official members.

At the July Conference there was

2513 Saints and 256 official members,

Making an increase in three months, of

1113 Saints and 127 official members

besides over 200 Saints including many elders, priests, teachers and deacons who have emigrated to America which would make over 1300 additions to the churches in Europe during the last three months, and over 2000 since our Conference held in Preston on the 15th of April, which representation at that time was, 1671 Saints and 132 official members.

Thus you see the Lord hath given us an increase and blessed the labors of the servants of God universally in this land, for which we feel thankful, and our constant prayer to God is that his kingdom may roll forth, that the messengers bearing the everlasting gospel may be diligent, meek and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be FULL.

H. C. KIMBALL,

W. WOODRUFF,

G. A. SMITH.

COMMUNICATIONS.

Plymouth, Dec. 1st 1840.

D. C. SMITH:

Dear Brother,

I improve the opportunity of writing to you, that through the medium of the "Times and Seasons" the brethren may be informed, respecting the discharge of my duty for some time past. I am the more disposed to do so as many have thought my course of conduct strange and have had hard feelings respecting me. I do not wish to exonerate myself from all blame, but merely wish to state the circumstances in which I have been placed, which have been a barrier to my preaching the gospel to the extent, which my calling and standing in the church, many would suppose it was my duty to do.

I can assure you, that it is not because I have any doubts respecting the work of the last days, or, that I have been destitute of the love of God, or a desire that Zion should not flourish; but because my impoverished situation has rendered it necessary for me to use every exertion to support my family. And we read in the New Testament, "that he who will not provide for his own household is worse than an infidel and hath denied the faith."

Unfortunately for me, poverty has been my lot, ever since I was called to the ministry, and it has been through much tribulation that I have had to labor in the vineyard since that.

Dear Brother, you know very well, that it is impossible to do much, when our hands are tied; or when we have nothing to do with: Ever since I can remember, it has been the lot of my fathers family to suffer great privations and change of circumstances; for when, by our economy and industry we had procured a home, and the comforts of life, as oft has our prospects and comforts vanished and we have been reduced to distress and poverty.

By persecution and unrelenting hands of wicked men, have we been robbed, times almost without number, of our last morsel, and we like slaves or menials driven from our inheritances, and have had to seek a shelter in a more hospitable land.

It is true our homes, our wives and

children and the sacred rights guaranteed by the laws of our country, are as dear to us, as to other men; yet because of pure religion, and our faith in the work of the last days, our names are had in derision, our property divided among spoilers, and our peace destroyed.

When I reflect on these things, I am led to exclaim, Oh Lord! how long wilt thou suffer us to be trampled upon by our foes, persecuted from city to city, and our enemies to triumph over us? Let our past sufferings suffice, for we are weary and our souls desire rest. It is indeed painful to think, that the persecutions we have suffered, has been the means of shortening the days of our aged father, yes, it has deprived us of the society of one whom we loved; whose voice was more precious than the gold of Ophir, the riches of Peru, or ten thousand worlds like this. Oh! may his memory long remain, and his words be written as with a diamond on the tablets of our hearts, and serve as an instructor, a comforter, and rule, to guide us through this unfriendly world. I certainly have to regret, that while he suffered so much from the enemies of truth, I did not manifest more filial duty and affection towards a parent whose life and strength had been spent in the cause of truth, and for the salvation of his children; and I must say that I have reflected much on this subject in times past, while witnessing the declining years of our aged parents, and have said in my heart, how thankful ought we to be, for the privilege of receiving council from them, and enjoying their society in their old age.

Believing it to be a duty binding upon me, to "obey my parents," and "bow with reverence to grey hairs," I feel determined to attend to every duty, and follow the footsteps of our departed sire, come life or death, honor or reproach.

And I am happy to say that I have a prospect of soon being in a situation to leave my family, and go and assist my brethren, to prune the vineyard for the last time.

I realize my calling and responsibility, and am anxious to magnify my office, and preach to other nations the gospel of Christ, which is the power of God

to salvation to "blow the trumpet in Zion and sound the alarm in the holy mount," to accomplish which I intend to visit the churches in different parts of this State, and the eastern States, and as soon as I obtain sufficient funds, bid adieu for a time, to the land of my nativity, and lift up my voice on the shores of Europe, or wherever the Lord may direct.

I assure you my beloved Brother, that my heart beats high with love to the saints and to the cause of truth—their God is my God, and I am willing to share in their sorrows and tribulation knowing, if faithful, I shall share in their exaltation and glory.

I beg an interest in your prayers and the prayers of the Saints, that I may be a polished shaft in the quiver of the Lord, be an honor to the church; and to my father's house, and a blessing to the people, wherever my lot shall be cast.

I remain your

Affectionate Brother.

WILLIAM SMITH.

Mansfield, Conn. Oct. 4, 1840.

DEAR BRETHREN:

It is with pleasure that I take my pen to inform you of my labors, and the work of God in the East. May 1st, 1840, I took a mission from Boston to travel in Massachusetts came to the town of Northbridge, and gave out an appointment. The people came out in great numbers to hear these strange things, and I soon had full houses, and inquiries from all the vicinity. I preached a few times and the people gave good attention, and began to search the scriptures for a more perfect knowledge of the things taught, and the result was that some became convinced, and four came forward for baptism. I labored a few weeks and organized a branch of the church consisting of ten members. I soon had invitations to come and preach in the adjoining towns, and have been enabled to set forth the first principles of the gospel, and give in a measure, an understanding of the great work which God has commenced in these last days: many are enquiring in this section.—Massachusetts, has had but few visits from the Elders, and the people are yearning for instruction on this sub-

ject; you evidently are aware that Massachusetts is the great emporium for manufacturing principles, and sending out heralds to propagate them, by which means the people are enveloped in superstition and their minds crowded with the traditions of men; they therefore need much instruction and faithful laborers to convince them of their errors.

During my labors in this section, I received a letter from Elder Phineas Richards, stating the commencement of a work in Mansfield Conn., and a pressing invitation to come and help him: I deemed the call of importance, and soon answered his request, and had the pleasure of seeing a good begun work—17 had been baptized and many more were enquiring. I stopped two weeks and added 12 more; our desire was that God would send us more laborers, and he soon comforted us by the appearance of three faithful Elders, W. W. Rust, Samuel Parker, and M'Clanathan. Elder Richards has been obliged to go home, and this field is added to my labors. Here is a field for labor for more than a hundred miles, with open doors every 25 miles, with an organized branch in 4 different sections. I hope, dear brethren, you will consider Mass. and Conn., and inform the Elders of their wants, we have work enough for ten more, if you know any journeying East, please tell them to call at Manly Barrows, Mansfield, Conn., William Suet, North bridge, Mass.—John Haven, Holliston, Mass.

My desire is for the prosperity of Zion, I see every day the importance of humility, that the work of God may prosper, and therefore ask the prayers of my brethren, that I may be kept from every false way, and be led into the truth as it is in Jesus. I have baptized 50 all in good standing.

Yours in the Gospel,

JOSEPH BALL,

The following defence of Mrs. Laura Owens, was handed us by a friend some time since, and we think it of too much value to be lost. She was cast out of the Presbyterian church for embracing the truth, and denied the

privilege of making her defence according to the laws and regulations of their church.—Ed.

Mrs. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

Feeling it a duty incumbent upon me, to lay before the minds of this people, some of the arguments that have led me to embrace, (instead of heresy,) what I verily believe to be the fullness of the gospel. As the church to which I formerly belonged has boldly asserted that I have embraced heresy, and will not grant me the privilege of openly avowing my sentiments, or vindicating myself, I therefore take this method, believing it to be my duty, in the fear of God—hoping the public will overlook all errors or mistakes that may be seen for the lack of education, which I greatly stand in need of, in undertaking this task. And finally believing that God will assist me in vindicating his truth, I will endeavor to proceed.

1st. That there has been a falling away from the apostolic order, none will pretend to deny; therefore, we will naturally conclude there must be a restoration before God's people can be of one heart, and one mind, and the watchmen see eye to eye concerning the deep things of God. The churches throughout christendom boldly assert, we need no revelation from God, in this enlightened age of the world. Do they get this from the bible, or is it man's opinion? I will just call the attention of my readers to 1st Corinthians 1st, 2nd, 3d, chapters, where they will see it delineated in what light God views the wisdom of the world? 19th verse. For it is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent, 20th verse. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? 21st. For after that, in the wisdom of God, the world by wisdom, knew not God; it pleased God, by the foolishness of preaching to save them that believe, 25th verse. Because the foolishness of God, is wiser than men, and the weakness of God is stronger than men, 27th

verse. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the things, which are mighty, 29th verse. And base things, of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought, things that are, 29th verse. That no flesh should glory in his presence. Chap. 2: 10th verse.—But God hath revealed them unto us, by his spirit, for the spirit searcheth all things, yea the deep things, of God.—Gal. 12th verse. Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us, of God, 13th verse. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Now our next endeavor is to prove that we have not had the teachings of the Holy Ghost since the fall of the church, John 14: 16th verse. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 26th verse. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Let an unprejudiced mind take a view of the church, and see if it can be possible that it has had the teachings of the Holy Ghost. Chap. 16: 13th verse. Howbeit, when he, the spirit of truth is come, he will guide you into all truth; whatsoever he shall hear, that shall he speak; and he will shew you things to come. O my friends, (for such I must still call you, although you cast my name out as evil,) I desire that you would rend the veil of prejudice and long established custom, and examine, this text of scripture faithfully, and then cast your eyes over christendom. Instead of enjoying the unanimity of the spirit, one heart, one mind, one faith, one Lord, one baptism. There are as many different opinions, almost as there are men, and yet they found their faith upon the word of God. Thence you see how plain it is that we have not the teachings of the Holy Ghost to guide us into all truth, * * * * but the

honest in heart, that keep the commandments of God, and have the testimony of Jesus Christ, since the fall of the church, have had comfort, peace, and joy in believing. They say also, that we were not to have those gifts in the church that it formerly enjoyed, but can they prove it from the word of God; for where it says, Cor. 13: 8th verse. Prophecies shall fail, tongues shall cease, it also says, knowledge shall vanish away, and as far as they have ceased the true knowledge of the Lord has vanished away. Although we do not believe it had reference to that in particular, for it goes on to say, for we know in part, and we prophesy in part, 10th verse. But when that which is perfect is come, then that which is in part shall be done away, 12th verse. For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known.—Thence you see there will be no need of prophecies; or revelations, at that time. 1st Cor. 12th chapter. Now there are diversities of gifts, but the same spirit, 13th verse. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit, 14th verse. For the body is not one member, but many, 18th verse. But now hath God set the members every one of them into one body, as it hath pleased him, 28th verse. And God hath set some in the church, 1st Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Ephesians 4: 11th verse. And he gave some apostles; and some prophets, and some evangelists, and some pastors, and teachers. And what were these for; why, 12th verse. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Now here it tells us how long they were to continue, 13th verse. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. And they were designed to preserve us, 14th verse. That we henceforth be no more children, tossed to and fro, and carried

about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, 15th. But speaking the truth in love, may grow up unto him in all things, which is the head even Christ.

[TO BE CONTINUED]

BEWARE OF THIEVES!!

Several individuals have of late absconded from this place whom, it is believed, from facts that have come to light, were notorious thieves: the public would do well to be on their guard; their names are as follows: James R. Bingham, Alanson Brown, David Holman and Artemus Johnson. The latter made his escape from the Sheriff of this county a few weeks since, being committed for further trial on default of bond for \$500.—Ed.

HYMENIAL.

MARRIED—In this place on the 6th of Dec. 1840, by Elder R. A. Allred, Mr. Joseph Egbert, to Miss Mary C. Allred.

—Near Lima, Adams co. on the 17th Sept. by Elder Isaac Morley, Mr. William Burges to Miss Mariah Pulsipher.

—Near Lima, on the 29th ult. by Elder Aaron York, Mr. Richland Carter, to Miss Hannah Parker.

DISSOLUTION.

THE co-partnership heretofore existing between E. Robinson and D. C. Smith, of the firm of Robinson & Smith, is this day dissolved by mutual consent. The debts and accounts, of the paper and job printing will be settled by D. C. Smith, who has them prepared for settlement. All business belonging to the Books, or Book & fancy printing will be attended to by E. Robinson.

E. ROBINSON.

D. C. SMITH.

Naucvo, Dec. 14, 1840.

NOTICE TO AGENTS.

THE traveling and presiding Elders of the church of Jesus Christ of Latter Day Saints, are authorized, and solicited to act as Agents for the Times and Seasons. Also Post Masters, who feel an interest in the spread of useful knowledge. All communications addressed to the Editor, Post Paid.—Ed.

TO THE HIGH PRIESTHOOD.

The High Priests of the Church of Jesus Christ, of Latter Day Saints, of Nauvoo and vicinity, are requested to meet at the office of Joseph Smith, on the first Sunday in January next, at 1 o'clock P. M.

D. C. SMITH Pres't. H. P. H.

AMASA LYMAN Counselor.

TO THE PUBLIC.

I HEREBY warn all persons against taking an assignment on a mortgage executed by me to William Robison, on the seventh day of October, one thousand eight hundred and thirty nine, on the following tract or parcel of land, lying in the county of Hancock, and state of Illinois, to wit: one undivided half of the south half, of the south west quarter of section thirty one, in township seven north, and range eight west of the fourth principal meridian. Also the south half of the west half, of the south east quarter of section thirty one, in township seven north, and range eight west, of fourth principle meridian. And the south half of the north west quarter, of section thirty six, in township, seven north, and range nine west, of the fourth principal meridian. I have made payment, and tender of payment to the full amount of all the requirements of said mortgage, to said Robison: according to the tenor of a written contract, which I hold in my possession in relation to said mortgage.

R. B. THOMPSON.

Naucvo, Dec. 14th, 1840.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.

Nov. 15th.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bees Streets,

NAUCVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us **20** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and **POST PAID**.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 5.] CITY OF NAUVOO, ILLINOIS, JAN. 1, 1841. [Whole No. 17

PROPOSALS,

BY

DON CARLOS SMITH,

For publishing at the City of Nauvoo, Hancock County Illinois, a
semi-monthly periodical, to be entitled the

TIMES AND SEASONS.

As the present is an era big with interesting events, both in the political and religious world, every vehicle of correct information must necessarily find an important part to perform. With the rapid march of mind towards the summit of its destination, it is but self-evident, that accumulating means of knowledge are constantly demanded. With no other than a benevolent desire of benefiting mankind, do we contemplate sending forth this periodical among the many now in so noble an enterprise.

This paper is designed to be a miscellaneous work, containing two distinct departments, in order to accommodate all classes who have the least literary taste.

The first department will advocate the doctrines of the "CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS," and will be devoted to *Ecclesiastical* and *Theological* matter; for which original essays will be solicited. This department will comprise such articles as come under the denomination of *Original, Eclectic, Analectic, and Analytic*.

The second department, to be divided in similar form, will contain miscellaneous matter, upon which succinct compends of interesting news will be given in the various departments of the *Literary, and Scientific* world; embellished, occasionally, with the charms of Poetry. A small portion of this department will be assigned to Advertisements.

CONDITIONS.

The TIMES AND SEASONS will be published on the 1st and 15th of every month, at Two DOLLARS *per annum*, payable in ALL CASES *in advance*—and will contain 16 pages *octavo*. Any person procuring FIVE NEW *subscribers*, and forwarding us TEN DOLLARS *current money*, shall receive ONE volume *gratis*.

Letters on business must be addressed to the *Editor*, and POST PAID; otherwise they will not be taken from the Post Office.

POST-SCRIPT. No person will be considered an accredited agent, subsequent to this date, (Jan. 1st, 1841,) whose name does not appear on the published list.

Nota Bene. The following is an extract from the instructions recently addressed to all the Postmasters of the United States by the Postmaster General:

"Postmasters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself."

EXTRACT FROM AN EPISTLE TO THE ELDERS IN ENGLAND.

TO THE TRAVELLING HIGH COUNCIL
AND ELDERS OF THE CHURCH OF JESUS
CHRIST, OF LATTER DAY SAINTS
IN GREAT BRITAIN.

Beloved Brethren,

May grace, mercy and peace rest upon you, from God the Father and the Lord Jesus Christ:—

Having several communications lying before me "from my brethren the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account, that you may, by your virtue, faith, diligence, and charity commend yourselves to one another, to the church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the

experience and capability of her captain, pilot and crew.

It is, likewise, very satisfactory to my mind that there has been such a good understanding between you, and that the Saints have so cheerfully heartened to council and vied with each other in this labor of love, and in the promotion of truth and righteousness; this is as it should be in the church of Jesus Christ; unity is strength.— "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate this principles and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily, and cheerfully obeyed. Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race— this has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth, and for so doing, I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labors in the spring. Having carried the testimony to that land, and numbers having received it; consequently the leaven can now spread without your being obliged to stay—another thing, there has been some whisperings of the spirit that there will be some agitations, some excitements and some trouble in the land in which you are now laboring. I would therefore say in the mean time, be diligent, organize the churches and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inas-

much as this place has been appointed for the gathering of the Saints, it is necessary that, it should be attended to in the order that the Lord intends it should—to this end I would say, that as there are great numbers of the Saints in England who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accustomed to making machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which, but very few can boast of; and by establishing cotton factories, founderies, potteries, &c. &c., would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject, as its reasonableness must be obvious to every mind. In my former epistle, I told you my mind respecting the printing of the Book of Mormon, Hymn Book &c. I have been favored by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth.

You can use your own pleasure respecting the printing the Doctrine and Covenants: if there is a great demand for them I have no objections, but would rather encourage it. I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the spirit of the Lord has directed you, and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not your own aggrandizement and selfish interests: as long as the Saints manifest

such a disposition, their councils will be approved of, and their exertions crowned with success. There are many things of much importance on which you ask council, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore, you will excuse me for not entering into detail: if I should see any thing that was wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder P. P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain, who is conversant with the rules and regulations of the church, and continue the paper which is published; consequently, taking all these things into consideration, I would not press it upon Bro. Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly: and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place.

There are, at present, about 3,000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prospering circumstances. Provisions are much lower than when you left—Flour is worth about \$4 per barrel. Corn and potatoes about 25 cents per bushel, and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe by the Times and Seasons that we are about building a Temple for the worship of our God, in this place: preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it, that there is in this region of country; it is expected to be considerably larger than the one in

Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature, for the incorporation of the city of Nauvoo, and for the establishing of a Seminary of learning and other purposes, which I expect will pass in a short time.

You will also have received intelligence of the death of my father, which event although painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord, was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society, have joined the church and become obedient to the faith, and I am happy to inform you that the work is spreading very fast upon this continent; some of the brethren are now in New Orleans, and we expect a large gathering from the South.

I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to council.

Brother's Robinson & Smith lately had a letter from Elders Kimball, Smith and Woodruff, in London, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should prior to your leaving England, send the gospel into as many parts as you possibly can.

Beloved Brethren, you must be aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the re-

lationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize in some measure my responsibility and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven; so, that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory: can I rely on your prayers to our heavenly Father on my behalf, and on the prayers of all my brethren and sisters in England, (whom having not seen yet I love,) that I may be enabled to escape every stratagem of satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember, that great things depend on their individual exertion, and that they are called to be co-workers with us and the holy spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man, predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind the enemies we have to contend against are subtle and well skilled in manœuvring it behooves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst, and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves but to God, by

so doing the greatest Blessings will rest upon us both in time and in eternity.

JOSEPH SMITH.

FOREIGN NEWS.

London, Oct. 28th, 1840.

BROTHERS ROBINSON & SMITH:

As we consider it perfectly consistant with our calling, with reason and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, or whether it be of things past present or to come, whether it be in heaven, earth or hell, air or seas; or whether we obtain this knowledge by being local or travelling, by study or by faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavoring to avail ourselves of every opportunity in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you from time to time, which may not be uninteresting to your readers. We will on this occasion make a few extracts from Elder Woodruff's Journal, concerning certain places which we visited while in the city of London, which is at your disposal.

On the 21st of August 1840 we visited the noted monument erected in commemoration of the dreadful fire of London, in the year 1666, built under the inspection of that great architect, Sir Christopher Wren. We entered a door at its base, (paid 1d on entering) and ascended 345 black marble steps, which brought us 200 feet into the air, about 150 feet above the highest dwellings; we stepped on the outside of the pillar; surrounded by an iron railing, which at once presented to our view an indescribable scenery upon every hand. Here we were standing 200 feet in the air, upon the highest and finest modern column in the world, and with the glance of the naked eye, we could overlook, and survey the largest, most noted, populous and splendid commer-

cial city upon the face of the whole earth; even a city containing a million and a half of human beings, and such a grand scenery, and sublime prospect our eyes never before beheld. We were situated so as to overlook nearly the whole city. East of us lay the splendid Tower of London and the Mint. North the mansion of the Lord Mayor of London and the Bank of England. Northwest, St. Pauls Cathedral. West, Westminster Abbey, House of Parliament, Buckingham Palace, &c. South lies the river Thames running from west to east with five large arched bridges across it in full view, and another which is not seen from the pillar, making six, five of which are hewn stone, and one is all of solid cast iron, viz: Southwark, while London, Blackfriars, Waterloo, Westminster and Vauxhall bridges, are all stone. On the south of the river lies the Borough &c. In addition to these were hundreds of churches, chapels, spires and monuments standing in the midst of one universal, dense mass of brick and stone buildings; covering about six miles square of ground. While viewing this scenery in a clear day and beholding the streets and bridges crowded with human beings of every rank and station, and with beasts and vehicles of every kind, and the Thames covered with British Shipping, from the skiff to the man of war, a Prussian traveler, (citizen of Berlin) who was standing by our side, exclaims, "I have traveled over Europe and Asia and other parts of the world, but I have never before found a spot upon the face of the earth which hath presented to my view as grand a scenery as the one now lying before us." This monument is 24 feet higher than Trajans Pillar at Rome: it cost \$75,500. The following is inscribed upon one side of the monument in Latin. "In the year of Christ 1666, the second day of Sept., from hence at the distance of two hundred and two feet, the height of this column, about midnight a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent part, but also places very remote, with incredible noise and fury: it consumed 89 churches, the gates of the city, Guildhall, many public struc-

tures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets and 26 wards; it utterly destroyed 15 and left 8 others shattered and half burnt.—The ruins of the city were 436 acres, from the Tower by the Thames side, to the Temple church: from the north, east gate along the city wall to Holborn bridge. To the estates and fortunes of the citizens it was merciless, but to their lives, very favorable, (only eight being lost,) that it might in all things resemble the last conflagration of the world. The destruction was sudden, for in a small space of time the same city was seen most flourishing, and reduced to nothing, three days after when the fatal fire had baffled all human councils and endeavors, the opinion of all, as it were by the will of heaven, it stopped, and on every side was extinguished.”

On the 1st day of September we visited the Thames Tunnel, by descending about 80 feet into the bowels of the earth on the south side of the river, and entering the archway on the left which was finished 1120 feet and was beautifully lighted up with gas; we walked through it under the Thames, with the river and British shipping over our heads: in the middle of the river there was only about 15 feet between the top of the arch and the bed of the river—there is two archways 22 feet high, the whole length of the Tunnel which affords free communication from one shore to the other. This is considered one the most stupenduous works of modern times, and truly shows that man hath sought out many inventions.

On the 24th of August we visited St. Pauls church, the whole history of which would be too tedious to be inserted here, suffice it to say, it was first built by St. Augustine in the year A. D. 610. It was destroyed by fire in 961 and rebuilt the following year; it was not till the reign of Athelstan that London became the metropolis of England, and it was to this Prince, more perhaps, than to any of his predecessors, that the Cathedral of Saint Paul was indebted for its permanent establishment and pre-eminence. In 1096 this Cathedral was again destroyed by fire, which also involved the

greater part of the metropolis in ruin. It was sufficiently rebuilt by 1099, to again admit of public worship, and again partly burned 1132, and again in 1135–6 it sustained considerable injury. It was fired by lightning in 1444 and repaired in 1462. In June 1561 the spire was again set on fire which destroyed spire and roof. Repairs were commenced by Queen Elizabeth and finished by Laud and king Charles the first, who expended £104,330 7-8, but immediately dissensions arose between the king and parliament, the revenues of the church was confiscated, the money and materials seized by the parliament, and the whole body of the building was converted into stables and barracks for dragoons. It was again repaired in the reign of Charles the second, but it was not finished before it became a prey to the flames in the great fire of London 1666, which destroyed the chief part of the metropolis: the above is a very brief history of St. Pauls church until 1666.

The now present building, or new Cathedral was built under the direction of Sir Christopher Wren, the first stone was laid on the 21st of June, 1674 and the highest stone of the pile was laid at the top of the lantern by Mr. Christopher Wren, the son of the architect in the year 1710, and the last finishing and adorning the church was issued in 1715 by George the first; the whole expense of erecting this magnificent structure, was about £736,000, near \$3,680,000. The entire dimensions of the Cathedral is as follows: length of the church from east to west is 500 feet, the breadth of the body is 285 feet, the height from the pavement in the street to the top of the cross over the dome is 404 feet, two campanile towers at the west end, are each 222 feet in height, the general height of the wall is about 90 feet; it was 40 years in building, and covers about two acres of ground. It contains 47 monuments of fine marble erected over the tombs of certain Lords, Bishops, Generals, Earls and other titles, who had distinguished themselves in the military service of Great Britain and otherwise, Lord Nelson being the most noted.—We walked through this church from the base to the ball, being about 400 feet high, from which place we could

also have a view of the city, we passed through the whispering gallery as we ascended, and though it was exceeding large yet a whisper could be distinctly heard and understood from the most remote part of it, and when the door shut together it would penetrate the ear like peals of thunder. This is considered the largest Cathedral in the world excepting the Vatican Temple at Rome dedicated to St. Peter.

On the 5th of September we visited Westminster Abbey, which is composed of 11 chapels, (only separated by walls or partitions,) viz: St. Benedicts, St. Edmund, St. Nicholas, Henry the Seventh, St. Paul, St. Edward the confessor, St. Erasmus, Abbot Islip, St. John, St. Andrew and St. Michael. These chapels contain the bodies, tombs and monuments of 13 kings, viz: Edward I, III, V, VI, Charles II, Henry III, V, VII, James I, George II, Richard II, William III, and Sebert king of the east Saxons, who first built this church, and died, July, 616. Also 13 Queens, viz: Athelgoda Queen of Sebert who died September 13 615, and Phillippa, Matilda, Mary I and II, and Queen Mary of Scotland, Elizabeth, Catherine, Queen Anne, Editha, Eleanor and Caroline, and of 6 princes, 11 Dukes, 7 Duchesses, 1 Marquis, 7 Lords, 3 Vicounts, 8 Countesses, 3 Barons, 16 Earls, 11 Admirals, 10 Generals, 5 Colonels, 3 Majors, 10 Captains, 4 Lieutenants, 16 Bishops, 6 Divines, 15 Doctors, 52 Sirs, 152 Gentleman and 48 Ladies, making 421 persons who have been deposited in vaults in this abbey, and monuments erected to their memory.

We saw the full stature and perfect likeness of Queens Elizabeth, Mary and Anne, Lord Nelson, Pitt and others. We sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years, it is covered with gold tissue, it contains a stone under the seat, upon which all the Scottish Chiefs and Kings were crowned ever since they were a nation, or people; they have a tradition among them that it is Jacob's Pillar. In walking through this abbey, we see frequent marks of violence from Oliver Cromwell in defacing some of the tombs, monuments and brass work

with which some of the abbey was adorned. Here we behold the art of man with all its combined force and power, spun to the finest thread, and expanded to the fullest extent, in the building and finishing of this abbey as a general whole, but more especially, that part called Henry the seventh chapel; and a visit to this chapel is not only worthy of the attention of all travelers, but to occupy a place in the Journal of any historian that has any interest in British antiquity.

While speaking upon this subject, we would not pass over our visit to the House of Parliament, which is but a few rods from the abbey. As we entered the House of Lords, (now occupied by the Commons,) we did not behold so much to interest the sight of the eye as the meditation of the mind, however, we had the privilege of resting ourselves, by sitting in the chair in which the speaker of the House of Lords had sat for many years. In this room all the speeches were made by Mr. Wm. Pitt while advocating the American cause before the Revolution. In this room all the laws were made that now governs and controls near 200,000,000 of human beings.—The House of Commons being burnt down several years since they now occupy this room, and another one is erected where the House of Lords sit. Some might suppose, that a House of Parliament fitted up to contain Kings, Lords and Commons would be extra grand and expensive, but we found it quite the reverse: It is exceedingly plain and undecorated. On entering the room, one would sooner think he was in an American school house, rather than in a House of Lords, and Commons. While retiring from this scenery we had a view of the order of British soldiers, or foot guards while on parade in St. James Park, accompanied by a full band of music: also of the Queen's horse guards, well mounted upon black horses, the bodies of the men covered with steel which was glistening in the sun. We had a view of the monument erected in honor to the Duke of York which was 135 feet in height, and of the mansion of Queen Dowager—in fine St. James Park is surrounded with dwellings, mansions, castles, and Palaces, of the first class.

as to size, splendor and note of any in London, of which Buckingham palace is chief, this is for the royal family, and is occupied by her majesty queen Victoria, and his highness prince Albert, when they are in the metropolis. This palace was built by his late majesty William IV, it covers a number of acres of ground, and is a very costly and splendid edifice: every door, entrance and gate leading to it is strongly guarded with armed soldiers. While we were there we saw his highness prince Albert while riding from his palace across St. James Park, mounted upon a gray horse accompanied only by his groom. We have visited the British Museum, which contains a vast number and quantity of Egyptian Sepulchres, Mummies, Hieroglyphics, and Papyrus, the history and account of which we feel much interested in, and shall forward you an account of the same in a future communication.

We subscribe ourselves your brethren in the everlasting covenant,

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

FRIDAY, JANUARY, 1, 1841.

MUNICIPAL ELECTION.

Docron BENNETT will address the citizens of Nauvoo, on to-morrow, (Saturday, January 2nd,) at the Messrs. Law's store, at 1 o'clock, P. M., in relation to the municipal election; at which time and place candidates will be put in nomination for the City Council—election to take place on the 1st Monday in February *proximo*.

GENERAL BENNETT has just returned from the *City of Springfield* with a law embracing three charters with the most liberal provisions ever granted by a

legislative assembly—one for the "*city of Nauvoo*," another for the "*Nauvoo Legion*," and a third for the "*University of the City of Nauvoo*," all of which will be laid before our readers in our next number. The present state government of Illinois will always be remembered with gratitude by the recipients of these noble blessings, who, we hope, will ever strive to prove themselves worthy so great favors.

LILBURN W. BOGGS.

The thing whose name stands at the head of this article is not a stranger to our people,—he is known, not for works of righteousness which he has done, but for the cruel murders which he caused to be perpetrated on the innocent and defenceless. His political career has been stained with blood, and cruelty and oppression have attended on every step: but his political life has ended; hear his expiring groans—

"Since your last session, the unpleasant difficulties between a portion of our State and the Mormons have entirely subsided, with the exception of some slight interruptions on our north-eastern border.—After that infatuated and deluded sect had left our State, they industriously propagated throughout the Union, the most exaggerated details of our difficulties and the foulest calumnies against our citizens. In some of our eastern cities, missionaries of their creed were employed daily in making converts to their cause by proclaiming the cruelties which they alleged they had endured at the hands of our authorities. The report of our alleged barbarities has not been confined to our Union, but even at this day in Europe they are made the groundwork of proselyting, and their orators find it to their interest to distort the facts into a persecution, which in every religious excitement that has marked the history of the earth, has always been found

the most effecting weapon of conversion.

In all intestine commotions, particularly when mingled with religious fervor it frequently happens that cases occur of peculiar hardship and unusual distress, and when public sympathy is excited in their behalf, these unavoidable consequences of civil dissension may easily be magnified into barbarous cruelty—that such cases arose in the course of that difficulty, I do not doubt. But they must be attributed to the excited nature of the contest between the parties and not to any desire on the part of our constituted authorities to wilfully or cruelly oppress them.

These people have violated the laws of the land by open and avowed resistance to them, they had undertaken without the aid of the civil authority to redress their real or fancied grievances—they had instituted among themselves a government of their own, independent of—and in opposition to the government of this State—they had at an inclement season of the year driven the inhabitants of an entire county from their homes, ravaged their crops and destroyed their dwellings. Under these circumstances it became the imperious duty of the executive to interpose and exercise the powers with which he was invested, to protect the lives and property of our citizens, to restore order and tranquility to the country and maintain the supremacy of our laws.

We owe to our reputation, both home and abroad, the duty of cleansing every aspersion that may rest upon it. Our State character should be held equally as dear as our individual reputation, and we should use the same exertions in maintaining the one as apotless as the other. Full testimony as to all the necessary facts of that controversy has been preserved or can easily be procured. Written evidence on both sides has been filed among the papers of your last session, and forms a part also of the records of several of our courts. The facts as they occurred can be presented to the world upon proof perfectly conclusive, and the reputation of our State can be rescued from reproach by an exposition of the true causes and events of those difficulties.

In recommending the publication of this testimony, I have no care about its effect upon the principles of that sect. Our Constitution has given us the high privilege of religious independence and left the worship of the Supreme to the unfettered will of every member of the community. If true the creed of that sect will ultimately triumph, if false it will "die amidst its worshippers." To explain the attitude which we have been made to assume, I would recommend the publication of all the evidence relating to the occurrence and distributing the same to the chief authorities of each State."

The above is an extract from his message to the Legislature of Missouri, delivered on the 17th, Nov. 1840.—All who know the facts, whether saints or sinners, will perceive that it is a *tissue of lies from the pen of a demon*—he evidently shudders at the contemplation of his own crimes, but he is gone, yes, LILBURN is gone down to the dark and dreary abode of his brother, and prototype; NERO, there to associate with kindred spirits, and partake of the dainties of his father's (the devil's) table.—Farewell, NERO! farewell, LILBURN!! injustice and cruelty have met together, fiends and demons have kissed each other.

From the Illinois Democrat of Nov. 21, 1840.

"All the combined factions and fragments and sects of religion, morals and politics, have been arrayed against us. The Abolitionists falsely pretended that they were neutral between the great contending parties. Their strength was a reserved force, which fought us in ambush; under the standard of Federalism."

☞ "THE DELUDED and INFATUATED MORMONS WERE MUSTERED LIKE so many regular soldiers, by that INFAMOUS IMPOSTER JOE SMITH." —

What a beautiful specimen of democracy is here exhibited; by those too, who know as little about "Joe Smith"

and the "Mormons" as a child knows about the Emperor of Russia or the Chinese Empire. The Mormons voted, to be sure, and they had an unquestionable right so to do, according to the constitution and laws of our country: but that they were "mustered like so many regular soldiers, by Joe (Smith, as they are pleased to call him,) we have yet to learn, as he was about 500 miles from our place on the day of the election; however, this is no difference, our holy religion is the MARK upon which the gun was leveled: but as Virginius has spoken our feelings upon the subject, we submit his remarks, copied from the Sangamon Journal—they are appropriate and to the point—they do honor to himself, and to the cause of Republicanism—read them.—ED.

The above precious and *liberal* morceau is taken from a long article in the last Illinois Democrat, printed in Jacksonville, Morgan county, and is one of the most prominent leading Van Buren papers in this State. * * * The paragraph above quoted declares that all sects of religion were arrayed against the Radicals and Agrarians who were the chief supporters of Van Buren in the late political contest through which we have just passed. The assertion is in the main correct—it is not of that I complain,—but it is that out of all the various denominations of Christians which the Democrat admits were arrayed against the Van Buren party, the Mormons should alone be made the special objects of their abuse. Are not the Mormons, citizens of the United States, entitled to the same protection under our Constitution and Laws, as any other sect of Christians? Does not the Constitution guarantee to them, as well as the Baptist, the Methodist, or the Presbyterian, the unquestionable right of worshipping God according to the dictates of their own conscience? Why then does this leading organ of Van Burenism assail the Mormons as "DELUDED" and "INFATUATED"

and brand one of their principal and most exemplary members as an "infamous imposter?" Does the Democrat hope that by such unmeasured denunciation and inflammatory appeals they can excite the populace to act over the scenes in Missouri, which banished hundreds of innocent individuals from their own soil and fireside—robbed them of their property, and left their children "houseless, save in a mother's arms—couchless, save upon a mother's breast?" Do the leaders of that party hope that the fire of persecution against this injured sect of Christians can be rekindled within this State, and the objects of their malice and hatred be made to flee from without our borders? If so, they will find themselves mistaken.—The freemen of Illinois never will suffer the DISGRACEFUL scenes of MISSOURI to be acted over on this side of the Mississippi; and whenever the Democrat, or any of its leaders, or any of its supporters, shall attempt a renewal of the persecutions against the Mormons, the assailants will find that the swords of the law-abiding portion of the community "are a thousand while their bosoms are one."

VIRGINIUS.

COMMUNICATIONS.

City of Springfield, Dec. 16, 1840.

Editors of the Times & Seasons:—

The act incorporating the "*City of Nauvoo*," has just passed the *Council of Revision*, and is now a *law of the land*, to take effect, and be in force, from and after the first Monday in February next. The aforesaid act contains two *additional* charters, one incorporating the "*Nauvoo Legion*;" the other, the "*University of the City of Nauvoo*." All these charters are very broad and liberal, conferring the most plenary powers on the incorporators. Illinois has acquitted herself with honor,—and her State Legislature shall never be forgotten.—Every power we asked has been granted, every request gratified, every desire fulfilled. In the Senate, Little cancelled every obligation to our people, and *faithfully*, and HONESTLY, and with UNTIRING DILIGENCE, discharged every obligation devolving upon him as our immediate representative in the upper house—mark well

that man, and do him honor Snyder, and Ralston, and Moore, and Ross, and Stapp, and numerous others, likewise, in that branch of our state government, rendered us *very essential services*—and the act passed that body *without a dissenting voice*. In the House of Representatives, Charles, our immediate representative in the lower house, was at his post, and discharged his duty as a *faithful representative*—he is an *acting* and not a *talking* man, and has fulfilled *all* his obligations to us. Many members in this house, likewise, were warmly in our favor, and with only one or two dissenting voices, *every* representative appeared, inclined to extend to us all such powers as they considered us justly entitled to, and voted for the law: and here I should not forget to mention that Lincoln, whose name we erased from the electoral ticket in November, (not, however, on account of any dislike to him as a man, but simply because his was the last name on the ticket, and we desired to show our friendship to the Democratic party by substituting the name of Ralston for some one of the Whigs,) had the magnanimity to vote for our act, and came forward, after the final vote, to the bar of the house, and cordially congratulated me on its passage. Our worthy Governor is certainly disposed to do us ample justice in *every respect*, and to extend to us every facility for our future happiness and prosperity. Illinois has certainly done her duty, and her *whole* duty; and now it becomes us to show ourselves upright, honest, just—worthy of the favors bestowed by noble, generous, and magnanimous statesmen. I have said that we are a *law abiding people*, and we must now *show* it. The state has washed her hands in granting *all* our petitions, and if we do not now show ourselves approved, *the curse must fall upon our own heads*. Justice, *equal justice*, should be our fixed object and purpose, and the GREAT GOD will prosper us; length of days will be in our right hand, and in our left, glory and honor. In *necessariis unitas, in non necessariis libertas, in omnibus charitas*, should be our motto, in the consummation of the *great object*, (*human liberty, and equal rights*;) and with the *suaviter in modo*, and the

fortiter in re we must ultimately succeed in overcoming all unjust prejudice, and unreasonable opposition.

In haste,

JOAB,

General in Israel.

For the Times and Seasons.
THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAVUOO.

ITS HISTORY.

On the history of the tomato, Dr. Reese, of the Cyclopaedia, says, "It is a native of South America—a tender annual, cultivated in England ever since Gerard's time, for the sake of its large, variously-shaped scarlet or orange fruit, which many people esteem as a great luxury, etc. In the hotter parts of Europe, the tomato has more ardidity and briskness of flavor, and is, therefore, more welcome in such climates. It has also the reputation of being stimulant, or aphrodisiacal." Mr. Thomas, in writing on the subject, says: "it is generally admitted that the tomato is indigenous to South America; but, under what circumstances it has been found there, I have not learned. The year 1596 has been fixed on for its introduction into England, where it was cultivated by Gerard. Some late traveller in the interior of Africa (I cannot recollect whether Clapperton or Lander,) mentions its cultivation there; but this is only to be received as testimony of its excellence, and not of its origin." Professor Rafinesque says, "this fine vegetable was early introduced into Europe by the Spaniards, and scattered all over it, particularly France and Italy, where it is quite a common vegetable." From all that I have been able to collect relative to the history of the tomato, from a careful perusal of all the authorities, I have come to the following conclusions: 1st. That all its varieties are indigenous to South America, 2nd. That the vera tonilosa, vera globosa, and others, are indigenous to Asia as well as South America. 3rd. That the aurea difformis and some others, are natives of Europe as well as the other countries, 4th. That the aurea spherica, vera depressa, and others, are natives of Africa as well as the other divisions of the earth; and 5th. That the lycopersicum celatiforme, at all events, and probably some other species, are indigenous to North America, as well as the other sections of the Globe. This opinion is not an impromptu, but has been arrived at upon a circumstantial examination of all the most accurate writers on the subject, from the days of Mercullialis down to the present period of time: and is not, therefore, a mere question of meum and tuum between myself and other moderns, but an opinion that must and will obtain with the profession at large. W. Haile, in the Southern, Agriculturalist, says: "I tender you for acceptance a few seeds of the Mississippi tomatoes. They are found bordering on the Mississippi swamp spreading an unusual length, forming a beautiful vine, ornamental; and the seed growing in clusters resembling grapes., The testimo-

ny of Mr. Haile is truly pertinent, and goes far to sustain my position; for that the Mississippi tomato is the *lycopersicum ceratiforme*, there can be no question. I am clearly of the opinion that there is no portion of the world, especially warm climates, where the tomato is not indigenous in some of its varieties or species, and that a general interchange of the varieties has taken place between almost all the nations of the earth.

ITS VARIETIES.

There are many varieties of the tomato, all possessing nearly the same virtues, the red, however, are more acid than the yellow. Professor Rafinesque, late of the Pennsylvania University, in a letter dated Philadelphia December 2. A. D. 1835, has furnished me with the following, to wit: 1st. *Aurea depressa*—yellow flattened smooth fruit. 2nd. *Aurea torulosa*—yellow lobed fruit. 3rd. *Aurea sphericia*—yellow globular fruit. 4th. *Aurea microcarpa*—small yellow round fruit. 5th. *Aurea difformis*—large lobed difformed fruit. 6th. *Vera depressa*—red flattened fruit, not lobed. 7th. *Vera globosa*—red spherical fruit. 8th. *Vera torulosa*—common red multilobed fruit. 9th. *Vera difformis*—lobes unequal, multiform fruit. 10th. *Vera prolifera*—red multilobe, with very extended procumbent branches, and much fruit. There are several other varieties, some of which are deemed species, as 11th. *Lycopersicum villosum*, *decandria solanum*, *pseudo lycopersicum*—differ only by pubescent fruit, and racemes simple. 12th. *Lycopersicum ceratiforme*—differs by racemes elongate, with much small fruit like cherries or grapes—procumbent plant. 13th. *Lycopersicum Peruvianum*—and 14th. *Lycopersicum fagax*—are two other species of the genus, but quite distinct. The above enumeration comprehends all the principal varieties of the tomato in common use; and, in fact all that need be cultivated for the various purposes to which it is applied for the full consumption of the most desirable results.

ITS BOTANICAL CHARACTER.

In reference to its Botanical character, the following accounts are given by the most eminent Botanists, of our country:

"Stem armed: leaves pinnatifid, gashed: racemes two-parted, leafless: fruit, glabrous, torulose." Professor Eaton, of the Rensselaer College. "This is an annual plant, with jagged or unequally winged leaves, which grows two or three feet high, and about the blossoms and upper leaves, appears somewhat like the potatoe. It bears a large glossy berry, deeply furrowed, which is at first green, but when ripe, turns to a beautiful red, similar to the great pepper (*Capiscum*.)" Dr. Comstock. "Stem unarmed, herbaceous; leaves interruptedly pinnate, cut; clusters deeply divided, leafless: fruit smooth, variously shaped, scarlet or orange. The root is fibrous. Herb of rank growth, weak and decumbent, foetid glutinous, downy:—Leaflets acute, coarsely cut, and toothed with a double series of small stalked intermediate ones: Flowers yellow, in large divided bunches. Fruit shining, pendulous, very ornamental." Rev. Dr. Rice. It is green

at the first and of a yellowish red color; the flowers resemble those of nightshade; the fruit is fleshy and soft; it contains many flat whitish seeds in a juicy pulp." Dr. Farr.—It is not a *solanum*. No, this is a blunder of Linnaeus. As early as 150 years ago, Tournefort and other botanists, made of it the genus *lycopersicum*, totally different from *solanum* by having a many-celled berry. (the *solanum* is two celled,) and from 6 to 12 parts to the calyx; corolla 6—12 stamens—*solanum* has these parts in 5s. De Candolle, and all correct botanists now call the tomato *lycopersicum sativum*. It is the *solanum lycopersicum* of Linnaeus. Stem herbaceous, unthorny, branched, spreading; leaves unequal, pinnated; foliicles unequal lanciate; annual plant, with yellow flowers, and fruit yellow or orange." Prof. Rafinesque.

ITS CHEMICAL ANALYSES.

I believe that no successful analysis of the tomato has yet been made; yet I will proceed to give all the information I have acquired on the subject. Lieut. Geo. Webb Morrell, of the United States Engineers, writes me under date, Philadelphia, Nov. 3rd, A. D. 1835, that, in conversation with Prof. Clemson, I was informed that several unsuccessful attempts had been made to analyze the tomato, although its principal constituents are the same as other vegetables, but that those mere minute had not yet been discovered; that the nature of the acid or acids existing in the tomato has not been discovered; it is not ascertained whether it contains the malic or some other known acid in combination with an unknown acid or a base, or any unknown acids in combination with each other or a base, or any acid or substance possessing medicinal properties." Prof. T. G. Clemson of Lafayette College, writes me under date, Philadelphia, Nov. 26, 1835, "that, when in Europe, I commenced an examination of the tomato; but, finding that it would require much more time and attention than I could then devote to it, I relinquished the undertaking. My examination was chiefly directed to the acid contained, which I thought new. When I left off I was under the impression that the acid which appears to be always present in the fruit is the malic acid. I know of no examination that has been made of any of the varieties of the tomato. I recollect of having held a conversation with my much esteemed former Professor of Chemistry M. Ganthier de Courbray, on the fruit in question. He, likewise, was of the opinion that the acid contained was the malic acid." Prof. Rafinesque writes me—"I do not know that the tomato has been analyzed, nor what is the real acid it contains; but I can intimate that it does not contain the solanic acid of the genus *solanum*, nor the alkalescent solania principle; both found in the narcotic species of *solanum*. It contains, besides an acid, mucilage, water, and an extractive and coloring matter—in what quantities and proportions I know not." In the same letter he says: "it is this tomatic acid, allow me the name, that holds the properties." I am of the same opinion; and, in a former publication, stated that the medicinal qualities resided in the *lycopersic acid*, which is the same as

Rafinesque's tomatie—only he uses that term which would be most naturally derived from the common name, and I that which would be derived from the technical; and I am satisfied beyond all dispute, that it is the tomatie or lycopersic acid in which the principal power resides.

ITS COLORING PROPERTIES.

The juice of the vine affords one of the most durable vegetable colors known to dyers; and it is certainly very beautiful and brilliant.

The further investigation of the various properties of this plant, must be left to another time more auspicious, or to others whose time and talents will enable him to ferret out the matter more circumstantially than I have done.

PASSING EVENTS.

BUTCHERY OF TEXIANS.

The N. Orleans Bulletin has advices from Matamoras to the 31st October. *One hundred and thirty* Texians, who had volunteered under the Federalist leader Juan N Molano, the associate of the Federal Generals Carnales and Cardenas, have been basely surrendered to Arista, the 'General of the Central forces and murdered in cold blood.

Canales; Molano, Bardenas, it is well known had been in arms against the government: but being baffled in their attempts, crossed over into Texas and induced volunteers to flock to their standard. With these recruits, they marched to the Rio Grande, where they discovered that the insurrection in the capital had been suppressed and that they had no chance of making any head-way against the government forces near the frontier.

This state of things produced a consultation between Canales, Molano, and Cardenas who finally determined to deliver up all the foreigners in their ranks to the enemy, provided they could make terms for their own safety and that of their Mexican followers. In order to carry this nefarious plan into effect, it was deemed advisable to divide their forces and pursue different routs. Molano passed over the river first with about a hundred and fifty foreigners and as many Mexicans; and by false pretences succeeded in decoying them into the interior, as far as Victoria, where he opened a secret correspondence with Gen. Arista, about the middle of August, and disclosed to him his perfidious designs. The infamous

proposal was accepted by Arista with alacrity, but as he was unwilling to stain his hands by openly participating in a transaction of such turpitude, he ordered Molano to proceed to Saltillo, and deliver his victims into the hands of Gen. Montego. In the vicinity of that place, on the 22d inst. all the foreigners were shamefully abandoned to the enemy, consisting of more than five times their own number. They fought like men to the last, and evinced a heroic conduct that deserved a better cause and a better fate.—*Atlas*.

CHINESE PROCLAMATION.

RATE OF REWARDS FOR DESTROYING THE ENGLISH—Whosoever shall be able to take an English man of war carrying eighty great guns, shall have a reward of 20,000 Dollars. For a smaller vessel carrying fewer guns, less.—For every gun less, the reward will be diminished \$100. Whatever the vessel contains, besides, the great guns, weapons of war, and opium, which must be given up to the Mandarins, shall be awarded to the takers. Again, to any one who shall destroy a great man-of-war of the said foreigners, not leaving a single plank, shall be given a reward of \$10,000.

2nd, Whosoever takes an English merchant vessel shall have a reward whatever the vessel contains—excepting as before. In addition to which for a large vessel with three mast, the takers shall receive the reward of \$10,000; two and a half masts 5,000 dollars; two masts 3,000. For taking an English large (sampan,) or passage boat, 300 dollars; a small one, 100 dollars.

3rd, For taking alive a foreign Mandarin or officer, on enquiry should it be ascertained that he is the said man-of-war's-chief officer, according to his rank and office—the rule of lessening—for every degree lower, the reward shall be diminished 500 dollars!

4th, For killing foreign Mandarin or officers, one third of the proportional reward.

5th, For seizing alive Englishmen or Parsees, for each one 100 dollars; for each one killed, 20 dollars. As for taking the black devils, it ought to be decided whether they are soldiers or slaves and the reward granted accordingly.

6th For taking *Hans rascals*—Chinense—who deal in opium, the same on trial being condemned, decapitated, and their heads exposed, for each \$100 reward.

✪ NAPOLEON'S REMAINS.—An arrival at New Orleans States that there was a French Frigate at St. Helena to take the remains of Napoleon to France. The disinterment would take place on the 13th October.

FIRE AT CINCINNATI.—Two fires happened at Cincinnati, on the night of the 28th ult.

The first broke out on the west side of Vine street between Second and Third streets, in a packing-box shop belonging to Mr. James Dunlap. This was destroyed, and with it two or three dwelling houses, occupied by several German families. The buildings were of no great value, and the householding of their occupants was in great part saved. The buildings belonged to a female connection of Mr. Dunlap.

The second broke out on the north side of fifth str., between Lodge's Alley and Walnut st., in a dry-goods store next to the large corner building of Mr. Broadwell. This store was destroyed, with all its stock, another dry-goods store adjoining it on the west with most of its contents, Podesta's fruit store and great part of the fruits and confectionaries on hand, and the upper story of the building occupied by Mr. Ruffin as a dry-goods store, with some damage to the stock. Nearly all the property was covered by insurance.

CENSUS OF PHILADELPHIA.—Aggregate population of the city and county of Philadelphia, 258,922; aggregate increase since the taking of the fifth Census in 1830, 691.

BE EVER PUNCTUAL.—Pres't Washington was the most punctual man in the observance of appointments ever known to the writer. He delivered his communications to Congress at the opening of each session, in person.—He always appointed the hour of twelve for this purpose, and he never failed to enter the hall of Congress while the state-house clock was striking that hour. His invitations for dinner

we e always given for four o'clock, P. M. He allowed five minutes for variation of time pieces, and he waited no longer for any one. Certain lagging members of Congress sometimes came in when the dinner was nearly half over. The writer has heard the President say to them with a smile, "gentlemen we are too punctual for you—I have a cook who never asks whether the company has come, but whether the hour has come."

POETRY.

LOVE OF GOD.

Yes I love thee, and thy holy name
To me is dearer far, than even life;
Thou great Jehovah, even still the same;
In thy calm bosom there's no burning strife:
But in this heart is held a conflict dire,
Between my love for thee, and passions' pow'r;
Passions which burst like Etna's towering fire,
And threaten my destruction in an hour,
And then should'st thy lov'd spirit cease to
strive—

Where were my hope? no anchor to the soul,
No helm to guide; tempest wild would drive
My tottering bark, beyond weak man's control.

But thou art ever gracious, ever kind;
Thy gentle hand to man is stretch'd out still,
Thy spirit calms the anguish of his mind,
And guides him by thy wise and sovereign
will;

Compels him not, by arbitrary power,
But gently leads him on in wisdom's ways;
Shows him the errors of his former course,
Illuminates his path by heavenly rays.

Who but must love the Parent faithful friend
And tho' e'en life is dear, yet love the more;
Love, praise, and serve thee, always to the
end,

And trust in thee, till sorrows are no more.
W. L.

TO THE SEVENTIES.

General Notice is hereby given that it is required of every member of the Quorum of Seventies that they send their names and places of residence to the clerk of said Quorum *Post Paid*, as it has now become necessary to organize said Quorum; every one receiving such notice are requested to make it known to every faithful brother of the Quorum, as all who comply with this request in the space of three months will have their names enrolled in the organization.

Done by order of the Council and Quorum.

Navvoo Ill. Dec. 12th, 1840.

A. P. ROCKWOOD Clerk.

Painful and awful Death!!!

Died, (*politically*.) at the City of Jefferson, of **MORMON MANIA**, on the 17th of Nov., the notorious *Lilburn W. Boggs*, in the fourth year of his reign. **DIED** Lilburn as a fool dieth, yea he gathered up his feet and slept with his fathers; and all the people rejoiced exceedingly. Thus has passed from the political arena one of the proudest, most cruel, and feeble despots, that ever swayed a princely sceptre—his life, despised; his death, unlamented.—[COMMUNICATED.]

From a London paper.

WARS AND RUMORS OF WARS.

"Whether the event takes place sooner or later, it is difficult to predict; but that the French government is determined on a war with England, at no very distant period, cannot be reasonably doubted. The present question (the Eastern) being fairly at an end, France will seek the earliest possible opportunity of provoking us single handed into the field."

If the war should soon terminate in the East it will commence between two great nations, France and England, and how is England to protect herself at home and abroad? The Times has shown that her ships-of-the-line are few in number, and that those few are many of them unfit for an engagement—her best ships are abroad, and there they must remain; for besides those in the Mediterranean, she has a strong fleet in China, which cannot be called home, for a long and desperate battle is soon to take place with the Chinese.—Then she cannot treat lightly the claims of America, however strong her desire may be to postpone her difficulties with us till she has settled those which trouble her more than the boundary question. Of her domestic troubles, it is needless to speak. In times of less excitement she would not wink at the daring agitator, O'Connell, who has recently commenced anew his boisterous cry for "Repeal of the Union," and which has been heard by sixty thousand of his followers, at one time! I say nothing of chartism, for the chartist only sleep at the present moment, to gain strength to strike when the opportunity presents itself.

Glancing at the present political state of Europe, how stands England?—

Surely in no enviable position. For twenty-five years the political horizon has not worn such a gloomy appearance. I sincerely hope and pray that war, already commenced, will not go on, but it will indeed be little short of a miracle, if it end during this year or the next.

JUST PUBLISHED,

THE Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of the commencement of the work of the Lord in Great Britain.

ALSO an address to Americans, a Poem in blank verse, by the late Elder James Mulholland. For sale by R. B. Thompson the publisher.

Nauvoo, Jan. 1, 1841.

TO THE PUBLIC.

I HEREBY warn all persons against taking an assignment on a mortgage executed by me to William Robison, on the seventieth day of October, one thousand eight hundred and thirty nine, on the following tract or parcel of land, lying in the county of Hancock, and state of Illinois, to wit: one undivided half of the south half, of the south west quarter of section thirty one, in township seven north, and range eight west of the fourth principal meridian. Also the south half of the west half, of the south east quarter of section thirty one, in township seven north, and range eight west, of fourth principle meridian. And the south half of the north west quarter, of section thirty six, in township, seven north, and range nine west, of the fourth principal meridian. I have made payment, and tender of payment to the full amount of all the requirements of said mortgage, to said Robison; according to the tenor of a written contract, which I hold in my possession in relation to said mortgage.

R. B. THOMPSON.

Nauvoo, Dec. 14th, 1840.

LAW NOTICE.

SAMPSON and **PERKINS**, Attorney and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15—tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy wholesale, or \$1.25 retail.

Nov. 15th.

TO THE AFFLICTED.

GRIDLEY'S Salt Rheum Ointment, a safe, certain and final cure for Scrofula, Ringworms, Illinois Mange, &c. &c. for sale by

E. ROBINSON,
Corner of Water and Bain St.

E. ROBINSON, Book and FANCY Job Printer, STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book and fancy type*, Book Binding Tools and Stock, and a *Stereotype Foundry*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

**BOOKS, PAMPHLETS,
PLATES, BUSINESS AND
VISITING CARDS, CIRCULARS, BILLS OF LADING,
labels, etc. etc.**

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—\$1.25 single copy, \$12, per dozen, 110 books for \$100, 630 books for \$500, or 1250 books for \$1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

*All Orders for Books or
work thankfully received and
promptly attended to.*

Office corner of Water and Bain
Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.

“ “ Erastus Snow,
Centerville, Crawford co. Stephen Post.
NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.
NEW HAMPSHIRE.

Gilsium, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.
KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbitt.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans. E. G. Terril.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
“ “ W. Woodruff.
“ “ G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.
Bishopton, Reuben Hadlock.

IRELAND.

H. Clark.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford,
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,

DISSOLUTION.

THE co-partnership heretofore existing between E. Robinson and D. C. Smith, of the firm of Robinson & Smith, is this day dissolved by mutual consent. The debts and accounts, of the paper and job printing will be settled by D. C. Smith, who has them prepared for settlement. All business belonging to the Books, or Book & fancy printing will be attended to by E. Robinson.

E. ROBINSON.

D. C. SMITH.

Nauvoo, Dec. 14, 1840.

The Times and Seasons,

*Is printed and published about the
first and fifteenth of every month on the
corner of Water and Bain Streets,*

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases, in advance. Any person procuring **five** new subscribers, and forwarding us **10** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and **POST PAID**.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 6.] CITY OF NAUVOO, ILLINOIS, JAN. 15, 1841. [Whole No. 18.

ECCLÉSIASTICAL.

[ORIGINAL.]

A PROCLAMATION. TO THE SAINTS SCATTERED ABROAD;

GREETING:

Beloved Brethren:—

The relationship which we sustain to the Church of Jesus Christ of Latter Day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects, calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days;" for not only has it spread through the length and breadth of this vast continent; but on the continent of Europe, and on the Islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time.

This appears the more pleasing when we consider, that but a short time has elapsed, since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their various, and horrid forms.—Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavored to aggravate our sufferings. But "the Lord of Hosts was with us, the God of Jacob was our refuge!" and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the characters of FREEMEN. It would be impossible to enumerate all those who in our time of deep distress, nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse* and the people of Illinois, generally, seemed to emulate each other in this

labor of love. We would, however, make honorable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Col. Henry, N. Bushnell, John Wood, I. N. Morris, S. M. Bartlett, Samuel Holmes, and J. T. Holmes, Esquires, who will long be remembered by a grateful community for their philanthropy to a suffering people, and whose kindness on that occasion is indelibly engraven on the tablet of our hearts, in golden letters of love.

We would, likewise, make mention of the Legislature of this State, who, *without respect of parties, without reluctance, freely, openly, boldly, and nobly*, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political, and religious liberty, by granting us, under date of Dec. 13, 1840, one of the most liberal charters, with the most plenary powers, ever conferred by a legislative assembly on free citizens, for the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo." The first of these charters, (that for the "City of Nauvoo,") secures to us in all time to come, irrevocably, all those great blessings of civil liberty, which of right appertain to all the free citizens of a great civilized republic—"is all we ever claimed." What a contrast does the proceedings of the legislature of this State present, when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent, as to deny us our liberty and our sacred rights—Illinois has set a glorious example, to the whole United States and to the world at large, and has nobly carried out the principles of her constitution, and the constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law—the security of life, liberty, and the peaceable pursuit of happiness.

The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beauti-

ful situation, or place, carrying with it, also, the idea of *rest*; and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County; bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some, on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, a physician of great experience and medical knowledge, that Hancock Co., and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens,) whilst the northwestern portion of the city has experienced much affliction from ague and fever, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than three thousand inhabitants. Every facility is afforded in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts, and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent.

Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering—let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactures in the city, purchase and cultivate farms in the county—this will secure our permanent inheritance, and prepare the way for the gathering of the poor. *This is agreeable to the order of heaven, and the only principal on which the gathering can be effected*—let the rich, then, and all who can assist in establishing this place,

make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all, and the elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of his house, and the powers of the holy priesthood, and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

Let us then concentrate all our powers, under the provisions of our *magna charta* granted by the Illinois Legislature, at the "City of Nauvoo," and surrounding country, and strive to emulate the actions of the ancient covenant fathers, and patriarchs, in those things, which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion," embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power, and privilege, of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation as a people, whenever the public service requires our aid—thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo," will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the Arts, Sciences and Learned Professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all mat-

ers appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated, and the education finished. This corporation contains all the powers and prerogatives of any other college or university in this state. The charters for the University and Legion are *adventu* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favor in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M. D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that State, on account of our religion—his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose—he has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter—he is a man of enterprise, extensive acquirements, and of independent mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland, also, who is one of our benefactors, having under his control, a large quantity of land in the immediate vicinity of our city, and considerable portion of the city plot

opened both his heart and his hands, and "when we were strangers—took us in," and bade us welcome to share with him in his abundance; leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and betook himself to a small, uncomfortable dwelling—He sold us his large estates, on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them, without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title for the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honored instrument the Lord used, to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted all his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions, were like those of the ancient Saints, and after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and to the great joy and satisfaction of the church he yielded himself to the waters of baptism, and became a partaker with us in our sufferings. "choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season." In connection with these, we would mention the names of Gen. James Adams, Judge of Probate, of Sangamon County, Dr. Green, of Shelby County, R. D. Foster, M. D., a gentleman of great energy of character, late of Adams Co., Sidney Knowlton, of Hancock Co., Dr. Knight, of Putnam County, Indiana, with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighborhood. We make mention of this, that the Saints may be en-

couraged, and also that they may see that the persecutions we suffered in Missouri, were but the prelude to a far more glorious display of the power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity of the gathering of the Saints of the Most High, we would say, let the brethren who love the prosperity of Zion, who are anxious that her stakes should be strengthened, and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "we his servants will arise and build."

It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel, as Shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say, let the Saints come *here*—**THIS IS THE WORD OF THE LORD, and in accordance with the great work of the last days.**

It is true the idea of a general gathering has heretofore been associated with most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and from the liberal policy of our State government, we may expect a scene of peace and prosperity, we have never before witnessed since the rise of our church, and the happiness and prosperity which now await us," is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our inter-

ests both spiritual and temporal will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question. The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertion or enterprize. The history of all past ages abundantly attests this fact.

In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east and be gathered from the west; the north shall give up, and the south shall keep not back"—"the sons of God shall be gathered from far, and his daughters from the ends of the earth;" it is also the concurrent testimony of all the prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The 50 Psalm from the first to the fifth verses, inclusive, describes the glory and majesty of that event. "The mighty God even the Lord hath spoken and called the earth from the rising of the sun unto the going down thereof.—Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, (that he may judge his people.)

Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

We might offer many other quotations from the scriptures, but believing them to be familiar to the Saints we forbear.

We would wish the Saints to understand that, when they come here they must not expect to find perfection, or that all will be harmony, peace and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different States, but from different nations, who, although they feel a great attach-

ment to the cause of truth, have their prejudices of education, and consequently it requires some time before these things can be overcome; again, there are many that creep in unawares, and endeavor to sow discord, strife and animosity, in our midst, and by so doing bring evil upon the Saints; these things we have to bear with, and these things will prevail either to a greater or lesser extent until "the floor be thoroughly purged" and "the chaff be burnt up." Therefore let those who come up to this place, be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory, which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which his power and glory shall be manifested. Therefore let those who can, freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it, likewise, to be distinctly understood that we claim no privilege but what we feel cheerfully disposed to share with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that, so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received from the benevolent and kind hearted citizens of the State of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,

Presidents of the Church.

Nauvoo, January 15, 1841.

City of Nauvoo, Jan. 9, 1841.

Mr. D. C. SMITH:

Dear Sir,

The following letter, received from a gentleman of high standing and respectability in the East, is at your disposal, if you think it worthy a place in your columns.—It shows the manner in which the Church is looked upon by those who are free from sectarian bigotry and superstition, and who are willing to award to faithfulness and virtue their due, and can witness the great, extensive, and increasing influence of the Church without envy.

R. B. THOMPSON.

R. B. THOMPSON Esq.

Dear Sir,—

It was my intention to have addressed you before this, but a multiplicity of engagements have hitherto prevented, and I am only enabled now to spare a few moments for that purpose.

You are of course aware that an attempt to promulgate new doctrinal tenets in religion, is an enterprise of momentous magnitude, and it is an undertaking, which in order to succeed, will require great reflection, a perfect knowledge of the human character, and determined perseverance—Tact, energy, and talents, are indispensable, and will accomplish much; yet they alone cannot prevail, without encouraging virtue, and discountenancing vice;—general industry and moral conduct must exist in every community, or, that community will totter and be dispersed. A systematic arrangement is also necessary in forming a plan for a new colony—Taste in laying out the streets and squares, and skill in the architecture of the buildings are important.

Now, as regards your tenets, so far as I have had an opportunity of examining them, there appears nothing objectionable, but much to approve; at any rate, some explanations made by you when I had the pleasure of seeing you, aroused my faculties to an extent not often experienced by me, and I am constrained to say, that your views appeared novel, very curious, and extremely plausible—I am not able to discover, why they are not based upon a founda-

tion of truth—And if it be truth itself, what a tremendous moral power can be exerted by the denomination of Latter Day Saints, particularly, if a large number possessing fine talents of good cultivation, co-operate with each other, all acting in unison, applying and concentrating, religion, intellect, and science, to the attainment of one grand object—should this take place, as I think it assuredly will, how noble will be the results—what an increase of numbers—what an accession of political influence—what accumulations of wealth, and above all, what a broad and glorious foundation will be laid for building the triumphant Church of the Latter Day Saints—There is no estimating the deep, spreading, immense power, of such an engine as religion—it goes on rising, enlarging, and subduing—conquering and to conquer—Ambition itself can hardly grasp in imagination the almost omnipotent force of such an agent as religion—The project of establishing a new religion, or rather extraordinary religious doctrines, being magnificent in its character, will of course require means adapted to the end, and preparations commensurate with the splendor of the plan—In the first place you want a suitable rallying ground;—perhaps Nauvoo is as good as any,—it being a capital Steam Boat landing, it is in that respect preferable to any that I know. You then want a temple that for size, proportions, and style, shall attract, surprise, and dazzle a beholder—it should be entirely unique, externally, and in the interior: peculiar, imposing, and grand—Then you want clergymen of the highest mental superiority—men of education—men of profound research, subtle, ready logical reasoners, with easy manners, and powerful voices—then you should have such a choir of singers, as was never before organized. Thus arranged, you would see immediately, nearly every person, within a circle of fifty miles, attending your church, and doubtless many of them become converts. School houses should be built directly, and school the children young, for “as the twig is bent the tree’s inclined.” Other sects are acquiring great strength by acting upon the young, through the medium of Sunday schools, and other juvenile institutions.

Your missionary arrangements are good, and should be pushed vigorously. Let those of intelligence, prudence, and pure piety, be employed in this service. If funds for a college could be collected, nothing could be more valuable to you, as through it you would soon have, and send forth to the world, clergymen skilled in science, and calculated to strike conviction into the high and wealthy classes of society.

You will say that I have been sketching schemes for mere worldly advantage, without contemplating the much more sublime spectacle, of a multitude of redeemed souls, prepared through your doctrines, for an entrance into paradise. I have already said, that as yet no sufficient time has presented itself, for me to analyze very fully your tenets, but this I can say in great sincerity, that should these doctrines promote the happiness of mankind here, and secure their salvation hereafter; no person could feel the enjoyment more intensely—And I probably feel some degree of pride and vanity, as I shall claim to have selected the spot where a concentration of moral power will exist, which shall revolutionize the dogmas of very powerful religious denominations, and teach them to know, that many discoveries are yet to be made in theological science.

Your obt. s^t.v.

Mrs. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABOARD.

[Continued.]

I will now call your attention to 2nd Timothy, 2d chap. This know also, that in the last days, perilous times shall come.

2nd. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy.

3d. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

4th. Traitors, heady, highminded, lovers of pleasure more than lovers of God.

5th. Having a form of godliness, but denying the power thereof; from such turn away.

7th. Ever learning and never able to come to the knowledge of the truth.

9th. But they shall proceed no further: for their folly shall be manifest unto all men.

2nd Timothy. 4: 3d verse. For the time will come, when they will not endure sound doctrine: but after their own lusts shall they heep to themselves teachers, having itching ears.

4th. And they shall turn away their ears from the truth, and shall be turned unto fables.

Now my dear readers, can you believe (when your minds are open to this subject,) that it takes a long course of study to qualify a man to preach the gospel; when the bible says it is so plain that the wayfaring man, though a fool, need not err therein. And so it is, when the understanding is open to its sublime truths. And after all their study, do they preach the same gospel that Christ commanded them to preach? Mark 16: 15th verse. "And he said unto them, go ye into all the world, and preach the gospel to every creature," 16th verse. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." And he goes on in the same chapter, telling what signs shall follow those that believe. Now, for instance, suppose they could bring it about to send the gospel to all nations of the earth. What an imperfect gospel they would have; what a variety of opinions; how far short of the original.—Can you for a moment, suppose (that seeing as you must see, that the gospel in its purity was carried from the Jews to the Gentiles,) that when God is about to gather his covenant people home to the land of their inheritance, that he would be pleased, or suffer such a perverted gospel to go from the Gentiles to the Jews. O fatal darkness that reigns over the Gentile world! How little do you know what belongs to your everlasting welfare! Rend the veil of prejudice, and embrace the fullness of the gospel, and come into the glorious liberty of the children of God. As you hope to enjoy a millenium era: as you hope to come into the celestial glory of God and enjoy his presence; Oh! search your heart, try it by the word of God, for it is by every word that proceedeth out of the

mouth of God that your soul is to be tried. Is your foundation laid sure, dug deep, founded upon the rock? Are you prepared to abide the second coming of Christ? How unexpected will that day come to the greatest part of the world! And how could any of us be prepared to abide it, or to escape the heavy judgments of God that are coming upon this nation, were it not for the opening of the prophecies, by men inspired of God; that have the teachings of the Holy Ghost? A gentleman told me the other day, we were not to understand the prophecies faster than their fulfilment. That, indeed, is a strange idea. If that be the case, what is the use of them? "All scripture is written by inspiration, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness." And there is a new dispensation given to this generation, and they may now read and understand, and to those that believe, those things that have been kept secret, will be brought to light, and the hidden mysteries revealed. For this generation will enjoy greater light than the apostolic order did. For mysteries that have been kept secret from the foundation of the world, will be made known. For the bible says—"there is nothing hid that shall not be made known—neither secret but shall come abroad." And while you vainly boast of this enlightened age of the world; let me tell you that it is the darkest age we have any account of since the world was created; For why? Because now for more than twelve hundred years, we have had no revelation from God. And man cannot search out the deep things of God. And by searching the bible, you will find that in all ages of the world there were prophets that had direct revelation from God. I have heard it frequently remarked of late, "we are not to have any more prophets." Where do they get their knowledge? I can answer—It is from the traditions of men. I wish them to tell me what prophet the priests and Levites had reference to, when they came to John. St. John. 1st chap. 21st verse. He told them he was not the Christ, neither Elias; nor yet that prophet. Now it is evident they were looking for a prophet, when he had told them he was

not the Christ, nor that prophet. The enquiry was, who art thou? Then it seems they were at a great loss to know who he was. In the 23d verse, he tells them who he was. Further—Acts, 3d chap; 22nd verse. For Moses truly said unto the Fathers—A Prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you 23d. And it shall come to pass; that every soul that will not hear that prophet, shall be destroyed from among the people.

Now have we ever had any such prophet: that people have all been destroyed that did not believe in him?—No, never, some will pretend to say that it had reference to Christ, but were all the people destroyed that did not believe in him? On the other hand, a great part of those that did believe in him suffered martyrdom. And that man of sin will never triumph over the true saint of God again as he did then. I mean the Roman Catholic church. For God will fight for them and there will be deliverance for those who embrace the fullness of the gospel among the Gentiles; for they will dwell with the children of Israel, in peace and safety. Now I will call your attention to the prophecies concerning the gathering in of the scattered tribes of the children of Israel. Jeremiah 23d chap. 27, 28, 29, 40, 41, 42 verses.—33d chap. 6, 7, 8, 9, 14, 15, 16, 24, 25, 26, verses. Ezekiel 20th chap. 33, 34, 40, 41, 42, verses. In the 30th chap. of Ezekiel you can read the awful destruction of human lives, among the nations of the earth, about the time of the gathering of Israel. In the 2nd chap. of Joel, you can see where there shall be deliverance. And in the 3d chap. you will find the blessings that God's people will enjoy after their enemies are destroyed. I will now call your attention to the 3d chap. of Acts, 19th verse. "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come, from the presence of the Lord." Now here is a subject of vast importance to this generation; and how little understood! Now the Jews were not so blind on this subject as we are at the present day. For

they expected Christ to establish his kingdom here, and reign over them, and rejected him because he would not be their king. And even after his resurrection; they asked him (Acts 1, 6th verse,) if he would restore the kingdom to Israel, at this time, 7th verse. he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But their mistake was the time; for it is at his second coming that he will establish his kingdom on the earth. But to return to the subject—times of refreshing. It is evident that it has direct reference to the time when all the kingdoms of this world shall become the kingdoms of our Lord. 20th verse. "And he shall send Jesus Christ, which before was preached unto you" 21st verse. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by all his holy prophets, since the world began." (Until the times of restitution of all things.) How much is comprised in these words! In short until the earth is restored to its former paradisaical state, then he will shake the earth and the heavens and they shall roll together as a scroll, and the elements shall melt with fervent heat. And for your fervant instruction read the 3d chap. of 2nd Peter, and the 19th and 20th chap. of Revelations; and you will there see what is to transpire about the time of Christ second coming.—[To be continued.]

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

FRIDAY, JANUARY, 15, 1841.

PROCLAMATION.

We beg leave to call the particular attention of the Saints to the proclamation of the First Presidency, which occupies a considerable portion of this number, and is a document of considerable interest to the church at large, and we hope that it will not only be received with pleasure, but that the in

structions which are communicated, will be cheerfully attended to.

In order that the great work of the last days may be accomplished, it is necessary, and all important, that the energies and talents of the Saints be concentrated on that object, and if so, they can with confidence expect the blessings of heaven to rest upon them, "the labors of their hands will be established", and peace and glory will rest upon Israel.

Let the Saints make the cause of truth their first great object, hold themselves in readiness to advocate the interests of the kingdom, and assist those, who are placed in authority in the church of Christ—lift up their hands—second their efforts, and unitedly engage in a work so great, glorious, and sublime.

MISCELLANEOUS.

By the politeness of Doctor Bennett, we have been favored with the following legislative act, incorporating our city, legion, and university, for publication, which will, no doubt, be read with great satisfaction by all who have an interest in the future greatness and prosperity of our people; to wit:—

Charters of the "City of Nauvoo," the "Nauvoo Legion," and the "University of the City of Nauvoo."

"An act to incorporate the City of Nauvoo."

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That all that district of country embraced within the following boundaries, to wit: beginning at the north east corner of section thirty one, in township seven, north of range eight west of the fourth prin-

cipal meridian, in the county of Hancock, and running thence west to the north west corner of said section, thence north to the Mississippi river, thence west to the middle of the main channel of the said river, thence down the middle of said channel to a point due west of the south east corner of fractional section number twelve, in township six north of range nine west of the fourth principal meridian, thence east to the south east corner of said section twelve, thence north on the range line between township six north and range eight and nine west, to the south west corner of section six, in township six, north of range eight west, thence east to the south east corner of said section, thence north to the place of beginning, including the town plats of Commerce and Nauvoo, shall hereafter be called, and known, by the name of the "City of Nauvoo," and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have, and use, a common seal, which they may change, and alter, at pleasure.

Sec. 2. Whenever any tract of land adjoining the "City of Nauvoo" shall have been laid out into town lots, and duly recorded according to law, the same shall form a part of the "City of Nauvoo."

Sec. 3. The inhabitants of said city, by the name and style aforesaid, shall have power to sue and be sued, to plead and be impleaded, defend and be defended, in all courts of law and equity, and in all actions whatsoever; to purchase, receive, and hold property, real and personal, in said city, to purchase, receive, and hold real property beyond the city for burying grounds, or for other public purposes, for the use of the inhabitants of said city; to sell, lease, convey, or dispose of property, real and personal, for the benefit of the city, to improve and protect such property, and to do all other things in relation thereto as natural persons.

Sec. 4. There shall be a City Council to consist of, a Mayor, four Aldermen, and nine Councillors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold

their offices for two years, and until their successors shall be elected and qualified. The City Council shall judge of the qualifications, elections, and returns, of their own members, and a majority of them shall form a quorum to do business, but a smaller number may adjourn from day to day, and compel the attendance of absent members under such penalties as may be proscribed by ordinance.

Sec. 5. The Mayor, Aldermen, and Councillors, before entering upon the duties of their offices shall take and subscribe an oath or affirmation that they will support the Constitution of the United States, and of this State, and that they will well and truly perform the duties of their offices to the best of their skill and abilities.

Sec. 6. On the first Monday of February next, and every two years thereafter, an election shall be held for the election of one Mayor, four Aldermen, and nine Councillors; and at the first election under this act, three judges shall be chosen *viva voce* by the electors present; the said judges shall choose two clerks, and the judges and clerks before entering upon their duties shall take and subscribe an oath or affirmation such as is now required by law to be taken by judges and clerks of other elections; and at all subsequent elections, the necessary number of judges and clerks shall be appointed by the City Council. At the first election so held the polls shall be opened at nine o'clock A. M., and closed at six o'clock P. M.; at the close of the polls the votes shall be counted and a statement thereof proclaimed at the front door of the house at which said election shall be held; and the clerks shall leave with each person elected, or at his usual place of residence, within five days after the election a written notice of his election, and each person so notified shall within ten days after the election take the oath or affirmation herein before mentioned, a certificate of which oath shall be deposited with the Recorder whose appointment is hereafter provided for, and be by him preserved; and all subsequent elections shall be held, conducted, and returns thereof made as may be provided for by ordinance of the City Council.

Sec. 7. All free white male inhabi-

tants who are of the age of twenty one years, who are entitled to vote for state officers, and who shall have been actual residents of said city sixty days next preceding said election shall be entitled to vote for city officers.

Sec. 8. The City Council shall have authority to levy and collect taxes for city purposes upon all property, real and personal, within the limits of the city, not exceeding one half per cent per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner to be provided by ordinance, not repugnant to the Constitution of the United States, or of this State.

Sec. 9. The City Council shall have power to appoint a Recorder, Treasurer, Assessor, Marshal, Supervisor of Streets, and all such other officers as may be necessary, and to prescribe their duties, and remove them from office at pleasure.

Sec. 10. The City Council shall have power to require of all officers appointed in pursuance of this act, bonds with penalty and security, for the faithful performance of their respective duties, such as may be deemed expedient; and, also, to require all officers appointed as aforesaid to take an oath for the faithful performance of the duties of their respective offices.

Sec. 11. The City Council shall have power and authority to make, ordain, establish, and execute, all such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness, of said city; for the protection of property therein from destruction by fire, or otherwise, and for the health, and happiness, thereof; they shall have power to fill all vacancies that may happen by death, resignation, or removal, in any of the offices herein made elective; to fix and establish all the fees of the officers of said corporation not herein established; to impose such fines, not exceeding one hundred dollars, for each offence, as they may deem just, for refusing to accept any office in or under the corporation, or for misconduct therein; to divide the city into wards, to add to the number of Aldermen, and Councillors, and ap-

portion them among the several wards, as may be most just and conducive to the interest of the city.

Sec. 12. To license, tax, and regulate, auctions, merchants, retailers, grocers, hawkers, pedlars, brokers, pawn-brokers, and money-changers.

Sec. 13. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and restrain, the keeping of ferries, to regulate the police of the city; to impose fines, forfeitures and penalties, for the breach of any ordinance, and provide for the recovery of such fines and forfeitures, and the enforcement of such penalties, and to pass such ordinances as may be necessary and proper for carrying into execution the powers specified in this act; *Provided* such ordinances are not repugnant to the Constitution of the United States, or of this State: and, in fine, to exercise such other legislative powers as are conferred on the City Council of the City of Springfield, by an act entitled "An act to incorporate the City of Springfield," approved, February third, one thousand eight hundred and forty.

Sec. 14. All ordinances passed by the City Council shall within one month after they shall have been passed, be published in some newspaper printed in the city, or certified copies thereof be posted up in three of the most public places in the city.

Sec. 15. All ordinances of the city may be proven by the seal of the corporation, and when printed or published in book or pamphlet form, purporting to be printed or published by authority of the corporation, the same shall be received in evidence in all courts or places without further proof.

Sec. 16. The Mayor and Aldermen shall be conservators of the peace within the limits of said city, and shall have all the powers of Justices of the Peace therein, both in civil and criminal cases arising under the laws of the State: they shall as Justices of the Peace, within the limits of said city, perform the same duties, be governed by the same laws, give the same bonds and security, as other Justices of the Peace, and be commissioned as Justices of the Peace in and for said city by the Governor.

Sec. 17. The Mayor shall have ex-

clusive jurisdiction in all cases arising under the ordinances of the corporation, and shall issue such process as may be necessary to carry said ordinances into execution, and effect; appeals may be had from any decision or judgement of said Mayor or Aldermen, arising under the city ordinances, to the Municipal Court, under such regulations as may be presented by ordinance; which court shall be composed of the Mayor as Chief Justice, and the Aldermen as Associate Justices, and from the final judgment of the Municipal Court, to the Circuit Court of Hancock county, in the same manner as appeals are taken from judgments of Justices of the Peace; *Provided*, that the parties litigant shall have a right to a trial by a Jury of twelve men, in all cases before the Municipal Court. The Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.

Sec. 18. The Municipal Court shall sit on the first Monday of every month, and the City Council at such times and place as may be prescribed by city ordinance; special meetings of which may at any time be called by the Mayor or any two Aldermen.

Sec. 19. All process issued by the Mayor, Aldermen, or Municipal Court, shall be directed to the Marshal, and in the execution thereof he shall be governed by the same laws as are, or may be, prescribed for the direction and compensation of Constables in similar cases. The Marshal shall also perform such other duties as may be required of him under the ordinances of said city, and shall be the principal ministerial officer.

Sec. 20. It shall be the duty of the Recorder to make and keep accurate records of all ordinances made by the City Council, and of all their proceedings in their corporate capacity, which record shall at all times be open to the inspection of the electors of said city, and shall perform such other duties as may be required of him by the ordinances of the City Council, and shall serve as Clerk of the Municipal Court.

Sec. 21. When it shall be necessary to take private property for opening, widening, or altering, any public street, lane, avenue, or alley, the corporation

shall make a just compensation therefor to the person whose property is so taken, and if the amount of such compensation cannot be agreed upon, the Mayor shall cause the same to be ascertained by a jury of six disinterested freeholders of the city.

Sec. 22. All jurors empaneled to enquire into the amount of benefits or damages that shall happen to the owners of property, so proposed to be taken, shall first be sworn to that effect, and shall return to the Mayor their inquest in writing, signed by each juror.

Sec. 23. In case the Mayor shall at any time be guilty of a palpable omission of duty, or shall wilfully and corruptly be guilty of oppression, mal-conduct, or partiality in the discharge of the duties of his office, he shall be liable to be indicted in the Circuit Court of Hancock County, and on conviction he shall be fined not more than two hundred dollars, and the court shall have power on the recommendation of the jury to add to the judgement of the court that he be removed from office.

Sec. 24. The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences, and Learned Professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a Chancellor, Registrar, and twenty three Regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said University, its officers, and students; Provided, that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and Provided, also, that the Trustees shall at all times be appointed by the City Council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the Trustees of any other College or University of this State.

Sec. 25. The City Council may organize the inhabitants of said city, subject to military duty, into a body of independent military men to be called the "Nauvoo Legion," the Court Martial of which shall be composed of the commissioned officers of said Legion, and constitute the law making department, with full powers and authority to make, ordain, establish, and execute, all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; Provided, said Court Martial shall pass no law or act repugnant to, or inconsistent with, the Constitution of the United States or of this State; and, Provided, also, that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the City Corporation, and the laws of the State, and at the disposal of the Governor for the public defence, and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and Provided, also, that said Legion shall be exempt from all other military duty.

Sec. 26. The inhabitants of the "City of Nauvoo," are hereby exempted from working on any road beyond the limits of the city, and for the purpose of keeping the streets, lanes, avenues, and alleys, in repair to require of the male inhabitants of said city, over the age of twenty one, and under fifty years, to labor on said streets, lanes, avenues, and alleys, not exceeding three days in each year; any person failing to perform such labor when duly notified by the Supervisor, shall forfeit and pay the sum of one dollar per day for each day so neglected or refused.

Sec. 27. The City Council shall have power to provide for the punishment of offenders by imprisonment in the county or city jail in all cases when such offenders shall fail or refuse to pay the fines and forfeitures which may be recovered against them.

Sec. 28. This act is hereby declared to be a public act, and shall take

effect on the first Monday of February next.

Wm. L. D. EWING, Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

Approved, Dec. 16, 1840.

THO. CARLIN.

State of Illinois,)
Office of Secretary of State. }

I, Stephen A. Douglass, Secretary of State, do hereby certify that the foregoing is a true and perfect copy of the enrolled law now on file in my office.

Witness my hand, and
seal of State, at Springfield,
L. S. this 18th day of December,
A. D. 1840.

S. A. DOUGLASS,
Secretary of State.

The following are the legislative powers alluded to in the 13th section of the foregoing act as pertaining to the City Council of the City of Springfield, and which, consequently, become a part of the charter of the City of Nauvoo; to wit:—

OF THE LEGISLATIVE POWERS OF THE CITY COUNCIL.

"Sec. 1. The City Council shall have powers and authority to levy and collect taxes upon all property, real and personal, within the city, not exceeding one-half per cent, per annum upon the assessed value thereof, and may enforce the payment of the same in any manner prescribed by ordinance not repugnant to the Constitution of the United States and of this State.

Sec. 2- The City Council shall have power to require of all officers appointed in pursuance of this charter, bonds with penalty and security for the faithful performance of their respective duties as may be deemed expedient, and also to require all officers appointed as aforesaid to take an oath for the faithful performance of the duties of their respective offices upon entering upon the discharge of the same.

Sec. 3. To establish, support, and regulate common schools, to borrow

money on the credit of the city: Provided, That no sum or sums of money shall be borrowed at a greater interest than six per cent. per annum, nor shall the interest on the aggregate of all the sums borrowed and outstanding ever exceed one-half of the city revenue arising for taxes assessed on real property within the corporation.

Sec. 4. To make regulations to prevent the introduction of contagious diseases into the city, to make quarantine laws for that purpose, and enforce the same.

Sec. 5. To appropriate and provide for the payment of the debt [and] expenses of the city.

Sec. 6. To establish hospitals, and make regulations for the government of the same.

Sec. 7. To make regulations to secure the general health of the inhabitants, to declare what shall be a nuisance, and to prevent and remove the same.

Sec. 8. To provide the city with water, to dig wells and erect pumps in the streets for the extinguishment of fires, and convenience of the inhabitants.

Sec: 9. To open, alter, widen, extend, establish, grade, pave, or otherwise improve and keep in repair streets, avenues, lanes and alleys.

Sec. 10. To establish, erect, and keep in repair, bridges.

Sec. 11. To divide the city into wards, and specify the boundaries thereof, and create additional wards, as the occasion may require.

Sec. 12. To provide for lighting the streets and erecting lamp posts.

Sec. 13. To establish, support, and regulate night watches.

Sec. 14. To erect market houses, establish markets, and market places, and provide for the government and regulation thereof.

Sec. 15. To provide for erecting all needful buildings for the use of the city.

Sec. 16. To provide for enclosing, improving, [and] regulating all public grounds belonging to the city.

Sec. 17. To license, tax [and] regulate auctioneers, merchants and retailers, grocers, taverns, ordinaries, hawkers, pedlars, brokers, pawn brokers, and money changers.

Sec. 18. To license, tax and regulate hacking, carriages, wagons, carts and drays, and fix the rates to be charged for the carriage of persons, and for the wagonage, cartage, and drayage of property.

Sec. 19. To license and regulate porters and fix the rates of portage.

Sec. 20. To license and regulate theatrical and other exhibitions, shows and amusements.

Sec. 21. To tax, restrain, prohibit and suppress, tipling houses, dram shops, gaming houses, bawdy and other disorderly houses.

Sec. 22. To provide for the prevention and extinguishment of fires, and to organize and establish fire companies.

Sec. 23. To regulate the fixing of chimneys and the flues thereof, and stove pipes.

Sec. 24. To regulate the storage of gunpowder, tar, pitch, rosin, and other combustible materials.

Sec. 25. To regulate and order parapet walls and partition fences.

Sec. 26. To establish standard weights and measures, and regulate the weights and measures to be used in the city, in all other cases not provided for by law.

Sec. 27. To provide for the inspection and measuring of lumber and other building materials: and for the measurement of all kinds of mechanical work.

Sec. 28. To provide for the inspection and weighing of hay, lime, and stone coal, the measuring of charcoal, fire wood, and other fuel, to be sold or used within the city.

Sec. 29. To provide for and regulate the inspection of tobacco, and of beef, pork, flour, meal, and whiskey in barrels.

Sec. 30. To regulate the weight, quality, and price of bread sold and used in the city.

Sec. 31. To provide for taking the enumeration of the inhabitants of the city.

Sec. 32. To regulate the election of city officers, and provide for removing from office any person holding an office created by ordinance.

Sec. 33. To fix the compensation of all city officers and regulate the fees of jurors, witnesses and others, for servi-

ces rendered under this act or any ordinance.

Sec. 34. To regulate the police of the city, to impose fines, and forfeitures and penalties, for the breach of any ordinance, and provide for the recovery and appropriation of such fines and forfeitures, and the enforcement of such penalties.

Sec. 35. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and suppress and restrain, billiard tables, and from one to twenty pin alleys, and every other description of gaming or gambling.

Sec. 36. The City Council shall have power to make all ordinances which shall be necessary and proper for carrying into execution the powers specified in this act, so that such ordinance be not repugnant to, nor inconsistent with, the constitution of the United States or of this State.

Sec. 37. The style of the ordinances of the city shall be: "Be it ordained by the City Council of the City of Springfield."

Sec. 38. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper published in the city, and shall not be in force until they shall have been published as aforesaid.

Sec. 39. All ordinances of the city may be proven by the seal of the corporation, and when printed and published by authority of the corporation, the same shall be received in evidence in all courts and places without further proof."

POETRY.

For the Times and Seasons.

Though outward trials throng your way,
Press on, press on, ye Saints of God!
Ere long, the resurrection day
Will spread its light and truth abroad.

Though outward ills await us here,
The time at longest, is not long;
Ere prince Messiah will appear
Surrounded by a glorious throng.

Lift up your hearts in praise to God—
Let your rejoicings never cease:
Though tribulation rage abroad,
Christ says, "in me ye shall have peace."

What tho' our rights have been assail'd!

What tho' by foes we've been despoiled?
 Jehovah's promise has not fail'd—
 Jehovah's purpose is not foil'd:

His work is moving on apace,
 And great events are rolling forth—
 The kingdom of the latter days—
 The "little stone," must fill the earth.

Though satan rage, 'tis all in vain,—
 The words the ancient prophets spoke,
 Sure, as the throne of God, remain,
 Nor men nor devils can revoke.

All glory to His sacred name,
 Who calls his servants—sends them forth.
 To prove the nations—to proclaim
 Salvation's trumpet, thro' the earth.

ELIZA R. SNOW.

MUNICIPAL ELECTION.

The following candidates for the City Council have been put in nomination by different public meetings—some by one, some by another, and some by all; to wit:—

Mayor.

John C. Bennett.

Aldermen (four to be elected).

Daniel H. Wells, William Marks,
 Elias Higbee, N. K. Whitney,
 Isaac Higbee, Alex. Stanley,
 and Samuel Smith.

Councillors (nine to be elected).

Joseph Smith, Sidney Rigdon,
 Hyrum Smith, John T. Barnett,
 Wilson Law, Hiram Kimball,
 Arthur Morrison, John P. Green,
 Vinson Knight, Charles C. Rich,
 R. D. Foster, James Robinson,
 Wm. Huntington, Steph. Winchester,
 Titus Billings, Stephen Markham,
 Noah Packard, David Dort,
 and W. G. Wilson.

Elders Orson Hyde and John E. Page are informed, that the Lord is not well pleased with them in consequence of delaying their mission, (Elder John E. Page in particular,) and they are requested by the First Presidency to hasten their journey towards their destination.

Those of the lesser priesthood, in the City of Nauvoo, are requested to meet at my house, on the 24th inst. at 6 o'clock P.M. for the purpose of organizing and regulating that quorum. A general attendance is requested.

V. KNIGHT, Bp.

HYMENIAL.

"The silken cord that binds two hearts."

MARRIED—In Montrose, on Wednesday evening the 6th inst. by Elder Geore W. Gee Mr. Samuel James of this city, to Miss Mahiah Evans of the former place.

We wish the above pair, a happy sail down the current of life, and should their little bark strike a rock, may it put them in mind of the printer's FEE.

—In Ramus, on the 1st inst., by Pres. Joel H. Johnson. Mr. George G. Johnston to Miss Sarah S. Johnson all of that place.

—In this city, on the 12th of November, by Elder Isaac Allred, Mr. Hosea Stout to Miss Louisa Taylor, all of this city.

We wish you well in well doing, and just as well if the printer had been remembered at the infair.

OBITUARY.

"In the midst of life we are in death."

DIED—In Warsaw on the 11th of December, Mrs. Hannah Thorp, [consort] of Elder John Thorp, aged 60.

—In Lee county I. T. Oct. 30th 1840. John Badger, formerly of Vermont aged 40 years.

—In Schnyler co. Ill., on the 22nd of October, Junius C. son of Nathan B. and Sarah A. Baldwin, aged 7 months and 11 days.

FARM FOR RENT.

I HAVE a small farm which I wish to rent for one or more years, situated in Ambrosia, Lee county, I. T. Any industrious husbandmen wishing to lease a small farm can apply to the undersigned on the premises.

GEORGE W. GEE.

Ambrosia, Jan. 8th, 1841.

JUST PUBLISHED,

THE Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of the commencement of the work of the Lord in Great Britain.

ALSO an address to Americans, a Poem in blank verse, by the late Elder James Mulholland. For sale by R. B. Thompson the publisher.

Nauvoo, Jan. 1, 1841

LAW NOTICE.

SAMPSON and PERKINS, Attorney and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO. For sale by Elder Erastus Snow, Philadelphia city. Price, \$1 per copy whole-sale, or \$1.25 retail.

Nov. 15th.

E. ROBINSON, Book and FANCY Job Printer

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book and fancy* TYPE, Book Bindery Tools and Stock, and a *Stereotype Foundry*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

BOOKS, PAMPHLETS, PLATES, BUSINESS AND VISITING CARDS, CIRCULARS, BILLS OF LADING, labels, etc. etc.

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—\$1.25 single copy, \$12, per dozen, 110 books for \$100, 600 books for \$500, or 1250 books for \$1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

All Orders for Books, or work, thankfully received, and promptly attended to.

Office corner of Water and Bain Streets.

NAUVOO, Jan. 1. 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbitt.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford,
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Doydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Benj. Johnson,
A. L. Lumereaux, Samuel Bennett,
Samuel Bent, G. W. Harris.

Postscript.

DISGRACEFUL! DISGRACEFUL!!

Just as our paper was going to press, we were informed, by Pres't. Hyrum Smith, who has been at Augusta, on Skunk river, in the Iowa Territory, that at a meeting which was held at that place on Sunday evening last, some angry feelings were manifested, and in the evening, some monsters in the shape of men, entered into the stable where two horses belonging to Pres't. Joseph Smith were, and cut off their tails, manes, and one of their ears and otherwise maimed them. These proceedings are somewhat new in this country, and we ask the authorities of that Territory, if such transactions are to be suffered to go unpunished!

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person 'procuring **five** new subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and **POST PAID**.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 7.] CITY OF NAUVOO, ILLINOIS, FEB. 1, 1841. [Whole No. 19

ECCLESIASTICAL.

[ORIGINAL.]

"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem"—*Micah*.

From the above prophesy of Micah, and also from the 2nd chapter of Isaiah we learn certain things which the inhabitants of the earth in the last days have a right to look for, and confidently expect. We might reasonably suppose from the words "top of the mountain," that the prophets had a particular allusion to some part of the earth called high, or good above other lands. That there was, and is, such a land, not only esteemed as such by men, but also in the mind of the great God himself, we have abundant proof in the Book of Mormon, which describes the land of America as being a choice land above all other lands; then if above all other lands it may very properly be called the highest or top of the lands or mountains. The fact that this place when established is to be a place of gathering of the people, can admit of no doubt from the words of the prophesy which says, "and people shall flow unto it," that they may be taught the ways of the Lord. Then if these high privileges are to be enjoyed by the people who inhabit the earth in the last days, and we (Latter Day Saints) who say, we are living in those days; why are we not in the enjoyment of these privileges, let us enquire, do we believe these things? the answer is we do most assuredly believe them. Then where is the mountain where the house, and where the people flowing together to learn the

ways of the Lord. The mountains, as we said before, we may consider definitely pointed out in the Book of Mormon. Not only so but the Lord has actually commenced the work, by raising up a prophet in these days, and through him, has definitely pointed out places of gathering for the people; and also, through this prophet has expressed his will to those who profess his name, that a house should be built for the salvation of his people, and for a place of instruction in all things which pertain to the kingdom of God on the earth,—consequently a place to be desired and sought for by the nations of the earth, where the ways of God can be taught; a place where those of many nations will gather to, and especially all who desire to serve God with singleness of heart: and when gathered, the pure in heart constitute Zion, concerning which we find much said by the ancient prophets, especially, that place which should be called Zion in the last days; and that out of Zion should go forth the law, &c.

But to show more fully the will of God concerning the house which is to be built, we make an extract from the Book of Covenants, page 209, which reads as follows:

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices: in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth."

Now, I would candidly ask the Saints, and all who desire to do the will of God, will we lay hold with our mights to accomplish this mighty, this glorious work, and show by our works,

that we, who enjoy the glorious privilege of living in these latter days, (in which God has begun his work to bring to pass the gathering of his elect,) are worthy of the high privileges which we enjoy, by coming up like men of God and sacrifice, and by our works show that we are such a people as the Lord would have gathered together, as described in the 50th Psalm which says: "Gather my Saints together unto me; those that have made a covenant with me by sacrifice?"

Among the sacrifices which God requires at this time is the tithing for the building of this house. Will we now exert ourselves, or will we hoard up our silver and gold and canker our souls, and have to lament in the day of visitation that we loved our money, or our property better than we loved God and his cause, and would not do as did Abraham, give tithes of all we possess, that we might become heirs of the same glory with him? I ask, how will God look upon a people who would be thus covetous, after he had made known unto them his will, and told them what sacrifice he required of them? It was this covetous principle which caused the Savior to exclaim, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom;" because if the rich withhold their riches when God requires sacrifice, the will of God is not done by them, consequently they fall under condemnation, the Spirit is grieved and withdraws, and they are left to themselves to reap the reward of the covetous and idoliters. But of the Saints I hope better things, that they will count all earthly riches as dross, compared with the eternal riches and glory of God which is to be revealed, and of which we, as a church, may be made the happy partakers by making every sacrifice which God requires, and worship the God which made heaven and earth and sea, and not worship gold and silver, or property, or any thing made with men's hands. We owe this sacrifice to God, we also owe this to our fellow men, knowing as we do, that much depends upon the accomplishment of these things, so that they, of all nations may come to the house of the God of Jacob, according to the words of the prophets; that they may

be taught in his ways, and walk in his paths. The brethren abroad must be aware of the poverty of most of the church here, by reason of their being robbed of almost all they possessed in Missouri; therefore much depends upon the brethren abroad for means.

Most of the brethren here, have manifested a disposition worthy of imitation by the remainder in the good cause, by working every tenth day, since the last Conference, by which some materials are made ready for the building: those who live in this place, who have not been able to put in their tenth day, will, I hope, not fail to put in an equivalent against Spring. Those who live at a distance, who cannot put in work, will, I trust, send in their tithing speedily, so that the work may be accomplished speedily: for when we consider the great things which are depending upon our exertions,—surely we should lose no time; for when the house is finished, the priesthood will be set in order, an acceptable offering can then be offered unto the Lord of Hosts; who does not desire to see, (according to the words of Malachi,) the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years? Then can the oracles of God be daily received if necessary for the salvation of the people, by those who are appointed to minister in the holy place. Then can God be worshipped in the beauty of holiness: then will those who are appointed to minister be as a watchman on a tower, who can warn the church of approaching danger, or dispense unto them, through the priesthood, the words of eternal life.—Then, brethren, with one accord, let us exert ourselves in doing the will of God, that the glory of God may rest down upon us, and we be preserved as a people, and finally overcome the world, and obtain a crown of eternal life in the kingdom of our God, through Jesus Christ our Redeemer, is the prayer of your unworthy brother in the Lord.

ELIAS HIGBEE,

One of the Building Committee.

An example animated by an ardent and sincere love, shines like the sun—It warms and invigorates.

For the Times and Seasons.

Dayton, (Ohio) Dec. 15. 1840.

NO. 1.

DESPISE NOT PROPHESYINGS,

St. Paul to the Thessalonians—5:20.

As the world, the mother of harlots, and her daughters, are opposed to prophets and prophesying in this momentuous age of our earth, I have concluded to write an epistle on the subject, which, in its nature, must include a sketch of the priesthood. The text embraces revelation, past, present and future, and brings the whole human family, to one of the greatest questions which can be asked: what is the use of prophets? My plain answer is this:—To reveal the will of God, and perfect the salvation of man. From this simple answer the conclusion is natural, that God never had a church without a prophet in it; and so it is, as is evident from Ephesians 4:11,12 verses:—

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

This scripture shows plainly that one of the officers of the church of Jesus Christ, is a prophet, and as a matter of course, and a requisition of duty, according to the common usage of the office, he must prophesy, to perfect the Saints, as his work of the ministry.—And St. Paul tells the truth in the command, DESPISE NOT PROPHESYINGS.

No allowance is made for false prophets, as was the case before the destruction of Jerusalem. Jesus then told the Jews—beware of false prophets, which will deceive many. But nothing is given to caution the Gentiles against such unhallowed beings as come in sheep's clothing and cheat them with new revelations. Peter says in his second epistle, 2:1,2 verses:—

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

If, as Paul says in 1 Cor. 12:28 verse, God hath set some in the church, first apostles, secondarily prophets, and so on to the gift of tongues, then I am authorized in saying I know that such offices and officers, have always been in the church, wherever and whenever, there was one on earth, that the Lord acknowledged to be his; and such will continue to be the case, till that which is perfect is come:—"The restitution of all things prophesied of by all the holy prophets, from Adam to Joseph. But to the point, if holy brethren are partakers of the heavenly calling, (Heb.3:1,2.) let us consider the Apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him; because by their prophetic declaration, [and oath of his heavenly Father, through the Psalmist, he is made known to man as a priest forever after the order of Melchisedec: But says Iaul in the 5th of Hebrews, no man taketh this honor to himself, but he that is called of God, as was Aaron. Well, if no man can officiate in the priesthood, but he that is called of God, as was Aaron, it is high time to look into the rule of God for calling and consecrating officers to minister in the church of Jesus Christ. The apostle or high priest has a right to officiate in the lesser offices. And, as there never was any other name given under heaven whereby men could be saved, but through Jesus Christ, so there never has been a time, when there was a dispensation of God's goodness and salvation for the celestial kingdom, open to the inhabitants of the earth, where they could be admitted to the benefits and rewards of the gospel without legal officers.

So then, how was Aaron called of God? By revelation. For in Exodus (7:1.) And the Lord said unto Moses: See, I have made thee a God to Pharaoh. And Aaron thy brother shall be thy prophet. How consecrated? The 30th chapter of Exodus shows how, which can be read at leisure, and will learn us that it was by anointing with holy oil, and as God anointed his Son with the oil of gladness, it is no more than right to follow the pattern. But one ordinance more seems necessary to bestow the power in full upon an officer in the church of Jesus Christ, and

that is the laying on of hands for the gift of the Holy Ghost, which is to bring all things to remembrance. In the 34th chapter of Deuteronomy and 9th verse the specimen is there given: And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. And in confirmation of this ordinance Paul in his first epistle to Timothy (4:14,) says, neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Now, having the rule for calling, ordaining, and consecrating ministers for the business and revelation of God, we can see that Paul's broad command:—*Despise not prophesyings*—plural, past, present, and future, as it was, embraced eternal truth, older than the world, and better for instruction, than all the wise sayings of Babylon from Nimrod the founder to the chief prince of Meshach and Tubal, who may have the sight of seeing the end of that kingdom's confusion, at the great battle of Jehoshaphat.

On reading the 28th chapter of Exodus it not only appears that Aaron was set apart to minister in the priest's office, but also, held his office as an appendage to the Melchisedec priesthood, carrying the holy Urim and Thummim in the breast plate of judgment, which Urim and Thummim, if I may be allowed the expression, was the spy-glass of a seer. A prophet is commonly called a foreteller, but a seer reveals matters past, present and future. To confirm this, we read in first Samuel 28:6, that the Lord answered him (Saul) not, neither by dreams, nor by Urim, nor by prophets.

Aaron seems to be introduced into an office that before existed, and took the Urim and Thummim as instrument, that was as old as Adam for all that is known in the bible to the contrary.—In fact the word *Teraphim* translated into English from the Hebrew, "images," (Gen. 31:19,) might, with more propriety, be rendered spectacles or spy-glass, and actually mean the Urim and Thummim; for neither Laban or Abraham are charged with worshipping "images," or idols. The Urim and Thummim, Seer stones, Teraphim, and Images, whatever name is given

to them; are found in the United States of America. And when Israel according to the 3rd chapter of Hosea, shall seek the Lord their God in the latter days, the same instruments of the holy offices of God, will be used as formerly. We are coming back to the light ages.

The next, and most important part of the subject, God being the same yesterday, to day, and forever, is, have these offices and officers always existed in the church of Jesus Christ? Certainly. For we read in the fourth chapter of Genesis, that Cain and Abel offered an offering unto the Lord,—and the Lord accepted Abel's: For it was according to the pattern: without shedding of blood, there was no remission. (Heb. 9:22,) This is an evidence that the priesthood so liberally treated of by Paul in his epistle to the Hebrews, without beginning of days or end of years, *is verily so*. And as Aaron could not minister in the priest's office, till he was called, ordained and consecrated, by revelation of God, so neither could Abel: for God changes not, neither does an everlasting priesthood.

And again, the expression of Eve, after the birth of Seth, mentioned in the same chapter, goes to show the continuation of the priesthood. For God hath appointed me another seed instead of Abel whom Cain slew. The Hebrew word "*zarang*," translated *seed*, would come nearer the truth, rendered *power of lives*, as will appear by reading (Gen. 1:12, and Gal. 3:16,) for Christ is the power of life in trees, animals and man, as well as the priesthood. Instead of translating *Habal* (Abel greek "*breathe*," it should be "*breath of lives*," for God breathed into him the breath of life and he became a living soul: Then Eve's language would be: *For God hath appointed another power of life instead of the breath of life whom Cain slew*. Literally a priest for souls, I mean to be liberal and not war an old language into national notions. My translation of a dead language is as apt to be good, as a sophomore of Oxford, or a sacerdotal tunic of St. James.

In the fifth chapter of Genesis, after Adam and Seth, first-born only are named, in the history of the priesthood to Noah: which explains, 1st Chroni-

cles 5:1—that the eldest had a right to the priesthood, like unto the Son of God: hence they were called “Sons of God.” Enoch is recorded as having the priesthood by Jude: for he says, and Enoch also, the *seventh* from Adam prophesied, &c., and that shows him a prophet. But is Jude correct in calculating numbers according to Gentile wisdom, and slick, smooth, black-coat mathematics? Leaving Adam to start from, we have Cain 1; Abel 2; Seth 3; Enos 4; Cainan 5; Mahalaleel 6; Jared 7; and Enoch 8, setting women and children aside. Now Jude you were inspired, let us hear you reckon: well says the man of God, Cain was driven from the presence of the Lord for defiling his office and murdering Abel whose soul was caught up to paradise, and in the Chronicles it is written Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch—just seven.—These seven all held the priesthood and lived on the earth at one and the same time. But let not any one think that Adam had no more sons for Moses allows of *twelve* (Deut. 32:7,8).

“Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee?”

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”

The next link in the chain of priesthood and prophesying, is from Enoch to Noah, between whom lived Methuselah and Lamech, who having a personal acquaintance with Enos, Cainan, Mahalaleel, and Jared, who were known to Adam and Seth, conferred on Noah the priesthood, and left this important and prophetic record of his ordination: saying, “*this Noah shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*” Gen. 5:29. No wonder Peter said he was a preacher of righteousness; for so it was, and his father a prophet, and a seer. What a glorious record is the bible!

Noah's and his son's names are chronicled as among the Son's of God, and so we have the priesthood safely landed this side of the flood. Now as Abraham was born about 292 years af-

ter the flood, and Noah lived 350 years, and his sons more, there is no marvel how Melchisedec, or Abraham became priests of the Most High God. They had it from the lineage or hands of Noah. Paul calls Abraham a patriarch, and according to Peter's definition of patriarch, given in Acts 2:29,30, he was a prophet and so God says of him. Moses got his ordination from his father in law Jethro, who was a priest of Midian. The Midianites were descendants of Abraham through his son Midian, born of Keturah, and brought up under the covenant of circumcision.—No wonder Balaam was a prophet. No wonder he could not curse Israel: they should have been brethren. But I must leave my subject for another epistle, and close by saying though God assuming Catholics, and money loving sects together with the giddy world, do not believe in any prophesyings, yet like Paul, I do: and for the honor of heaven, the glory that shall be, as one who has to appear before the Judge of all, to answer for the deeds done in the body, I declare, in union with my brethren, and with the holy prophets, as did Amos, 4:7: “**SURELY THE LORD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS.**”

As ever,

W. W. PHELPS.

Mrs. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

[Concluded.]

It is said that while I was a member of the Presbyterian Church, I could not get time to attend the preaching of the word. The fore part of the year I admit that I was so situated, that I could not conveniently; being well aware in these days of refinement, it is quite impolite to have the trouble of children in meeting; but that is not all. Bare with me while I deal plainly with you. I attended your meetings; they were cold, dead, lifeless, formal, and were drinking into the spirit of the world; following after the fashions of the day; decorating these perishing bodies, (and they were not interesting to me,) while the never dying soul was perishing for the want of spiritual

blessings. And while we were endeavoring to draw nigh to God with our lips, while our hearts were far from him.—and we did not have that pure love of Christ flowing out to each other, nor could we while carrying the world in one hand, and religion in the other.—And where is the honest hearted christian that cannot see that there has been a falling away from true vital piety, for the last 12 years.—and why? People are not so humble before God as they were then, and there is not so much of the spirit of Christ among them.—but more of the spirit of the world. 'I saw the error, but I could not prescribe the remedy. And when I read my bible and saw the character of a child of God, I wished to be one but I could not attain to it. It was rare, if ever, that I could read my title clear to mansions in the skies, and while I firmly believed that it was my daily privilege to enjoy it. It was only now and then, that I had foretaste of that Heavenly inheritance. But now I see the mystery. Preachers are not qualified with the power and spirit of God:—or since the fall of the church, they have lost sight of the priesthood, and have not the teachings of the Holy Ghost, and are uninspired,—consequently, they, nor their hearers could not come into the full liberty of the children of God. Now I do not wish to cast censure upon any of the various orders of ministers, for I believe as far as they have endeavored to discharge their duty faithfully in the fear of God, according to the light they have had, God has accepted and blest them. But now when God requires them to make a sacrifice, and humble their hearts before him, and embrace the fulness of the Gospel, (for they must acknowledge they have only had a part,) while part of it has been lying before them as a dead letter. When these truths are opened to them, and they reject them through the pride of their hearts, or clinging to long established customs. God will remove their candlestick out of its place, and the light they formely had will become darkness. Now what is the use to bring up this or that man's say so, to combat the word of God? It will stand and there is nothing that can overthrow it. And if this work is of

God it will prevail and I know by an experimental knowledge, that it is of God.

The Methodist as a people have read the bible and while reading the precious promises therein contained have believed it to be their privilege to enjoy greater blessings and have strove to attain to it. And as far as they have been more humble, more diligent, and more faithful, they have enjoyed greater manifestation of the love of Christ. But they could not get a victory over sin, and for some reason, they were continually brought into bondage. While other churches in defiance to these greater and precious promises tell us we are not to expect such great blessings in this world, and thus charge God with commanding them to do something that he never has given them power to do.

And the Baptists, while they think the scripture is so plain on the subject of baptism. And they not enjoying no greater light than others. That they set themselves up as being the only right way and all others are wrong, and building up division stiffer than all others, excluding them from the sacrament of the Lord's supper.

Now they baptize for the remission of sin, in defiance of the plain word of God. Paul tells them; let no man take this authority, except he be called of God as was Aaron. Where is the authority of the priesthood? Have they got it? I answer no. Now how evident that we have lost the authority of the priesthood; and that we have not had the teachings of the Holy Ghost to enable us to grow up into the perfect stature of men and women in Christ Jesus. And this brings the idea to your minds, clearly, why you could not say in the language of the Apostle.—Romans 8th chap. 1st verse. There is therefore now no condemnation to them in Christ Jesus, who walk not after the flesh, but of the spirit

15th. For ye have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba Father.

And now my dear brothers and sisters, of all denominations, that are sincere desirers after truth, and worshippers of the true and living God, I tell you at the time of this ignorance

God winked at, but now he commandeth all men every where to repent. Now I beseech you to come to Jesus in a child-like manner and earnestly continue in prayer to God, that your understanding may be opened to search the scriptures, take them for the man of your council. As to the charge of my being unstable, the session, at the time of my uniting with them did not object to me on the account of my views in regard to churches. I viewed them all equally acceptable to God and was not prejudiced in favor or against any, but could worship with any, where the spirit of the Lord was. When I was born into the kingdom of God. I was not born a Presbyterian, Methodist, or Baptist, but a child of God. I leave them all alike. I longed for union, and for latter day glory; and my happy soul is witness that it has commenced! And this they call delusion. If this is delusion—happy delusion! It has been remarked, that the book of Mormon has nothing to do with our salvation. First, if God sent an angel from heaven, authorizing them to preach the fullness of the Gospel, and has given them the Holy Spirit to accompany it with power, also a record or history of his covenant people, and of his Gospel, which is so plain that it enables the watchman to see after being enlightened on the subject, that it will have something to do with your salvation. You will find proof sufficient to prove that there is a book to come forth; (whether the book of Mormon is it or not; and I do not expect you will ever be prepared any better to receive one than now, unless there should be something come that should be considered respectable, and suit the taste and feelings of this refined age of the world.) In the 29th Chapt. of Isaiah, 34th, 9th, 10th, 11th, 12th, 13th, 19th and 24th verses. In Habakkuk, chapter, 1st, 2nd 3rd, verses. And if you search your bibles, you will find sufficient scripture, right to the point, that the law of Ephraim has or will come forth. Another charge is, I am crazy. I will just state fifteen years ago I was taken with a violent fever which caused me to be deranged and the management of a drunken doctor in connexion, and it was almost or quite, a miracle of mer-

cy that my life was spared, which any one that was acquainted with the circumstances can testify if they will. But whether it has any effect upon me now or not, I leave the people to judge. While I was speaking of the prophets I overlooked one prophecy, I will mention it; 2d chap. of Malachi. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts. How plain to be seen that this has no reference to his first coming, did he come suddenly to his temple? how much more applicable to his second coming, when he shall come and all his saints with him to reign on the earth. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap. It was an easy matter to abide his coming when he came before, so you see that the messenger could not not have been John the Baptist. Chap. 4 and 5; behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. John came in the spirit and power of Elias as the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. But who is this that is to come in the spirit and power of Elijah that shall turn the hearts of the fathers to their children and the hearts of the children to their fathers. I wish my readers to examine the 3rd and 4th Chapters of Malachi. It is perfectly clear to me that it has reference to the time when Christ will destroy all his enemies, restore the earth to its former paradise, establish his kingdom and reign with all his saints a thousand years and thus it is said, Rev. 20 and 6 verse. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall reign with him a thousand years.

In conclusion God has always had a covenant people, the elect chosen, in him before the foundation of the world, and when he came unto his own, they received him not—but rejected him, his doctrine was too humiliating, too self denying, cross bearing, and they

could not endure it, their proud hearts spurned him. And the judgements of God following them and they were scattered through all the nations of the earth, and when they have borne their shame, God will remember his covenant with them, and his mighty power and out-stretched arm, and with fury poured out on all nations that oppose his gathering them in his own appointed way, will he gather them out from all the nations of the world whither he has scattered them. For the time cometh it shall no more be said the Lord liveth that brought the children of Israel out of Egypt. But the Lord liveth that brought them out of the North country, and all countries whithersoever I have driven them.—And they shall become a delightful land saith the Lord, he will smite the great river in the seven streams, and his people shall come over dry shod. It seems there will be a miracle similar to the Red sea. Examine your bibles and you will find these texts of scripture, and much more to the point. And here will be the fulfilment of the prophecy, all the people that will not hear the word of the prophet that is sent to prepare the way of the Lord for the latter day glory, will be cut off from among the people. For those that are not cut off before, will be, with an overwhelming desolation at Christ's coming, for the earth shall burn as an oven and all the wicked shall be burned up. Now I hope the people will not throw this contemptuously from them until they have carefully perused it and tried it by the word of God. And search and see, if indeed there can any good thing come out of Nazareth. LAURA OWEN.

The petition of the Latter Day Saints, by their Delegates, R. B. Thompson and Elias Higbee, has been laid before the House and ordered to be printed: and by the politeness of R. M. Young we have been favored with a copy. What Congress may do on this subject, we are not able to divine; but we sincerely hope that an investigation may be had, and all the facts that pertain to the Missouri outrage, come to light, and be made known to all the world;—we want the guilty punished, and the innocent to go free.—Ed.

Mr. Benton of Mo. has introduced a bill in the U. S. Senate to provide for the payment of the Missouri Militia who served in the late Mormon war.—Ed.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, FEBRUARY, 1, 1841.

"CHICAGO DEMOCRAT."

Among the many papers published throughout this State, we know of none possessing more of the genuine principles of PURE REPUBLICANISM than the "Chicago Democrat;" it has always breathed a spirit of free toleration, and spoken against mobocracy in the highest terms; something never done by a religious bigot—but to the reverse, they fan the flame and urge on the midnight pillager to destroy the man or sect who is so unfortunate as to differ with them in religion; the constitution and laws are trampled upon by holy functionaries with impunity, and freedom's soil made crimson with the blood of innocence;—Missouri is on the black catalogue. No wonder the Freeman is aroused to see the same flame kindling in this or any other state.

We owe an apology to the "Democrat" for not having expressed our views upon this subject before, as we were highly pleased with the remarks which appeared in that paper of March 25th, in regard to the cry of mobbing which was raised about that time, by some of the lower class of community near Woodville, Adams co. in this State.

We are of the Editors opinion, that "a minister, who is afraid to encounter the doctrines of Jo. Smith, [Joseph Smith,] should be made to quit the pulpit;" for the simple reason, that sectarian "pulpits" would soon be without inhabitants, as the "doctrines of Jo. Smith" (Joseph Smith,) is "the intrinsic excellence of the code of our blessed Savior," which has stood the test of ages, and will stand while the earth rolls upon its axis: but coercion in religion is far from us, and may God grant that this State shall NEVER be stained with crimson gore which has polluted Missouri's soil, and can never be erased—so NEVER.

The following is the article above alluded to.

THE MORMONS.

We regret to learn that the fell spirit of persecution towards this religious denomination, which has cast such a reproach upon the people of Missouri, is taking root in our own State. We will not go so far as to call the leaders of the Mormons martyr-mongers, but we believe they are men of sufficient sagacity to profit by anything in the shape of persecution, and fear but little from it.—To constitute martyrdom, there must be both persecution and sympathy. And with a humane people, the latter follows the former.—The Mormons have greatly profited by their persecution in Missouri, and let war be commenced here so that the first person shall be killed, and the cry of martyrdom is heralded throughout the Union to the great profit of the Mormons and the disgrace of our State.

But what is this Mormon religion that the intrinsic excellence of the code of our blessed Savior is insufficient to compete with it without physical force? Are we to glorify a God of infinite mercy and goodness by worshipping him as a Moloch who delights in human sacrifices? Will the destruction of a few enlighten the minds of the other Mormons?—But there is no reasoning with religious persecutors, generally the foulest hypocrites on earth, whose burning zeal for the Lord and Saviour is generally lighted up at the altar of worldly ambition. A minister, who is afraid to encounter the doctrines of Jo. Smith, should be made to quit the pulpit; and the man who enlists in a personal crusade against the Mormons, who have a right to preach just what they please, should suffer the proper penalty for larceny, arson or murder, as the case may be. Let Illinois repeat the bloody tragedies of Missouri and one or two other States follow, and the Mormon religion will not only be known throughout our land, but will be very extensively embraced. We hope the friends of civil order in the Bounty Tract will extinguish this smouldering fire of persecution, knowing that a fire merely material can never do away with the intellectual darkness of the Mormons.

The remains of the Emperor Napoleon have been removed to France under the national flag, attended with all the splendor and ceremony of his rank:—his dying wish is now accomplished.

In looking over the news of the day, it is plain to discover that wickedness abounds, and men "grow worse and worse." Almost every paper is employed in giving long detailed accounts of horrible murders, suicides, Mail robberies, highway robbery, burglary, arson, &c. &c., a particular account of which would occupy more space than a Journal several times larger than ours could afford: self murder particularly, has become very popular among the higher classes of community.—

Men are unsafe in the hands of their neighbors—they are unsafe in the hands of strangers;—and to cap the climax, they are unsafe in their own hands.

COLD WEATHER.—At day-light on Sunday morning, the 17th ultimo, the thermometer stood at 22 degrees below zero, in this city.

WAR IN THE EAST.

BOMBARDMENT AND CAPTURE OF THE FORTRESS OF ST. JEAN D'ACRE!—TERRIBLE LOSS OF LIFE!—The celebrated fortress of St. Jean D'Acre, which once resisted the power of Napoleon, has been captured by the British and allies, and a dreadful destruction of human lives. The following is the account published in the London papers, and copied from the N. Y. Commercial Gazette.

Owing to the light winds, the ships did not get into action till 2 P. M. on the 3d, when an animated fire was commenced and maintained, without intermission, until darkness closed the operations of the day. About 3 hours later the Governor, with a portion of the garrison, quitted the town, which was taken possession of by the allied troops, at daylight the following morning. The moral influence on the cause in which we are engaged that will result from its surrender, is incalculable.

During the bombardment the principal magazine and the whole arsenal blew up. By the explosion two entire regiments, formed in position on the ramparts, were annihilated, and every living creature within the area of sixty thousand square yards ceased to exist; the loss of life being variously estimated at from 12,000 to 2,000 persons.

To her majesty's Ambassador at Constantinople, I have reported the measures I have adopted for the temporary administration of the Pachalic of Acre, pending the pleasure of the Sultan.

I have the honor to be, &c.

(Signed,) C. F. SMITH, Colonel,
Commanding the forces in Syria.

STATISTICS OF THE BOMBARDMENT AND CAPTURE OF ST. JEAN D'ACRE.—The action took place on the 3d day of November. The firing commenced at half past 2 P. M.; the action was general at 3 P. M.; the magazine exploded at 4 P. M.; the firing of the south division ceased at 5 P. M.; that of the north west division at 6 P. M.; the town was evacuated during the night, and at 5 A. M. the troops of the allies were landed. The total loss—the British and allies, 18 killed and 45 wounded; the Egyptians, 2000 by the explosion of the magazine, and 300 on the ramparts, killed—wounded unknown—3000 prisoners. The booty—on the walls of Acre, 121 mounted guns, 42 not mounted, and 20 mortars—in store and ready, 97 brass field pieces, and 97 mortars—besides arms, ammunition, shot, shell, stores of all kinds, military chest, hospital stores, and specie, supposed to be near £5000.

We are favored in this number with a lengthy communication from our beloved Brother W. W. Phelps, who has in former times written much upon the subject of the latter day work, which is now in lively operation, and upon various subjects, to the great satisfaction of all those who have been conversant with the productions of his pen.—Some, who are acquainted with the scenes of the west in the time of our deepest distress and affliction, and are unacquainted with the restoration of Elder Phelps, it may seem some what strange to find this our beloved brother in fellowship with the Saints, and once more wielding his pen in the cause of truth, but the following letter will remove every obstacle: it was read to the Saints in this place and acted upon soon after it came to hand, and with one voice and uplifted hands they received brother Phelps into fellowship.—men are not perfect—Peter denied the Lord in the time of peril, and yet the Lord was ready and willing to forgive, and Peter afterward wrought a great work. We believe that Elder Phelps has a great work yet to do, and let the Saints hold him up by the prayer of faith, and help him do it. We hope Elder Phelps will continue to contribute his favors and they shall have a place in our little sheet.

Dayton, Ohio, June 29, 1840.

Brother Joseph:—

I am alive and with the help of God I mean to live still.—I am as the prodigal Son, though I never doubt or disbelieve the fullness of the gospel: I have been greatly abased and humbled: and I blessed the God of Israel, when I lately read your prophetic blessing on my head, as follows: “The Lord will chasten him because he taketh honor to himself, and when his *soul* is greatly humbled, he will forsake the evil, then shall the light of the Lord break upon him, as at noon day, and in him shall be no darkness,” &c. I have seen the folly of my way, and I tremble at the gulf I have passed so it is, and why I know not. I prayed and God answered, but what could I do? Says I, I will repent and live, and ask my old brethren to forgive me, and though they chasten one to death, yet *I will die* with them, for their God is my God. The least place with them is enough for me, yea it is larger and better than all Babylon. Then I dreamed “that I was in a large house with many mansions, with you and Hyrum and Sidney, and when it was said supper must be made ready, as one of the cooks, I saw no meat, but you said there was plenty and showed me much, and as good as I ever saw; and while cutting to cook, you and Hy-

rum looked very pleasant and smiled, but Sidney’s heart and mine beat within us, and we took each others hand and cried for joy.” And I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me.—Like the captain that was cast away on a desert island, when he got off he went to sea again, and made his fortune the next time. So let my lot be. I have done wrong and I am sorry.—The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship: if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet. And whenever the Lord brings us together again, *I will make all the satisfaction on every point, that Saints or God can require.* Amen.

W. W. PHELPS.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

Dear Brethren:

We have been in this place a few days, and have preached faithfully; a very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a sealing testimony: baptized a considerable number. We shall write again soon as we learn the result of our labors here more particularly. We are well and in good spirits through the favor of the Lord.

Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Bro. Phelps says he wants to live; and we want he should live: but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says that his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advised him to write, which he has done. He tells us, verbally, that he is willing to make any sacrifice to procure your fellowship, life not excepted. Yet reposing that confidence in your magnanimity

at you will take no advantage of his open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the kingdom: to you is power given to exert your clemency, or display your vengeance." By the former, you will save a soul from death, and hide a multitude of sins: by the latter, you will never discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and despair.

But former experience teaches that you are workman in the art of saving sinners: therefore, with the greatest confidence do we recommend to your clemency and favorable consideration the author and subject of this communication.

"Whosoever will, let him take of the water of life freely;" Brother Phelps says, *he will*; and so far as we are concerned, we say he *MAY*.

In the bonds of the covenant;

ORSON HYDE.

JOHN E. PAGE.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

THE BOOK OF MORMON.

The following article was forwarded to President Joseph Smith, by A. G. Gano, Esq., of Cincinnati. It originally appeared in the "New-Yorker," and is from the pen of "Josephine," supposed Gen. Sandford's daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willing to give us an impartial

hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason.

THE BOOK OF MORMON.

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partizans, here and in Europe, and that it should agitate a whole State to such a degree that law, justice and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter Day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change.—They believe, and insist upon believing, *literally*, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing, after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon *inspired* that the chief difference consists; but it must be admitted that this is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found, in 1830, a kind of stone chest or vault containing a number of thin plates of gold held together by a ring, on which they were all strung, and engraved with unknown

characters. The characters the Mormons believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Mormons have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong.—If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter Day Saints must, by their own showing, be mistaken, and their faith fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the wars and alliances among the various branches of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays. It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel with-

out committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a learned gentleman of this city, who of course was unable to decipher them, but thought they bore a resemblance to the ancient Egyptian characters.

If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting ægis over every religious doctrine. If the Mormons have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call forth a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate. JOSEPHINE.

CONFERENCE MINUTES.

Minutes of a Conference held in the city of New York, on the 4th of December, 1840.

At a Conference meeting, of the branch of the church of Jesus Christ of Latter Day Saints in the city of New York, held at the house of Elder G. J. Adams agreeably to previous appointment, on the evening of December 4th, 1840. Elder Orson Hyde was unanimously chosen Chairman of the meeting, and Elder L. R. Foster, Clerk.

The meeting was opened by singing, "Guide us O, thou great Jehovah," &c. and by the President addressing the throne of grace.

The President then read from Rev. 2nd chap. 12th verse, and onward: after a few preliminary remarks the President proceeded to give his reasons for believing that the spirit which had

been manifested among us, since the coming of Elder Sidney Roberts, was not from the Lord.

The items objected to are, having a revelation that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also, saluting the sisters with what he calls a holy kiss, taking them on his lap, and putting his arms around them, &c.

After concluding, the President invited Elder G. W. Harris to speak on the subject, he declined, but afterwards did speak.

The accused, Sidney Roberts, answered for himself, he spoke at some length, and attempted to justify himself concerning these things; after remarks by several brethren, the President proposed that if he would confess his transgressions, he might retain his membership, but that his license must be demanded. He arose and stated that he knew the revelations which he had spoken were from God, and that he had no confession to make, whereupon the Conference cut him off from the church, and demanded his license, which he refused to give up.

Resolved, That a copy of these minutes be forwarded to Nauvoo, and one to Mr. Burr Tomlinson, Oxford, Zoar Bridge, Conn.

Elder Robert C. Arnold, of Oxford, the companion of Mr. Roberts; renounced the spirit manifested by said Roberts, and acknowledged that he was righteously cut off.

ORSON HYDE,

L. R. FOSTER,
Clerk.

Chairman.

Minutes of a Conference held in the Brownhelm branch, of the church of Jesus Christ, of Latter Day Saints, in Lorain county, Ohio, Nov. 26th 1840.

Meeting commenced at 1 o'clock P. M. by a discourse from Elder Chilion Daniels, then adjourned until evening at early candle lighting.

Conference met pursuant to adjournment, and a discourse was delivered by Elder Thos. Kerr, and followed by Elders Hughes, and Coltrin: the Conference adjourned until half past nine, A. M.

Conference met pursuant to adjournment, a discourse was delivered by El-

der John Hughes, and followed by Elder Zebidee Coltrin at considerable length, then adjourned for one hour: at two o'clock, Conference met pursuant to adjournment, commenced by a discourse from Elder Z. Coltrin on the seven dispensations, it was one of great interest to the church; many of the Saints bore testimony to the truth of the gospel, and expressed a firm and unshaken confidence in the doctrines they have received; then adjourned until six o'clock in the evening.

Conference met pursuant to adjournment, President Coltrin opened the meeting by prayer, then proceeded to ordain Brother Charles Weedon an elder in the Brownhelm branch. The Brownhelm church was represented by Elder Z. Coltrin, containing 15 members, and one elder, one priest, and one deacon all in good standing. Elder Hughes represented the Brooklyn, and Parny branch of the church, consisting of twenty members, one elder, one priest, one teacher, all in good standing.

The prospect looks favorable in this region of country, for doing much good, notwithstanding the many craftsmen, such as Alexander and Demetrius; together with a hireling priesthood, are doing all they can to stop the work of God, but God's people will come out and be separate from among them.

ZEBIDEE COLTRIN,

THOS. KERR, Clk.

President.

COMMUNICATIONS.

Lain End, Staffordshire, Nov. 18th, 1840.
Brother D. C. Smith:

Dear Cousin, I sit down to communicate a few lines to you, being aware of the many obstacles in the way to prevent your receiving it, I pray my heavenly Father that these lines may reach you. I am in comfortable health at present, enjoying many of the common blessings of life, and surrounded with friends, even the Saints of the Most High, but neither time, nor distance, new friends, or enemies can ever erase the pleasing scenes we have been called to pass through, as well as many severe trials, for we too, have been made to drink of that bitter cup of affliction which we shall long remember, and perhaps shall ex-

claim with the prophet, "it is good for a man to bear the yoke in his youth." I heard the death of your venerable father, his loss is deeply lamented by us, his blessings will never be forgotten, through time or eternity; but we behold our fathers fast leaving the stage of action—the power of Anti-Christ seems to be wearing out the Saints, we hope the Ancient of Day's will soon come. * * *

I left London on the tenth of November. Elder Woodruff still remains their. We keep our Academy open 4 times a week. I took the railway for Birmingham. The railway's in this country are fitted up in a most expensive manner, they are generally safe conveyances: the last 18 miles of my journey on the railway was performed in 21 minutes, I arrived at Birmingham, found Elder Cordon preaching, after which we went to the water and baptized five. The work is prospering very well in Birmingham. I then visited the Saints at West Bromidge, preached several times in different parts of the parish, met some opposition with the hireling priests, some obeyed the gospel, others believed and said they would obey, the greater part mocked. On Friday I fell in company with Elder Lorenzo Snow, who had just arrived from America, he seems in good spirits, and expects to labor in Birmingham and Wolverhampton, he wished to be remembered to his friends: I left him yesterday morning at Wolverhampton, and after a cold and disagreeable ride of 30 miles I reached Longton, found the saints in good health, and prospering. Elder P. P. Pratt and family are at Manchester enjoying good health, the last information. * * Elder Kimball and Young, are expected in this part, they have been visiting the churches in Lancashire. The work is prospering in all the churches. Doctor Levi Richards has arrived at Manchester, his health is not very good, he expects to go to Herefordshire with his Brother Willard in a few days. Elder Burnham has arrived and gone to Wales, the work is spreading there.—Elder Blakeslee has gone to Glasgow, Scotland. Elder Hadlock still remains there. Elder Curtis has baptized 15 at Hillsburgh, Ireland. The work prospers in Edinburg, the church there num-

bers about sixty. Elder Taylor and Clark are on the Isle of Man—the work is prospering there, they have met with a great deal of opposition with the Wesleyans and Ranters. The Editor of the Manx's Liberal has published several lengthy communications for Elder Taylor in defence of the truth. The Book of Mormon will be published in about three or four weeks; Elder P. P. Pratt has published several pamphlets. This country is as much flooded with false reports concerning us, as ever America was. The work still is progressing in Herefordshire, and is making no small stir in Gloucestershire and Worcestershire. * * *

You will please to continue, to send me your paper.

Yours, &c. in the
Gospel of Christ,
G. A. SMITH.

Payson, Ill., Jan. 12, 1841.

BRO. D. C. SMITH:

Sir, I embrace the opportunity of informing you that the Lord has been, and yet is, working here; I have been laboring here for some time, the congregations are large, and of the respectable class of community. I have baptized in and about Payson thirty one persons, while others are almost persuaded to embrace the truth. The priests here, together with the dissenter Mr. Harris, have put their heads together to brake down the work, but to their great astonishment it still rolls on, yea, and will roll on until the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign for ever.

Yours Respectfully in the
Covenant of the gospel,
DAVID EVANS.

Nauvoo, Jan. 17, 1841.

BROTHER SMITH:

I beg leave to inform you that I have been laboring in Brown and Pike counties, and that great success has attended my exertions. The Saints are rejoicing in the Lord, and there are daily accessions to the church. There has recently been great manifestations of the power of God in the way of healing, which alarms both priest and people, for their craft; and they have recourse to all the lies that

they can invent to obstruct the progress of the work, but all in vain.

Yours, &c.

JACOB FOUTZ.

(By request.)

Freedom, Jan. 10th, 1841.

This is to certify that, Jacob Foutz and family, Margaret, Anna, and Elizabeth are all in good standing, and in full fellowship with the Saints at this Stake, and we feel to recommend them as faithful followers of Jesus Christ.

Given by order of this branch of the church and published in consequence of certain false reports.

HARVEY LEECH, Clerk.

MUNICIPAL ELECTION.

The first election for members of the City Council took place to-day: and the following ticket was elected by majorities varying from 330 to 337 votes; to-wit:

REGULAR TICKET.

For Mayor.

John C. Bennett.

Aldermen.

William Marks.

Samuel H. Smith,

Daniel H. Wells,

N. K. Whitney,

Councillors.

Joseph Smith,

Hyrum Smith,

Sidney Rigdon,

Charles C. Rich,

John T. Barnett,

Wilson Law.

D. C. Smith,

J. P. Greene.

Vinson Knight.

The Council will be organized on Wednesday the 3rd inst.

A list of receipts for the second volume of the Times & Seasons during the first quarter by mail.

L. M. Davis, Cross Keys, S. C. \$8.00

W. C. Dyre Victor, N. Y. 1.00

J. McWithey Bennington. N. Y. 2.00

Lydia Griswold White Hall, Ill. 2.00

P. Brown Sparta, N. Y. 5.00

S. M. Farnsworth, 2.00

J. M. Adams Andover, O. 4.00

A. T. Ball Westminster West Vt. 2.00

N. Talmage, Livonia, Mich. 10.00

[one of which was for Hymn Books,]

J. H. Gaugh, Smiths P. O. Mo. 1.00

J. M. Grant Mt. Airy, N. C. 5.00

J. W. Sargent, Mansville, N. Y. 4.00

S. Bent Wendell, Mass. 20.00

Z. Parker Lisbon, N. H. 6.00

J. Seely Savannah, N. Y. 3.00

F. Nickerson Buffalo, N. Y. 5.00

Stephen Post, Sparta, Penn. broken

open and robbed of two dollars.

S. B. Stoddard Quincy, Ill. 6.00

A. Vanhuyle, West Niles N. Y. 8.00

A. Sausbury P. M. Theresa, N. Y. 2.00

S. B. Stoddard, Quincy Ill. 4.00

N. Holmes, Georgetown, Mass. 6.00

Thomas Taylor, Anondale, Va. 1.00

A. Palmer, Springfield, Ill. 1.00

I. H. Bishop, do. do. 2.00

J. Putnam, Jacksonville, Ill. 2.00

D. Spencer, W. Stockbridge Mass. 6.00

John Strong, Freeport, Ill. 2.00

A. M. Wilsey E. Hamilton N. Y. 5.00

E. G. Turrell New Orleans, La. 10.00

POETRY.

Awake! ye Saints of God awake!

Call on the Lord in mighty pray'r,
That he will Zion's bondage break,
And bring to nought the fowler's snare.

He will regard his people's cry—
The widow's tear—the orphans moan!
The blood of those that slaughter'd lie
Plead's not in vain before his throne!

Tho' Zion's foes have counsel'd deep,
Altho' they bind with fetters strong—
The God of Jacob does not sleep,
His vengeance will not slumber long.

Then let your souls be stay'd on God—
A glorious scene is drawing nigh!
Tho' tempests gather like a flood, [by.
The storm, tho' fierce, will soon pass

With constant faith and fervent prayer
With deep humility of soul—
With steadfast mind and heart prepare,
To see th' eternal purpose roll.

For God in judgment will come near;
His mighty arm he will make bare:
For Zion's sake he will appear—
Then O ye Saints! awake! prepare!

Awake to union and be one,
Or saith the Lord you are not mine.
Yea, like the Father and the Son,
Let all the Saints, in union join.

E. R. S.

E. ROBINSON, Book and FANCY Job Printer.

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book and fancy* TYPE, Book Binding Tools and Stock, and a *Stereotype Foundry*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

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BLANKS, BUSINESS AND
VISITING CARDS, CIRCULARS, BILLS OF LADING,
labels, etc. etc.**

He keeps constantly on hand and for sale, whole sale or retail, Books of Mormon, which he offers at the following reduced prices:—\$1.25 single copy, \$12, per dozen, 110 books for \$1.00. 600 books for \$500, or 1250 books for \$1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc., etc.

*All Orders for Books, or
work, thankfully received, and
promptly attended to.*

Office corner of Water and Bain Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,

Centerville, Crawford co. Stephen Post.
NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.
NEW HAMPSHIRE.

Gilsuin, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.
KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.
OHIO.

Kirtland, Lake co. Almon Babbitt.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Rufus Beach.

INDIANIA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding.
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde.
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford,
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Benj. Johnson,
A. L. Lumereaux, Samuel Bennett,
Samuel Bent, G. W. Harris.
Amasa Lyman, David Evens,
Daniel S. Thomas, Jesse Turpin.

Hyrum Smith who some time since received the appointment of Patriarch in the church^d in place of Joseph Smith, Sen., deceased, has recently, by revelation, been appointed a Prophet and Revelator.

William Law has recently, by revelation, been appointed one of the first Presidency, in place of Hyrum Smith, appointed as above.

George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.

Ebenezer Robinson was this day elected Justice of the Peace for this precinct, by a majority of 168 votes.

The Times and Seasons,

*Is printed and published about the
first and fifteenth of every month on the
corner of Water and Bain Streets,*

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five** new subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and **POST PAID.**

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 8.] CITY OF NAUVOO, ILLINOIS, FEB. 15, 1841. [Whole No. 20

THEOLOGICAL.

[ORIGINAL.]

Manchester. Eng. Oct. 7th, 1840.

Elders Robinson & Smith:

Dear Brethren,

While on my way from the city of London to Manchester, the 7th 8th and 9th Nos. of the Times and Seasons was put into my hands: these are the first and only numbers of your paper which I have had the privilege of perusing since my arrival in England, except three or four of the first numbers which the Twelve brought with them in the spring. The three above named were directed to Elder G. A. Smith, Burslem Staffordshire, and you may rest assured the perusal of those papers was a feast to me, and none can more highly prize and value such a privilege and blessing, than those of us who are separated far from our families and friends by distance tide, and time, in such a manner that months roll around and not a word to break that deep and long silence that reigns between us. I know by experience, that as water to a thirsty man, so is good news from a far country. We rejoice exceedingly brethren, to learn that you are once more settled in a good degree of peace and quietness, after passing through such scenes of persecution, privation, and suffering, for the word of God, and the testimony of Jesus Christ. I learn from the Times and Seasons that you have not obtained letters from us, as often as you expected, or could wish. I am well aware that any, and every word of information from the servants of God, while among the Nations of the earth, as touching their labors, ministry, mission, and a historical knowledge of kingdoms and countries, will be hailed as a welcome message by the Saints in general, and gladden the hearts of our intimate friends, our kindred, and our wives and children, the society of whom we are called to sacrifice for the great cause of Christ. It is under such a view that I freely and cheerfully give an account of my stewardship

from time to time as circumstances may require. I learn that you did not obtain my letter which I sent you, under date of Feb. 27th, in which I gave all particulars concerning my mission, from the time I left Montrose until the date of the letter; but as you have not received it, it may not be amiss (though out of season) to give a short detail of my travels from Montrose to Liverpool. I do not believe that ever a company of men, from the days of Adam to A. D. 1839, ever attempted to perform a journey and mission of such extent and magnitude, under such unparalleled embarrassments and circumstances as did the quorum of the Twelve and others that started for England in 1832. Had any one judged from outward appearances, they would naturally have supposed that the bodies of some of us were more fit subjects for dissection than missionaries.

It is with no ordinary feelings that I reflect back to the 8th day of August, 1839, at which time I took the parting hand with my wife, family, and friends in general at Montrose, and with a trembling step bore my feeble body (which was suffering under the power of the chills and fever,) to the banks of the Mississippi, where I was conveyed over in a canoe in company with Elder John Taylor for the purpose of taking a mission to England, and that too without purse or scrip, not even so much as one penny at my command or control. Yes Brethren it was under such circumstances that I started on my mission by the commandment of God to go a journey of more than five thousand miles, for the purpose of assisting in warning one of the greatest nations upon the face of the earth, to repent of their sins, obey the gospel, and prepare for the judgments which are to come. But notwithstanding my situation was such that I was under the necessity of walking by faith and not by sight, yet, I can say of a truth, with a thankful heart before the Lord, that I have lacked nothing as touching food, raiment, means, or

friends in all my journey either by land or sea; for which blessings I feel to render up the gratitude of my heart unto my Heavenly Father, praying at the same time that God will reward four fold unto those who have extended the hand to assist me, or any of my brethren, or our families while we are filling this mission. As concerning the journey, I would say, after crossing the Mississippi in a canoe and taking the parting hand with our friends in Nauvoo, among whom was Elder Joseph Smith jr. who bid us God's speed, saying I should soon leave my ague behind me, which proved true. Elder Hadlock conveyed us about 20 miles in a waggon on our road, and while passing along Elder P. P. Pratt gave me an empty purse, it being all he had, and Elder H. C. Kimball \$1.00 to put into it to help me on the way: the next day another brother took us into his waggon and carried us about 20 miles. During which time I had the chills and fever upon me, which caused me much suffering through the day while riding over a rough road, but it here left me and I had no more of it for several weeks. We spent the Sabbath with Elders Don C. and Samuel H. Smith, and held a two days meeting in the neighborhood in which they were residing, which had a good effect; we were entertained and treated kindly by them and their families, and all the friends in that region, who extended a liberal hand in assisting us on our journey: while here we were informed by Elder Zebedee Coltrin that his father was about to take a journey to the State of Ohio, and would freely give us a passage with him as he was going with a wagon, which invitation we accepted and continued our journey with father Coltrin. We called upon the Saints in Springfield and spent several days with them, and while there, Elder Taylor published a brief sketch of the persecution; during which time I visited the Saints from Fox Islands who had stopped at Rochester; and though still very feeble in body, I held several meetings with them; they also manifested a liberal spirit, as did the Saints in Springfield in assisting us on our journey, Elder Taylor had enjoyed good health through the summer, and also on his journey until we arrived

into the State of Indiana, when he was taken very sick with the bilious fever; the attack was so violent that in several instances he fell upon the ground like a dead man, when it seemed to be with difficulty that he could be restored either to stand or speak, and he continued his journey for several days in this situation, until he could proceed no farther, and we stopped at an inn kept by a German in Germantown, Indiana, here we spent several days together until we found he could not continue his journey. I was so low and feeble that I was scarcely able to take care of myself, much less to render him that assistance which a person in his situation so much required: he knowing my situation advised and requested me to leave him where he was and continue my journey which request I complied with, and was under the painful necessity of taking the parting hand with my brother and leave him in the midst of affliction and strangers: those with whom he was left, however manifested a great willingness to do all that lay in their power to make him comfortable and happy. Here Elder Taylor remained for several weeks and was brought nigh the gates of death, but like the rest of his brethren, through the great mercy of God was afterwards raised up and enabled to continue his journey. I proceeded on my way with Brother Coltrin, until I arrived at Cleveland, Ohio. I there took Steam Boat for Buffalo, which is generally about 20 or 24 hours sail, but we were in a storm three days. I took cold, my chills and fever returned upon me, and I was quite sick, having a chill 10 days in succession, journeying at the same time, via. lake, canal, and stage until I arrived at my father's house in Farmington, Hartford county, Connecticut: there is a small branch of the church in Farmington of 10 members, which I baptized and organized in July, 1838, 9 of whom were my relatives, including my father Aphek Woodruff and his household. As I was very feeble in body, I tarried 15 days at my father's house; I was not able to hold any public meetings except on one occasion while attending the funeral of Mr. Adna Hart, a friend who died in Avon: I addressed a large assembly of relatives and neighbors with whom I had been

acquainted from my youth up; I also baptized one while in Farmington.— Having in some degree recovered my strength I took Steam boat at Hartford, and sailed to New York, where I was kindly received by the Saints in that city. I found Elders Mulliner and Wright had been in the city quite a length of time waiting for some of the Twelve to accompany them to England, but as I was the only one of the quorum who had arrived in New York, and my health being very poor, I considered it wisdom to tarry until I either saw or heard from some others of the quorum; I therefore spent several weeks in New York, and Sing Sing, laboring among the churches when I was able. Brother Hiram Clark was the next that arrived, and as it was now getting to be late in the fall, and hearing nothing from those that were on their way we concluded to sail for Liverpool, and as we were about ready to set sail, Elder P. P. Pratt arrived in the city, and expected others of the Twelve in a few days, therefore I tarried for some others to come that we might hold a council before we left: but Elders Clark, Mullinner, and Wright sailed for England.

My health now began to improve more than at any time since I had left home. I visited Long Island and spent a number of days preaching, and was finally joined by Elder O. Pratt who had just arrived in New York. We returned to the city and held a conference, and then Elder O. Pratt and myself accompanied Elder James to New Jersey. Br. Pratt preached several times and proceeded on to Philadelphia, and also into the field in which Elder Barnes was laboring. I continued laboring with Elder James for several days, the prospect was good, congregations large and attentive; Elder James was much blessed in his labors in that region. But while here from day to day, the Spirit of God was upon me like fire shut up in my bones, urging me forward to fill my mission to England, and tarry no longer by the way, and feeling determined to be obedient to the commandments of God; I left the Saints in New Jersey and returned to New York intending to take the first boat that sailed for England, and when I arrived in the city I found Elders

Taylor and Turley had just reached the city; also, both were much improving in their health: the friends assisted us in preparing for our voyage, and after bidding the Saints farewell, Elders Taylor, Turley, and myself set sail on board of the packet ship Oxford, on the 20th day of December, and after a favorable passage of 22 days, we landed in Liverpool, on the 11th of January 1840.

One thing worthy of note transpired during this voyage, that is, the packet ship Independence left New York 10 days before the Oxford, and the Steam Ship Liverpool 5 days before the Oxford, and the three above named ships reached the quay or dock at Liverpool within 20 minutes of each other; the Oxford arrived first, and we landed in the midst of thousands who stood upon the quay anxiously awaiting the arrival of the ships.

Our health once more having been restored we landed in good spirits, feeling to rejoice for the privilege of once more setting our feet upon terra firma. As England was the native place of Elders Taylor, and Turley, of course it appeared natural unto them; but it being the first time that I had set my feet upon the soil of England, it appeared unto me like an old world sure enough, for all the fires, from the parlor to the largest public works of every name and nature, being fed alone from stone coal, that it causes the whole horizon, air, elements, earth, buildings, and every thing visible to be covered with gas, soot and smoke, that it makes the towns and cities appear at the first sight something similar to a coal pit, or smoke house. The buildings in England are mostly composed of stone or brick, the plain walls of which show that the majority of them were built more for durability and profit, than outward show; while others indicate great architecture, splendor, and magnificence. We past through Liverpool New Market, had a view of the Custom house, and Lord Nelson's monument, which is quite noted in England, all of which were quite splendid. We spent the Sabbath in Liverpool, Elder Turley and myself attended meeting at St. Paul's church and St. Thomas'; it gave me rather peculiar feelings to hear one of the Rectors preach against a form,

of godliness without the power thereof, and professing religion without bringing forth the fruits of it. I felt to pray to God with all my heart, that the day might speedily come when the power of godliness should be preached to the inhabitants of that city, which has since been the case by Elder Taylor who has lifted up the standard in that city and gathered out a good number of souls, as you already know. On Monday we took the train from Liverpool to Preston, where we were permitted to meet with Elder Richards in that place. We held a council on the 17th of January, when it was resolved that Elders Taylor and Fielding go to Liverpool, Elder Clark to Manchester to join Elder Clayton, Elder Turley and myself to visit the Staffordshire Potteries: while on our way, we called at Manchester and preached to the Saints on the Sabbath. I found Manchester to contain a population of near 300,000 and a church of Latter Day Saints of 164 members. While there I was called upon to visit a woman that was possessed with the devil in such a manner that it required several persons to hold her from destroying herself, several of us laid hands upon her, and the devil was subject unto the power of God and departed out of her, and she was clothed in her right mind, and next day attended meeting and all felt to give the glory to God.—

We arrived in Burslem, Staffordshire on the 21st. The Staffordshire Potteries which are so noted in England, are composed of the following market towns, viz: Tunstall, Burslem, Hanx. Stoke upon Trent, Luncend, and several other villages, containing a population of about 75,000 persons, nearly all of whom procure their livelihood in the pottery line; here is manufactured every kind of English, earthen, stone, and China ware, said to be as good as any made in the world. We found a church of Latter Day Saints in these potteries of about 60 members, under the care of Elder Alfred Cordon a potter by trade, who labored 6 days in a week for his daily bread, and preached 15 evenings in a week, and 3 times on the Sabbath. Here we commenced our labors, we immediately procured a preaching room in Hanx, it being about the centre of the potteries, in a

few days Elder Turley went to Birmingham, as it was his native place, to visit his friends and to try to open doors in that region. I continued my labors in the potteries for six weeks, the interest became general among the people, I preached every evening, or nearly so, and 3 times on the Sabbath. I had crowded congregations, and very frequent public opposition from preachers of the various orders, among whom was Mr. John Jones, who has become very famous and noted in Burslem as a warm friend and advocate of Mrs. Matilda Davidson, and Mr. Warren Parrish, by reading their letters and other foolish stories which are in circulation, to stop the work of God. But while Mr. Jones has attempted to disturb our meetings by reading these things in our midst, he has become as disgusting in the eyes of the people, as he has zealous in trying to stop the work, and in some instances, he has been under the necessity of bringing Constables, or police with him to protect him against the attack of the unbelievers or world for the people saw his conduct was not becoming a Christian or a gentleman, however, his opposition has had no tendency to stop the work of God, but has rather given us friends.

W. WOODRUFF.

[To be continued.]

The following was written by Elder Wm. Smith in answer to a portion of the late message of Governor Boggs, we give it entire as it corroborates with the history we have already published. It should have appeared in the 17th No. but owing to a press of matter it has been delayed until now.

"INFATUATED & DELUDED SECT."

Here is a singular picture of human depravity presented to the world for consideration, a man (Governor Boggs) clothed with power, a man whose sole object should be to set an example of equity and truth, for the imitation of the people over whom he rules; descending from that high and honorable station to which he has been called, and placing himself at the head of a gang of ruffian outlaws, and thereby showing to the world that he is not only capable of tolerating, but of participating in one of the most inhuman and barbarous persecutions, ever recorded in the annals of history, by favoring, and encouraging the Missouri mob in butchering, beating, and driving the Saints from the State

and robbing them of their possessions. That he has uttered slanderous falsehoods against the Saints, and caused them to be published to the world; can be clearly and conclusively shown. He has charged them with setting up a form of government different from and opposed to that of the state, within its limits. Here he has resorted to a fools cunning (1st), to cover a crime: that charge can easily be proven false, for although we had a church government, yet one of our articles of faith required every church member to reverence and obey the laws of the land. And will the patriotic governor of Missouri contend that such a church government was in opposition to the laws of the state, (for that was the only form of government ever known among the Mormon people other than that of the state.) The governor has stated in his message that the Mormons violated the laws of the land by an open and avowed resistance to them, and by undertaking, without the aid of the civil authorities, to redress their grievances. He cannot be ignorant of our petitioning the civil authorities, time after time for relief, before we even so much as thought of acting in self defence; but finding at last that if we waited for the interposition of the civil authorities, that we would be butchered by the unrelenting hands of robbers; for our crops had already been destroyed, our goods and chattels plundered, our houses burned, and we driven from our farms in the face of government, without once retaliating.

At the time the mobbers invaded Daviess county; Gen. Parks being in Daviess at that time, we appealed to him to know what we should do, he advised us to go and give them a "complete dressing" for said he "you will never have any peace with them until you do and I will stand between you and all difficulty." Here permit me to state that General Parks was a citizen of Ray co., Mo. and not a Mormon, but one of the commanding generals of the Missouri Militia; this will go to prove that we had orders from a man in authority to do as we did in the defence of our lives and property. We were denied the protection which the laws of the State was calculated to give, and were thus compelled to follow the advice of Gen. Parks. We were at that time totally at a loss to account for the conduct of men in authority, in refusing us the protection of the laws of the State; but since we have earned that it was a plan which was concocted by them to drive an innocent people from the State, and divide the property which they might be enabled to obtain by robbery and pillage, among themselves. For proof of the above assertion, I beg the privilege of referring to Uriah B. Powell, a citizen of Clinton co., Mo. who was present when the plot was entered into.

According to Gen. Parks' advice we mustered a small force, and went out to repel the mobbers, who were then in the neighborhood burning houses, and driving away horses and cattle, when they saw us coming out, they fled according to their previous agreement, burning houses as they went. They then sent an express to Governor Boggs, representing to him, that the "Mormons" were burning houses, (a likely thing to be sure,

that they should be burning their own houses, for the Mormon houses were the only ones burned,) and ravaging the country.—When Gov. Boggs, being ever willing to "MAINTAIN THE SUPREMACY OF THE LAW," issued a proclamation to EXTERMINATE, or DRIVE the "Mormons" from the State, and ordered out from ten to fifteen thousand men, to see that his brutal edict was faithfully executed.

It was astonishing to think that the humane Governor would endanger the lives of his citizens by sending out only fifteen thousand men to exterminate, a small handful of "Mormons," men women and children.—While one division of the Governor's mob, were on their way to Far West, under the command of one Cumstock, they came across a company of the Saints who were encamped on Shoal Creek, on their way to Far West from Ohio, who were in a great measure ignorant of the extent of the difficulty, and entirely innocent of any charge that could be preferred against them, by the Missourians.—Cumstock, on learning that there was a company of Saints encamped on Shoal creek, sent a committee of men to require them to give up all arms and ammunition that they might have with them, to which they replied, we will, provided that we can be assured that the Missourians will not molest us; stating at the same time, that peace was what they desired. An article of agreement was signed to that effect, in which the Missourians pledged their honor for the faithful fulfillment of the same. Articles of this nature, have in all ages of the world been held sacred both by heathen, and civilized nations: and individually or a nation that was so base, as to forfeit their paths or solemn pledges, was considered too base to deserve notice, but merited the vengeance of the gods: I would ask, how faithfully did Cumstock and his men keep their vows which they had so solemnly pledged themselves to do? on the day following they showed themselves capable of perpetrating the most barbarous acts, as well as violating their solemn pledges; for while the Saints were engaged in solemn prayer to God, these lawless desperadoes came upon them with the fury of demons and commenced firing upon them while they were thus solemnly engaged: the Saints cried for quarters but in vain, they then endeavored to escape by flight but were surrounded;—the Missourians continued to shoot them, they would even place their guns to the heads of their victims, and thus barbarously take their lives. After the firing had partially subsided one of Cumstock's men found an old Revolutionary soldier, by the name of McBride, under the bank of the Creek, on finding him he exclaimed, "you old grey headed Mormon, I will fix you," the old man got on his knees and begged for his life, but neither age, nor innocence, could afford any protection, he was inhumanly butchered and thrown into the Creek. During the slaughter a small boy endeavored to conceal himself in a black-smith shop under a bellows, but one of the assassins seeing him, was in the act of shooting him, when one of the company cried out, "do not shoot the boy," another said "shoot him d—m him

he will make a big Mormon some day;" so he put the gun to the child's head, and blew out his brains. There were in this slaughter eighteen of the Saints killed, and thirteen wounded, out of a company of Saints who were on their way moving to Far West, who had never violated the laws of the State, a company who had never taken any part in the past difficulties; a company, whom Gov. Boggs himself cannot (as base and unprincipled as he is,) contend had violated even one clause of the law of the state, or had even acted in concert with their brethren when engaged in self defence, butchered too, by his command, and their waggons plundered of their contents, and their dead bodies robbed of their coats, watches, money, hats, and boots.

From this place of slaughter the mob proceeded to Far West, where they, with other divisions of the Governor's clan, drove the Saints to the public square, and there at the point of the bayonet compelled them to sign away all their personal and real estate, to defray the expenses of the war; after which they drove sixty or seventy of our citizens before them to Richmond in Ray co. and put them in Jail, where they were kept confined in prison a number of weeks without even being informed of what they were accused.—At length a mock trial was had, in which case the Saints were refused the privilege of introducing any testimony by "the supreme laws" (the will of the mob) of Missouri, and were thus deprived of justice: And will Gov. Boggs, that foul columnist of human character, still contend that the Mormons were the aggressors? can it be that he is so far lost to a sense of honor, and justice, as to dare accuse the Mormons of violating the laws of the land, after they have suffered so much at the hands of the Missouri outlaws? shall they still endure to be belied by such a worthless vagabond? Is it by such foul and wandering language as is found in his recent message that he thinks to "maintain the supremacy of our laws" if the supremacy of laws are to be maintained by aiding one part of the community in murdering and plundering the other, it may be truly said that his whole aim and object is to "maintain the supremacy of the law."

After the great quantity of furniture and other property which the Gov. caused to be robbed from the Saints by his unallowed order, I should doubt the necessity of his recommending his house being furnished with new and better furniture while he occupies it, for I should think that among the great quantity of furniture which he ordered taken from the Saints, he might at least find enough to furnish his mansion in splendid style, which too, has cost him but the small sum of the conscience of a thief and a robber. He has shown himself abundantly worthy of being the Governor of Missouri. In his recent message he wishes to impress it on the minds of the legislature, "that the will of the people is the supreme law." In that recommendation he has shown himself to be perfectly consistent, for it is the same doctrine which he preached when he was at the head of a mob in Jackson co. in 1833, at the time the Saints were driven out of it: for said he,

"Law or no law, we will drive the Mormons from the county, for the will of the people is superior to all law."

Worthy man, you will furnish some biographer with materials that will perpetuate your name throughout the vista of coming ages, for having been honored with the writing of your life. The sage yet unborn, shall consume his midnight oil, in admiring your super-human perfections; you shall be cited as a model worthy of imitation; yes, all rulers in coming ages shall take you as their model—and every member of the "humane society" shall hold you in high esteem.—Time will only make your graces shine with a brighter luster. You can convince the world that a Nero, a Domitian, a Trajan, an Aurelius, a Septimus, a Severus, a Maximin, a Decius, a Valerian, an Aurelian, and a Diocletian, have at last been robbed of their barbarous glory by an obscure, and an illiterate Governor of Missouri.

WILLIAM SMITH.

MISCELLANEOUS.

Inaugural Address.

City of Nauvoo, Illinois, Feb. 3rd, 1841.

Gentlemen of the City Council;

Aldermen and Councillors:—

Having been elected to the Mayoralty of this city by the unanimous suffrages of all parties and interests, I now enter upon the duties devolving upon me as your Chief Magistrate under a deep sense of the responsibilities of the station.—I trust that the confidence reposed in me, by my fellow citizens, has not been misplaced, and for the honor conferred they will accept my warmest sentiments of gratitude. By the munificence and wise legislation of noble, high-minded, and patriotic statesmen, and the grace of God, we have been blessed with one of the most liberal corporate acts ever granted by a legislative assembly. As the presiding officer of the law making department of the municipal government, it will be expected that I communicate to you, from time to time, by oral or written messages, for your deliberative consideration and action, such matters as may suggest themselves to me in relation to the public weal; and upon this occasion I beg leave to present the following as matters of paramount importance.

The 21st Sec. of the *addenda* to the 13th Sec. of the City Charter concedes to you plenary power "to tax, restrain, prohibit and suppress, tippling-houses, dram-shops," etc. etc., and I now recommend, in the strongest possible terms, that you take prompt, strong, and decisive measures to "prohibit and suppress" all such establishments. It is true you have the power "to tax," or license and tolerate, them, and thus add to the city finances; but I consider it much better to raise revenue by an *ad valorem* tax on the property of sober men, than by licensing dram shops, or taxing the signs of the inebriated worshippers at the shrine of Bacchus. The revels of

bacchanalians in the houses of blasphemy and noise will always prove a disgrace to a moral people. *Public sentiment* will do much to suppress the vice of intemperance, and its concomitant evil results; but ample experience has incontrovertibly proven that it cannot do all—the law must be brought to the rescue, and an effective prohibitory ordinance enacted. This cannot be done at a better time than at the present. Let us commence correctly, and the great work of reform, at least so far as our peaceful city is concerned, can be summarily consummated. It would be difficult to calculate the vast amount of evil and crime that would be prevented, and the great good that would accrue to the public at large by fostering the cause of temperance; but suffice it to say that the one would be commensurate to the other.—No sales of spirituous liquors whatever, in a less quantity than a quart, except in cases of sickness on the recommendation of a physician or surgeon duly accredited by the Chancellor and Regents of the University, should be tolerated. The liberty of selling the intoxicating cup is a *false* liberty—it enslaves, degrades, destroys, and wretchedness and want are attendant on every step,—its touch, like that of the *poison Upas*, is death. Liberty to do good should be cheerfully and freely accorded to every man; but liberty to do evil, which is licentiousness, should be peremptorily prohibited. The public good imperiously demands it—and the cause of humanity pleads for help. The protectingegis of the corporation should be thrown around every moral, and religious, institution of the day, which is in any way calculated to ennoble, or ameliorate the condition of the human family.

The immediate organization of the University, as contemplated in the 24th Sec. of the act incorporating our city, cannot be too forcibly impressed upon you at this time.—As all matters in relation to mental culture, and public instruction, from common schools up to the highest branches of a full collegiate course in the Arts, Sciences, and Learned Professions, will devolve upon the Chancellor and Regents of the University, they should be speedily elected, and instructed to perfect their plan, and enter upon its execution with as little delay as possible. The wheels of education should never be clogged, or retrograde, but roll progressively from the *Alpha* to the *Omega* of a most perfect, liberal, and thorough course of university attainments. The following observations in relation to *false* education, from Alexander's Messenger, so perfectly accords with my feelings and views on this highly important subject, that I cannot do better than incorporate them in this message.

"Among the changes for the worse, which the world has witnessed within the last century, we include that specious, superficial, incomplete way of doing certain things, which were formerly thought to be deserving of care, labor and attention. It would seem that appearance is now considered of more moment than reality. The modern mode of education is an example in point. Children are so instructed as to acquire a smattering

of every thing; and, as a matter of consequence, they know nothing properly. Seminaries and academies deal out their moral and natural philosophy, their geometry, trigonometry, and astronomy, their chemistry, botany, and mineralogy, until the mind of the pupil becomes a chaos; and, like the stomach when it is overloaded with a variety of food, it digests nothing, but converts the superabundant nutriment to poison. This mode of education answers one purpose:—it enables people to *seem* learned; and seemingly, by a great many, is thought all-sufficient. Thus we are schooled in quackery, and are early taught to regard showy and superficial attainments as most desirable. Every boarding school Miss is a *Pluto* in petticoats, without an ounce of that genuine knowledge, that true philosophy, which would enable her to be useful in the world, and to escape those perils with which she must necessarily be encompassed. Young people are taught to use a variety of hard terms, which they understand but imperfectly;—to repeat lessons which they are unable to apply;—to astonish their grand-mothers with a display of their parrot-like acquisitions;—but their mental energies are clogged and torpidified with a variety of learned lumber, most of which is discarded from the brain long before its possessor knows how to use it. This is the quackery of education.

The effects of the erring system are not easily obliterated. The habit of using words without thought, sticks to the unfortunate student through life, and should he ever learn to think, he cannot express his ideas without the most tedious and perplexing verbosity. This is, more or less, the fault of every writer in the nineteenth century. The sense is encumbered with sound. The scribbler appears to imagine that if he puts a sufficient number of words together he has done his part; and, as to how many books are written on this principle. Thus literature, and even science itself, is overloaded with froth and flummery. Verbalizing has become fashionable and indispensable, and one line from an ancient author will furnish the materials for a modern treatise."

Our University should be a "*utilitarian*" institution—and competent, industrious, teachers, and professors, should be immediately elected for the several departments. "Knowledge is power."—foster education and we are forever free! Nothing can be done which is more certainly calculated to perpetuate the free institutions of our common country, for which our progenitors "fought and bled, and died," than the general diffusion of useful knowledge amongst the people. Education should always be of a purely *practical* character, for such, and such alone, is calculated to perfect the happiness, and prosperity, of our fellow-citizens—ignorance, impudence, and false knowledge, are equally detestable,—shame and confusion follow in their train. As you now possess the power, afford the most ample facilities to the Regents to make their plan complete; and thus enable them to set a glorious example to the world at large. The most liberal policy should attend the organization of the Univer-

sity, and equal honors and privileges should be extended to all classes of the community.

In order to carry out the provisions of the 25th Sec. of the act incorporating our city, I would recommend the immediate organization of the Legion. Comprising, as it does, the entire military power of our city, with a provision allowing any citizen of Hancock county to unite by voluntary enrollment, early facilities should be afforded the Court Martial for perfecting their plan of drill, rules, and regulations. Nothing is more necessary to the preservation of order, and the supremacy of the laws, than the perfect organization of our military forces, under a uniform and rigid discipline, and approved judicious drill; and to this end I desire to see all the departments, and cohorts of the Legion put in immediate requisition. The Legion should be all powerful, panopied with justice and equity, to consummate the designs of its projectors—at all times ready, as minute men, to serve the state in such way and manner as may, from time to time, be pointed out by the Governor. You have long sought an opportunity of showing your attachment to the state government of Illinois—it is now afforded: the Legion should maintain the constitution and the laws, and be ready at all times for the public defence. The winged warrior of the air perches upon the pole of American liberty, and the beast that has the temerity to ruffle her feathers should be made to feel the power of her talons; and until she ceases to be our proud national emblem we should not cease to show our attachment to Illinois. Should the tocsin of alarm ever be sounded, and the Legion called to the tented field by our Executive, I hope to see it able, under one of the proudest mottoes that ever blazed upon a warrior's shield—*Sicut patribus sit Deus nobis*; as God was with our fathers, so may he be with us—to fight the battles of our country, as victors, and as freemen: the juice of the uva, or the spirit of insubordination should never enter our camp,—but we should stand, ever stand, as a united people—ONE AND INDIVISIBLE.

I would earnestly recommend the construction of a wing-dam in the Mississippi, at the mouth of the ravine at or near the head of Main street, and the excavation of a sub-canal from that point to a point terminating in a *grand reservoir* on the bank of said river, east of the foot of said street, a distance of about two miles. This would afford, at the various outlets, the most ample water power for propelling any amount of machinery for mill and manufacturing purposes, so essentially necessary to the building up of a great commercial city in the heart of one of the most productive and delightful countries on earth. I would advise that an agent be immediately appointed on behalf of the city corporation, to negotiate with eastern capitalists for the completion of this great work, on the most advantageous terms, even to the conveyance of the privilege for a term of years. This work finished, and the future greatness of this city is placed upon an imperishable basis. In addition to the great advantages that will otherwise accrue to the city and country by the construction of this

noble work, it would afford the best harbor for steam-boats, for winter quarters, on this magnificent stream.

The public health requires that the low lands, bordering on the Mississippi, should be immediately drained, and the entire timber removed. This can and will be one of the most healthy cities in the west, provided you take prompt and decisive action in the premises. A Board of Health should be appointed and vested with the usual powers and prerogatives.

The Governor, Council of Revision, and Legislature of Illinois, should be held in everlasting remembrance by our people—they burst the chains of slavery and proclaimed us forever free! A vote of thanks, couched in the strongest language possible, should be tendered them in our corporate capacity; and, when this is done, Quincy, our first noble city of refuge, when we came from the slaughter in Missouri with our garments stained with blood, should not be forgotten.

As the Chief Magistrate of your city I am determined to execute all state laws, and city ordinances passed in pursuance to law, to the very letter, should it require the strong arm of military power to enable me to do so. As an officer I know no man; the peaceful unoffending citizen *shall* be protected in the full exercise of all his civil, political, and religious, rights, and the guilty violator of law *shall be punished, without respect to persons.*

All of which is respectfully submitted.

JOHN C. BENNETT.

INDICATIONS OF WAR.

THE BURNING OF THE CAROLINE.

Our readers will see, by reference to the Congressional proceedings in today's paper, that the controversy between this country and Great Britain in relation to the burning of the Steam-boat Caroline, is likely to lead to serious consequences. If the positions taken by the British Minister are persisted in by his Government, we see no alternative but war. Our Government has tamely submitted to British aggression, upon the rights of our citizens and upon our territory, until endurance has ceased to be a virtue.—*Quincy Argus.*

M'Leod, charged with being engaged in the burning of the Caroline, and who was indicted a year or two since, by the Grand Jury of Niagara county, N. Y., was recently apprehended, underwent an examination, and failing to give bail was committed to the county jail. Bail demanded was \$5000 himself, and two sureties \$2500 each. The arrest caused much excitement in the neighborhood of M'Leod's residence in Canada.

TIMES AND SEASONS

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, FEBRUARY 1, 1841.

THE CITY COUNCIL, AND
GENERAL BENNETT'S INAUGURAL
ADDRESS.

The City Council of the City of Nauvoo, was organized on the 3d Inst., when His Honor, the Mayor, delivered his inaugural address, which appears in this days paper.

The address is a document of considerable interest, and is well worth the perusal of our readers, and every one who loves the prosperity of our peaceable and improving city.

The sentiments respecting the subject of temperance, are good, and such as must meet with the approval of all patriotic and virtuous citizens, and will undoubtedly have a powerful influence on the future prosperity of Nauvoo. Let the blow be struck at the root of intemperance, and then the foundation of peace and prosperity is permanently laid; virtue will raise its head, and around her will soon be gathered and concentrated, men of enterprise, honesty, and intelligence, and peace and harmony will abound, while vice with all its attendant evils, will hide its deformed head. We say then, let the Council carry out the recommendations of the Mayor on this subject, and they will perform an act which must ever secure to them the good will of a virtuous community.

Another subject of vast importance to the future greatness of this City, recommended in the address, is that of a canal passing through this City for the purpose of water privileges. It is supposed that a fall might be obtained by cutting a canal through the City, of from three to five feet, and water power to any amount obtained. This once accomplished would give an impetus to the prosperity of the City, and, with the natural advantages which it already possesses, it would soon take the lead of nearly all the cities in the west. It may be thought by some that the agitation

of this subject is premature, and that in the infant state of our City, it would be well to postpone the consideration of this subject for some time. We are aware that this is a subject which requires time to mature, but at the same time, it presents itself with such force to the mind, and the advantages appear so great, that the most superficial observer must be led to the conclusion that it is not only practicable, but that it will be of incalculable benefit, not only to this city, but to all the surrounding country.

We are glad to see the action of the Council on the subject of education; and that they have chosen a Board of Regents, and appointed a Chancellor and Registrar for the "University of the City of Nauvoo." The appointment we think does great credit to the Council, and, we have no doubt but that the board will assiduously engage in the great and all important work of education.

From the unsettled state of the Saints, in consequence of being driven from their inheritances, and their sudden transitions from affluence to poverty; the education of their children has consequently been neglected.— But we hope the night of darkness has passed away, and that we behold the dawning of a refulgent morn, which shall shine upon our youthful city through the "University" and not on our city alone, but like the king of day, will diffuse its benign and enlightening rays throughout the world.

The "Nauvoo Legion" has been organized agreeably to the provisions of the charter, and the different offices filled, by men of intelligence, courage, and resolution, whose pride as well as duty will be, to sustain the rights of freemen, maintain the laws and constitution of our beloved and devoted state, and of the United States, and place themselves in a situation, that whenever called upon for the public defence to be ready for the emergency.

By wise laws and regulations we have no doubt, but that our city will prosper and increase in population to an extent unparalleled by any city, not only on this continent, but in the world, and will become the brightest "star in the west."

CITY OFFICERS.

The following persons were, on the 3d Inst., on the nomination of the Mayor, unanimously elected, by the City Council, to the offices annexed to their respective names; to wit:

H. G. SHERWOOD, Marshal;
JAMES SLOAN, Recorder;
R. B. THOMPSON, Treasurer;
JAMES ROBINSON, Assessor;
AUSTIN COWLES, Supervisor of Streets

PRESIDENT OF THE UNIVERSITY.—James Kelly, A. M., an Alumnus of Trinity College, Dublin, was, on the 9th inst., on the nomination of the Chancellor, unanimously elected President of the University of the City of Nauvoo, by the Board of Regents. Doctor Kelly is a ripe scholar, and his selection as president of our University, (on the duties of which station he is expected to enter in the Spring,) will, no doubt, greatly advance the cause of education in this section of our state.

CHANGE OF POST ROUTE NO. 2774.—We are informed by a letter from the Hon. Richard M. Young, of the United States Senate, to General John C. Bennett, that the Hon. S. R. Hobbie, of the Contract Office of the Post Office Department, "has made an order to terminate Route 2774 at Nauvoo." For the accomplishment of this highly important, and much needed, additional mail facility, the gentlemen concerned will accept the warm thanks of our citizens. The contractor has entered upon the discharge of his duties, and the stage has made its first trip.

NAUVOO LEGION.—By a letter from the Hon S. H. Little, of the State Senate, to Gen. Bennett, it appears that the following additional section in relation to our Legion, recently forwarded to Esq. Little by Gen. Bennett, has become a law, to wit:

"Any citizen of Hancock county, may, by voluntary enrolment, attach himself to the Nauvoo Legion, with all the privileges which appertain to that independent military body."

This is quite a privilege; and we say to our friends—come on and enroll yourselves so that there may be a perfect organization by the 4th of July next—which day we wish to celebrate with appropriate military honors. The Legion will be called out, likewise, on the 6th of April.

VOTE OF THANKS.—On the 3rd inst. President Joseph Smith presented to the City Council the following resolution which was unanimously adopted; to wit:

Resolved, By the City Council of the City of Nauvoo, That the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature, of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred—and that the citizens of Quincy be held in everlasting remembrance for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want.

In consequence of a press of matter we have discontinued the articles on the rise of the church, and the gospel, for the present, but shall continue them again as soon as practicable.

We have numerous letters and communications from the Elders abroad, all giving cheering intelligence of the

spread of truth; new doors are opening in all directions, and souls are daily being added to the church, a summary of which we shall publish in our next.

THE GENERAL CONFERENCE, AND THE TEMPLE OF GOD.

It will be recollected that the next General Conference of the Church of Jesus Christ of Latter Day Saints will convene, in the City of Nauvoo, on the 6th of April, 1841, on which day the Corner Stone of the Temple of God will be laid, attended with appropriate ceremonies. There will be a great gathering of the people on that occasion, and many of the most conspicuous persons in our state are expected to be in attendance.

NEXT GOVERNOR.

We extract the following, which originally appeared in the Peoria press, from the Illinois Democrat. Judge Smith is a gentleman of the first order of talents, and one of the most able jurists in the state, and is in every respect fully qualified for the high trust contemplated.

"The time is rapidly approaching when it will devolve on the democracy of Illinois to nominate a candidate for the office of Governor. For this station it becomes us to select a firm republican; one whose honesty and capacity are such as cannot be called in question. There is probably no member of our party in whom these requisites are combined in a more eminent degree than in Judge T. W. Smith, of Cook county. He is one of the most firm and able supporters of democratic principles in Illinois, and has been a citizen of the State nearly a quarter of a century, a portion of which time he resided in the southern part of it, where, we understand, a branch of his family is permanently located. His professional business for a number of years has given him great opportunities of extending his knowledge of the people; and having risen to his present station from a humble, yet we may add, honorable situation in life, (although it has been malignantly laid to his charge as if it were criminal to rise by industry and worth, we speak it to his praise,) with his well known honesty and capacity, we think he is both familiar with the wants and interests of the people of the State, and well qualified to preside over her destinies as their Governor. We would therefore most respectfully recommend him to the favorable consideration of our fellow citizens, believing that his nomination to the above named station would receive the cordial and hearty response of the democracy in this section of the State."

Great Moral Victory!—The high grounds taken by our Mayor, General Bennett, in relation to the great work of temperance reform, have been fully sustained by the City Council. President Joseph Smith, Chairman of the committee to whom was referred that part of the inaugural address of His Honor, the Mayor, which relates to Tem-

perance, reported the following ordinance to the City Council on the 15th instant, which was elaborately discussed by Aldermen Wells and Whitney, and Councillors J. Smith, H. Smith, Rigdon, Law, and Greene, and in Committee of the Whole, by His Honor, and, after dispensing with the rules, read three several times, and passed, **UNANIMOUSLY.**

This ordinance passed by ayes and noes, on the call of Councillor Barnett, as follows:

Yeas—Aldermen Wells, Smith, Marks, and Whitney—Councillors Joseph Smith, Hyrum Smith, Don C. Smith, Rigdon, Law, Rich, Barnett, Greene, and Knight—and the Mayor—14. (Full Council.)

Nays—None!

Thus has the City of Nauvoo set a glorious example to the world—sustained by principle, and the GREAT GOD; to wit:

An Ordinance in relation to Temperance.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all persons and establishments whatever, in this City, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a Physician duly accredited, in writing, by the "Chancellor and Regents of the University of the City of Nauvoo," and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor, or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor, or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Sec. 2. This ordinance, to take effect, and be in force, from and after its passage.

Passed, Feb. 15th, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

An Ordinance organizing the "University of the City of Nauvoo."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the "University of the City of Nauvoo," be, and the same is hereby organized, by the appointment of the following Board of Trustees; to wit: John C. Bennett, Chancellor, William Law, Registrar, and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, N. K.

Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don C. Smith, John P. Greene, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams, Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Lenos M. Knight, Regents; who shall hereafter constitute the "Chancellor and Regents of the University of the City of Nauvoo," as contemplated in the 24th section of "An act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The Board named in the 1st section of this ordinance shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, P. M.

Sec. 3. This ordinance shall take effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN Recorder.

An Ordinance organizing the "Nauvoo Legion."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the inhabitants of the City of Nauvoo, and such citizens of Hancock county as may unite by voluntary enrollment, be, and they are hereby organized into a body of independent military men, to be called the "Nauvoo Legion," as contemplated in the 25th section of "An act to incorporate the City of Nauvoo," approved, December 16, 1840.

Sec. 2. The Legion shall be, and is hereby, divided into two Cohorts,—the horse troops to constitute the first Cohort, and the foot troops to constitute the second Cohort.

Sec. 3. The general officers of the Legion shall consist of a Lieutenant General, as the chief commanding and reviewing officer, and President of the Court Martial, and Legion; a Major General, as the second in command of the Legion, the Secretary of the Court Martial, and Legion, and Adjutant and Inspector General; a Brigadier General, as commander of the first Cohort; and a Brigadier General, as commander of the second Cohort.

Sec. 4. The staff of the Lieutenant General shall consist of two principal Aids-de-Camp, with the rank of Colo-

nels of Cavalry, and a guard of twelve Aids-de-Camp, with the rank of Captains of Infantry, and a Drill Officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major General shall consist of an Adjutant, a Surgeon-in-Chief, a Cornet, a Quarter Master, a Pay-Master, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter Master Sergeant, Sergeant Major, and Chief Musician, with the rank of Captains of Light Infantry; and two Musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier General shall consist of one Aid-de-Camp, with the rank of Lieutenant Colonel of Infantry; provided that the said Brigadiers shall have access to the staff of the Major General when not otherwise in service.

Sec. 7. No officer shall hereafter be elected by the various companies of the Legion, except upon the nomination of the Court Martial, and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court Martial shall fill and supply all offices ranking between Captains and Brigadiers General by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank and command according to the date of their brevets; provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City corporation, shall meet at the office of Joseph Smith, on Thursday the 4th day of February 1841, at 10 o'clock A. M. and then, and there, proceed to elect the general officers of the Legion as contemplated in the 3rd section of this ordinance.

10. The Court Martial shall adopt for the Legion, as nearly as may be, and so far as applicable, the discipline, drill, uniform, rules and regulations, of the United States Army.

Sec. 11. This ordinance shall take

effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to the City Council.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That should any member of the City Council absent himself from, or neglect or refuse to attend, any regular or special meeting of said Council, for more than thirty minutes after the time appointed, or should the Marshal or Recorder be guilty of a like offence, he shall be fined in the sum of two dollars for each offence.

Sec. 2. Should any member of said Council neglect, or refuse, to attend said meetings, forthwith, on a summons from the Mayor, served by the Marshal, or special messenger of said Council, he shall be fined in the sum of twenty-five dollars, for each offence; Provided, that the City Council may on good cause shown, remit any fine herein, or by this ordinance, assessed.

Sec. 3. The above fines to be collected as other debts before the Mayor, at the suit of the City corporation.—This ordinance to take effect, and be in force, from and after its passage.

Passed, Feb. 8th, A. D. 1841,

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

From the Upper Mississippian.

LETTERS ABOUT THE WEST.

NUMBER THREE.

Nauvoo—Mormon Religion

NAUVOO CITY. This place is in the north western part of Hancock county, Illinois, and was formerly known by the name of Commerce, but has recently received a city charter by the name of *Nauvoo*, the name given by the Mormons. The town is situated upon a slightly inclined plain, or piece of ground, of from one to two miles in extent, projecting westward into the Mississippi, somewhat in the shape of a man's arm, half bent; presenting a fine appearance for some miles above and below the town. Since the Mormons, or "*Latter Day Saints*," (as

they call themselves) were so wantonly driven from their homes and estates in Missouri, by an *armed mob*, under the excited authorities of that State, these persecuted people have settled in this town, and the adjacent country upon both sides of the Mississippi—and added from 75 to 100 buildings, mostly neat and painted, spread over a large extent of ground, and covering the plain and the bluffs in the rear.—These numerous new, bright looking buildings, scattered about amongst the trees and shrubbery which abound here, present, in warm weather, a delightful appearance. Under the shade of some beautiful shrubbery near the river's brink, seats are erected for the accommodation of the society, at their religious meetings. The spot selected is favorable to a calm and serene temper, and a devotional frame of mind.

Nauvoo is said to have a population of about 3000 inhabitants some 300 buildings, several small traders, Tavern keepers, Physicians, and various kinds of mechanics and laborers: and some water craft, among which is a small steam-boat called Nauvoo. The landing, soil and timber about the town, are favorable to its future growth but being at the *head*, instead of the foot of the Rapids, its location is not so advantageous for trade as that of *Warsaw* or *Krookuck*, mentioned in my last letter. Besides this, there being considerable low lands upon the Islands in its vicinity, their decomposing vegetable matter is supposed to send forth deleterious exhalations prejudicial to the health of the town. However, Nauvoo has a fine country in its rear, and if to many drones and rogues do not creep in among these generally quiet, industrious and economical people, we may expect to see a very considerable city built up here—particularly as many of this sect in Europe, are now known to be about removing to this country—and indeed some two hundred have already arrived at Nauvoo, and the vicinity. Mr. Smith is reported to have said that it is destined to be the largest city in the world! It is some 18 miles above *Warsaw*, and 6 or 8 below Fort Madison.

RELIGION OF THE MORMONS. In the course of two land journeys between

Stephenson and Quincy, I stopped over night at Nauvoo, rode one day in company with a Mormon preacher, and two days with one of the most respectable private members of the society. I also saw, in Stephenson, the celebrated Joseph Smith, but had no opportunity to converse with him respecting the peculiar tenets of their religion. Mr. Smith (commonly called "*Joe. Smith*,") is a stout, muscular, coarse looking man, of about 32 or 33 years of age, and six feet high—and is said to be a man of good natural talents, but of inferior education—and that, as a scholar and logician, Mr. Rigdon is much his superior. Dr. Bennett, one of their preachers, and with whom I rode as above, appeared to be a man of considerable reading and general intelligence—to possess a christian temper, and pretty correct ideas of personal piety. He was courteous and gentlemanly in his deportment, though somewhat *selfish, exclusive and bigoted* in notions about other sects and creeds. I, however, derived considerable information, and consequent satisfaction from conversing with him upon the subject of this strange religion. I may not be able in this brief and hasty newspaper sketch, to do full and exact justice to their creed as represented by this and the other gentleman, but I will *aim* to do so.

I understood from them as follows, viz:—That their society did not recognize *Mormon*, as a Prophet or Teacher sent from God to the "*Latter Day Saints*"—that they did not discard the Bible as used by other christian sects—that the book, commonly called "*the Mormon Bible*," was considered by them as an additional revelation from heaven, made by God himself, to Joseph Smith, when 17 years of age, and under deep and prayerful concern of mind about his spiritual condition—that it relates principally to the history of the house of Ephraim and their descendants, which these people say was lost, or omitted, in the compilation of the generally accredited christian Bible. That the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried "*Brass Plates*," containing some unknown hieroglyphics, the further and hitherto undiscovered history of

this branch of the Jewish nation—which history foretells, as they say, the character, condition and duty, of the “*Latter Day Saints*,” or Mormons—and the persecutions which they have endured in Missouri and elsewhere, on account of their religion. They hold that the Lord made a verbal, personal communication to Smith, an uneducated and ignorant youth of 17, and instructed him to employ persons to translate the history contained in these few strange characters, engraven upon these brass plates, and that the Almighty stood by, and by a miraculous exercise of infinite power and wisdom, told Smith the meaning of the letters and characters upon the plates, and directed him to communicate it to the ignorant and uninspired translators, to be by them penned down for publication. And also that at a certain stage of the proceeding, the Almighty directed Smith to cease the work of translation, and again to bury the plates until mankind should become more virtuous, and better qualified for the reception of a further and complete revelation of the whole matter, at which time the Lord would again appear upon earth, and direct Smith how to proceed upon this momentous subject!!!

The object and plan of these letters will not admit of pursuing this matter further, or commenting upon the monstrous delusion that could take possession of so many apparently sensible and intelligent people—or upon the success with which an uneducated man, like Smith, has impressed belief in this extraordinary imposition, which fact induces the belief that he is a man of very considerable talents. But I really believe that these people, after all, are generally quite conscientious in this matter—are more to be pitied than despised, and “*more sinned against than sinning*.”

When putting the preceding article in type we intended to have made some corrections, but time will not admit in this number; we will make them in a future No. The writer, no doubt, intended to give a fair statement, and in the main, did; but respecting our faith, (on some points,) the book of Mormon, &c., he is widely from the mark.—E.D.

HYMENIAL.

MARRIED—In Pike co. Ill. Jan. 1st by Elder Harlow Redfield, Mr. Thom as McKey to Miss Persius M. Sweat.

—At the same place, on the same day by Elder Redfield, Mr Benjamin Sweat to Miss Lydia Stephenson.

—In St Louis, Mo. Jan. 23rd, by Elder A. P. Rockwood Mr. E. Sayers to Miss Ruth D. Vose formerly of Boston, Mass.

—On Bear Creek, Feb. 7th, by elder R. B. Thompson, Mr. Howard Corey to Miss Martha Jane Knowlton.

—In Carthage, Jan. 22nd, by Elder Chester Loveland, Mr. Harvey Call to Miss Mary Ann Lougy.

—Near Bear creek, Feb. 11th, by Elder Andrew M. Hamilton, Mr. P. Ireland, to Miss Susannah Sumner.

OBITUARY.

DIED—In this city, Jan. 25th, Mary, consort of Samuel H. Smith, aged 31 years. She has left four small children, an affectionate companion, and numerous relatives and friends to mourn her loss, a loss which is easier felt than described. Mrs. Smith was one of the first who embraced the fullness of the gospel in the New England States. She was a resident, of the city of Boston, Mass. surrounded with friends and the comforts of life, but there was no sacrifice too great for her to make for Jesus Christ and his cause; and in A. D. 1833, in company with Miss Coolbrith, (now the companion of my bosom,) she bid farewell to friends and connexions, and every thing most dear, and traveled the distance of one thousand miles to Kirtland, Ohio, with no human protector but the one above named, to associate with the saints, in obedience to the commands of God, and the instructions of the inspired Prophets and Apostles.

She has ever manifested a willingness to endure persecution and affliction for Christ's sake, and it has been her lot to suffer much for the sake of the gospel; her companion being stripped of his goods and made desolate by the enemies of truth, they suffered much in journeying to Missouri, being exposed for the want of the comforts of life.

They located in Daviess co. Mo., and while in child bed she was driven from her home by an infatuated mob, and exposed to a violent storm in the midst of an open prairie for several days, which brought her nigh unto death; she however recovered to witness more distressing scenes, all of which would be lengthy to enumerate, and too disgraceful to harrow up the soul of the reader: we will state however, that before she had recovered of her illness, her companion had to flee for his life and leave her to the mercy of an infuriated community, while he wandered through the wilderness for the space of fourteen days without seeing one white inhabitant, and the most of the time without food. The reader can judge that her journey to Illinois must be attended with suffering, being robbed of their all;—but she is gone—she “rests from her labors,” she has been patient in all her afflictions—has kept the faith, and will inherit eternal life, which is the greatest gift of God.—Ed.

—In this city, Jan. 5th, Phebe Ann, consort of Benj. R. Bently, aged 34 years. Sister Bently was formerly the wife of the brave D. W. Patten who fell a martyr in Missouri. She has suffered much from the power of disease, which was occasioned in consequence of her exposures. Her life has been an example of piety—she has lived a saint, and has fallen asleep in the triumphs of faith, and having died in the Lord, no doubt she will have part in the first resurrection.

—Near Naples, Scott co., Ill., on the 21st day of Aug. 1840, Casander, consort of Wm. Harper, aged 35 years.

—Near Exeter, Scott co. Ill. Sept. 2nd, 1840, Mary Ann, daughter of Wm. and Casander Harper, aged five months and four days.

—In Fulton co. Ill. Minerva, consort of Asa Earl, aged 24 years.

—In this city, Dec. 21st, 1840, Charlotte, consort of James M. Henderson, aged 24 years.

[Communicated.]

—In West Milton, Ohio, of typhus fever, on the 30th ult. 1841, Mary, wife of H. Fate M. D. and daughter of Abraham and Anny Wilson, in the 27th year of her age. In life she was intelligent, faithful, and kind, in sick-

ness patient, in death submissive and resigned. She expressed her feelings as follows. I do rejoice that we live in a day when we can enjoy the fulness of the everlasting gospel—she was truly comforted in her last moments by its benign influence, her pain was removed, her mind quieted, her soul comforted through all her illness, and the pangs of death withstood; she did pray for her friends individually that they might come to a knowledge of the truth even as she had embraced it; just before she expired requested her husband to sing the hymn “flow firm a foundation ye saints of the Lord,” &c. We sorrowed, but not as those who have no hope; death has a sting, the grave has a victory now, but thanks be to God who will give us the victory when the last enemy shall be conquered, when the devil who hath the power of death shall be bound, Amen.

City of Nauvoo, Jan. 29th, 1841.

BROTHER D. C. SMITH.—

Dear Sir,

I wish you to insert, in the Times and Seasons, the Obituary of the wife of my youth.—She departed this life on the 18 Inst. being 51: years, 4 months, and 6 days old. She was from her childhood almost a christian; and at the age of 16 made a profession of religion, and was zealous and devotional in all communications and manners—believing the laws of Moses and the Prophets, as also, the sayings of Jesus the holy apostles and evidently was looking for the personal appearing of our Lord Jesus Christ. And in the month of May, in A. D. 1829, received the Eock of Mormon, and on the first reading believed it a true history, and longed to see the author and the despised people; (having only heard that there was such a people;) and in the month of April, 1831, we first heard the gospel preached, when she heard she believed with all her heart and immediately obeyed the heavenly mandate; and on the morning of the 13 of April, we were both baptized for the remission of our sins, and from that hour her heart was fixed on gathering, living, and suffering with the saints of the last days; the latter of which she has shared liberally, in the gathering at and disper-

sion from Kirtland Ohio, and she was found at Far West, Mo. suffering the disgraceful insults of a Missouri mob, and there being like many others, deprived of her husband and also her property, under Gov. Boggs' (*hell born*) exterminating order, and Gen. Clark's administration: alone, with her four daughters and a little son, she was compelled to make her pasport, a distance of 200 miles in the month of January, 1839, by waggon, lodging in the same by night. The deprivations and sufferings of that journey, laid the foundation of that fatal disease (the inflammatory rheumatism,) which after suffering the severest pains for the of space two years and more it terminated her natural life, and the least that can be said of this saint; she was a constant affectionate, and faithful companion, a mother—a watchful follower of Christ—inflexable in every duty, and finally was perfected in suffering and died a martyr to the religion of our Lord Jesus Christ, and I believe will have a part in the first resurrection.

Believe me, dear brother,
your very affectionate friend
and brother in the Lord.
JOHN P. GREENE.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,

Centerville, Crawford co. Stephen Post.
NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.
NEW HAMPSHIRE.

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Lisbon, Grafton co. Zadock Parker.

TENNESSEE

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KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.
OHIO.

Kirtland, Lake co. Almon Babbitt.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding.
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultriu,	John Cairn,
Lorenzo Barnes,	Joseph Ball,
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford,
Henry Lumercaux,	James Standing,
J. M. Grant,	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Linnaux,	S. B. Bennett,
Samuel Bent,	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S. Thomas,	Jesse Turpin.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys
and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-16.

Horse Bills, HAND BILLS, CIRCULARS, ETC. ETC. ETC.

EXECUTED WITH NEATNESS
AND DISPATCH AT THE

OFFICE OF THE
TIMES AND SEASONS,
Water street one square west of Access.
Law's Store. Feb. 15. 1841.

The Times and Seasons,

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NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and **POST PAID.**

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 9.] CITY OF NAUVOO, ILLINOIS, MARCH 1, 1841. [Whole No. 21.

THEOLOGICAL

[ORIGINAL.]

ELDER WOODRUFF'S LETTER [Concluded.]

During my stay in the Potteries, there were 40 added to the church by baptism and many new doors opening; and in the midst of the prosperity of the work, as I arose to speak before a large congregation in Houly, on the 1st day of March, the Lord manifested unto me that it would be the last time I should warn that people for many days, and as I arose and informed the people it would be the last time they would hear my voice for many days, they marvelled, for they expected, as well as myself, when I entered the house, that I should spend months in there midst; but the ways and thoughts of God are not like our ways and thoughts in every respect. On the day following Elder Turley returned from Birmingham, we counceled together thinking it best for me to go to Birminham and try to open doors and establish the work in that city, and leave the Potteries in the hands of Elder Turley; but believing it to be my privilege and duty to know the will of the Lord upon the subject, therefore, I asked my Heavenly Father in the name of Jesus Christ to teach me his will in this thing, and as I asked, the Lord gave, and showed me that it was his will that I should go immediately to the south of England. I conversed with brother William Benbow upon this subject, who had lived in Herefordshire and had friends still residing there, and much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted; and on the 4th of March we left the Potteries and traveled 80 miles together, and in the evening arrived at the house of Mr. John Benbow, at Frooms Hill, Castle Froom, Herefordshire. I would here remark, that as you have already published a letter from me, giving a brief

sketch of some of my labor there, and we have also published in the Millennial Star, something of a history of the same, which, perhaps you may have obtained before this, that I shall speak of some things which occurred during this mission which has not appeared in my other communications.

Mr. John Benbow kindly entertained me for the night, during which time I spent several hours in laying before him an account of the origin, rise, and progress of the Church of Jesus Christ, of Latter Day Saints, and like good old Cornelias the Spirit of God was upon him, and he received my testimony with all his heart, and opened his doors for preaching, and on the evening following, (the 5th of March,) for the first time I preached the fulness of the gospel to a small congregation in that place, who manifested much interest in what they heard, and desired to inquire further into these things; on the evening following I met a still larger number at Mr. Benbows and preached unto them the first principles of the gospel, viz: faith in Christ, repentance and baptism for the remission of sins, and the gift of the holy ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons including Mr. and Mrs. Benbow, four of the six were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people, who had formerly belonged to the body of the Primitive Methodist, but had seperated themselves from that body and chosen the name of United Brethren, they had from forty to fifty preachers, and about the same number of established places of preaching, including one or two chappels licensed according to law.—Mr. Thomas Kingston was the superintendent of the Church of United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 20 to 30 miles. This people universally felt willing to hear a matter before they condemned it, they opened their doors for me to

preach, and searched the scripture daily to see if the things which I taught were true, and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy to many souls in that region.

On Saturday the 7th, I spent the day in preparing a pool for baptizing, for I saw there was much to be done. On Sunday the 8th, I preached at Bro. Benbows before a large congregation, and baptized seven, four were preachers, I confirmed 13 and broke bread unto them: the power of God was with me and we had an interesting time. On the 9th I preached at Standly Hill and baptized 7, two were preachers. On the 10th, I preached again at Br. Benbows, and baptized twelve, three were preachers; next morning Br. William Benbow parted with us and returned home, after having the happy privilege of seeing his brother John Benbow, and all his household, consisting of ten persons, two of whom were his own mother and son, baptized into the new and everlasting covenant, making 32 persons, 13 of whom were Methodist preachers of the United Brethren, which were baptized during the first five days, after my arrival in Herefordshire; and the report of these things flew through all parts of the country like electricity, and the whole country was stirred up to inquire into these matters. The church Minister of Frooms Hill, or Bishop Froom, called upon the constable of that Parish to take me up, but he called upon the wrong man, for as soon as he saw me he received my testimony and I baptized him: next one of the church *Clerks* attended one of my meetings to see what I was doing, and likewise he received my testimony, and when meeting was closed he said he would soon be baptized: thus mightily grew the word of God and prevailed. The church Ministers in that region held a council. I was informed, to see what measures they could adopt to stop the work; but I was licensed to preach in any part of the English government, and the law tolerated all Protestant religion, and the Old and New Testament supported our principles in every sense of the word, therefore there was no steps taken against it

except to warn the people not to hear. I would here say, Herefordshire as well as the surrounding country is a farming country altogether, and I can say as pleasant and healthy as any part of England I have visited. Hereford, Gloucester, and Worcester are large towns being the capitol of those *Shires*, yet the country being given to farming, it is not so densely populated as many other parts of England, yet the report of a work like the fulness of the gospel would spread far more rapid in such a country than in a dense city, which was the case in Herefordshire and all the surrounding country; in fine I never had seen such a work before, and the like had not been known in the last days, it was not the work of man but the work of God, the power of God was among the people, and his spirit was like a rushing mighty wind in our midst from time to time, untill multitudes were stirred up to inquire into these things. If any one asks why these things are so, I answer because the Lord is about to make a short work in England, and not only in England, but upon the face of the whole earth, for the wickedness of the earth is great, and the cry of the widow, the orphan, and the poor, and oppressed, are crying into the care of the Lord of Sabaoth, who is about to call down his indignation upon the heads of the Gentile world. But to return to my subject, I would say that I continued daily to preach and to baptize. On the 15th, (Sunday) I preached at Brother Benbows and confirmed 22; and in the evening I preached to about 800, notwithstanding it was entirely a country place, 10 offered themselves for baptism, but had to go home without receiving the ordinance that night, in consequence of the excitement and crowd of the throng. I sent for Mr. Thomas Kington, the superintendent of the United Brethren, as I wished an interview with him, which I was agreeably favored with on the 17th: Mr. Kington, as an humble man of God, heard my sayings and testimony with candor, we parted with good feelings and he made it a subject of prayer, and he returned to me again on the 21st in company with Mrs. Kington, and I baptized them both, and all their household straightway; and the equi-

ry and excitement continued to increase far and near. On the 24th, a preacher called upon me to inquire into these things, I spoke unto him the word of God, he received my testimony and requested baptism at my hands; just as I got ready to go to the pool, three preachers rode up to the house in a charriot or vehicle, they had never heard a word from my mouth, only had heard the sound thereof, and had now come more than twenty miles to see me and inquire into these things for themselves. I invited them into a room; notwithstanding they were strangers I stood up before them and boldly preached unto them Jesus Christ, and testified unto them of the Book of Mormon, and the Bible, and the great work of God in these last days, and the power of God rested upon us, and we all bowed down and prayed and gave glory to God: we then rose up and the chariot stood still until we all went down into the water at the same hour, and I baptized all four of them, (being preachers.) I laid my hands upon them that they might receive the Holy Ghost, and they went their way rejoicing. I then walked three miles to another pool and baptized five others the same day. On Sunday the 29th, I preached three times at Frooms Hill, baptized thirteen, confirmed thirty five, broke bread unto eighty saints, had the Spirit of God and a good time, and felt that I needed strength of body and mind, much of the grace of God, and humility. I arose next morning and baptized five preachers and four members, making nine in all. I then immediately walked to the town of Ledbury, distance six miles; it was the first time I had visited this town: I had not been in town an hour before many flocked around me to see me and give me the hand of fellowship, though strangers unto me. The Baptist minister opened his chappel for me to preach in, and he went into the pulpit with me and opened the meeting by reading the 35 chap. of Isaiah and praying mightily for me; I then arose and preached to a large and attentive audience and when I closed thirteen offered themselves for baptism, notwithstanding it was the first meeting we had held in the town, which made twenty two persons during the day, 9 of whom where preach-

ers, however, I did not baptize the last 13 named until the next morning.— These preachers of whom I speak, were mostly United Brethren, who, on hearing the report of these things assembled together at the place of my meeting for the purpose of investigating our doctrine and to receive it if true. By this time doors were open upon every hand, many more than I could possibly fill; and I frequently was called upon to go to pools three or four times in a day to baptize those who received my testimony and believed the gospel.

On the 2nd of April, I visited Leigh, Gloucestershire, and preached twice and baptized 9. On the 3d I preached for the first time in the Gadfield Elm Chapel, Worcestershire, to a large congregation, when I closed 11 offered themselves for baptism whom I baptized next morning. I would here remark that in all my labors in this part of the vineyard, first and last, there has not been the first person to arise and oppose me before the public at any of my meetings, although there has been instances where persons have come for that purpose, but yet there has been rabbles, or mobs of the baser sort, who have attended my meetings from time to time, and in some instances disturbed the public. While in the midst of my labors I received a letter from Elder Taylor at Liverpool, informing me that five of the Twelve had just arrived from N. Y. viz: Elders B. Young, H. C. Kimball, P. P. and O. Pratt, and G. A. Smith, and also Elder Hadlock, and they wished me to meet them in council at Preston. I received this letter on the evening of the 9th, as I was going to fill an appointment in a place which I had not before visited, called Howcross, when I arrived at the place, I found a vast assembly of people, the house, yard, and street was thronged, and among the number a mob was collected, determined to break up the meeting; however, I arose and preached the gospel unto the people, many of whom could hear notwithstanding their was much confusion created by the mob, and when I closed a number wished to be baptized, and I told these who made the request, that notwithstanding the desperation of the mob if they had faith enough to be baptized, I had faith enough to administer the ordinance un-

to them; and we repaired to the pool, which was surrounded by the mob armed with stones, I walked into the water with my mind stayed on God and baptized five persons while they were pelting my body with stones, one of which hit me on the head and came very near knocking me down, however I received no lasting injury. I complied with the request of my brethren, and left this field of labor for a season to meet with my brethren the Twelve at Preston. When I left Herefordshire, I had labored one month and five days, had baptized more than forty preachers, and about 120 members, making 160 in all, and more than 30 established places of preaching, licensed according to law, which opened a wide field for the spread of the work in that country. I was absent from this field of labor ten days, during which time I sat in conference and council with the Twelve, and church in general, on the 14th, 15th, and 16th of April, it being the first council and general conference we had ever held in a foreign nation, at which time there was 1671 saints, 34 elders, 52 priests, 38 teachers, and 8 deacons represented. After attending this conference, I continued my labors in Herefordshire and surrounding country in company with Elders Young and Richards; Elder Young labored with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the gospel; and while the saints were much edified and their hearts made glad with the teachings and instruction of Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instructions and sharing in his councils. Elder Richards continued his labors with me about two months and the Lord constantly blessed our labors, and before we left to attend the Manchester conference which was held in July, we organized the churches and formed them into two conferences called the Bran Green, and Gadfield Elm conference in Worcestershire, and the Frooms Hill conference in Herefordshire.—These two conferences consisted of 33 churches, 534 members, 75 officers, viz: 10 elders 52 priests, and 13 teachers; and these all embraced the work in this field of labor, in less than four

months after they first heard of it.

I received much benefit from the council which Elder Richards gave, in the organizing of the churches in that region, and it was manifest that he had passed through an important school of experience during the three years of his travels in England. The minutes of these conferences are published in the 7th No. of the Millennial Star. We left that field of labor again for a season, to attend the general conference at Manchester on the 6th of July, at which time we heard 71 churches and conferences represented, containing 2513 members, 56 elders, 126 priests, 61 teachers, 13 deacons, making an increase since April 15th, of 840 members, including 22 elders, 74 priests, 23 teachers, and 5 deacons.—From this conference we designed to go forth and open other new places, and while numbers of our brethren went into new places in different parts of Europe, Elders Kimball, G. A. Smith, and myself concluded to visit London, and we took our departure from Manchester for that purpose: we spent about a month on the way, visiting the churches in Herefordshire and other places on our route, we baptized and confirmed about 125 during this time, and arrived in London on the 18th of Aug. we shall forward you an account of our mission and ministry in that city in a communication hereafter. I will just remark however, that we spent 23 days together in that city, which was as profitable a school to me as any I have met with in my travels. I left Elders Kimball and Smith in London and returned to Herefordshire, to attend two conferences in that region, and again meet my brethren at the general conference in Manchester. I attended the Bran Green, and Gadfield Elm conference in Worcestershire on the 14th of Sept. Also the Frooms Hill conference, in Herefordshire on the 21st Sept., and heard 70 churches represented containing 1007 members, and 113 officers, viz: 19 elders, 78 priests, 15 teachers, and 1 deacon, all of whom have embraced the fullness of the everlasting gospel in less than seven months in that part of the vineyard or field which I opened, commencing on the 5th day of last March at Bro. John Benbows at Frooms Hill, Here-

fordshire; and I would here say, that never at any time hath the work been as prosperous as at the present day in that region, and was it not for continuing this communication to great a length, I could speak of many circumstances that would be interesting to your readers. Notwithstanding the church ministers are alarmed in that region and using every exertion against the work, for numbers of the church clerks and musicians and many members have been baptized, and the Lord is truly making a short work in that region, and in some instances the spirit of mob is manifest.

On the 16th Sept. I met at the house of Elder Kington in Dymock, near Ledbury for the purpose of holding a prayer meeting, and as the saints began to assemble, the beat of pails, kettles, pans, and sticks were heard through the streets, and soon a mob of 50 or a 100 assembled and paraded rank and file before the house where we were met, we closed our window shutters and doors in the room where we were, and I opened meeting by singing and prayer, and as soon as I commenced, they armed themselves with stones, brick-bats, eggs, and every thing they could lay their hands upon, and began to throw them upon the house like a shower of hail for nearly an hour, they dashed in the windows, scattered stones, brick and glass through the rooms, broke the tile on the roof, and continued to commit such depredations until I closed the meeting, and we considered it wisdom to make a beginning to try what virtue there was in English laws, which are very strict against such proceedings. We considered this our duty in order to leave the people without excuse, therefore I proposed to accompany some of my brethren into the midst of the mob that we might see who they were, that there might be sufficient testimony against them; but my brethren would not permit me in consequence of the shower of stones, however some of the brethren went themselves and took the names of the leaders and returned into the house amid a shower of stones and brick-bats, though without injury; the saints soon went home, the mob dispersed, we cleared the house of stones, brick-bats, and glass, and lay

down and had a good night's rest.— Their has about 40 emigrated to America from Herefordshire, mostly thro' the generosity of Elder John Benbow, who has used every exertion to assist in building up the kingdom of God; my prayer is that the blessing of God may rest upon him and his household, and those that accompanied him from this land, and all saints.

I left Herefordshire on the 26th of Sept. for Manchester; and again met with Elders Kimball, and Smith at Staffordshire Potteries, we held several meetings with the saints there and baptized 14 and returned to Manchester and held a general conference on the 6th of Oct. & heard 26 churches and conferences represented containing 3616 members, and 402 officers, viz: 81 elders 211 priests 84 teachers, and 26 deacons, making an increase since 6th July of 1349 saints.

I am expecting to return to London to spend the winter in that city in company with Elders Kimball, Smith and others if the Lord will: I shall visit the churches in Herefordshire on my return. You will hear from me from time to time, and we shall endeavor to give you an account of things and matters with us as time passes along. I never was more sensible than at the present time that what we do we have got to do quickly, for soon night cometh when no man can work, and we shall be under the necessity of entering into our closetts and shutting the door that we may be hid while the indignation of the Lord passeth by, may the Lord prepare his saints for this, and every other event which awaiteth this generation.

W. WOODRUFF.

FRIENDLY CAUTION.—*Mormonism!*—From the Manx Liberal, (a paper published in the City of Douglass, Isle of Man,) of Oct. 31st, 1840.

TO THE EDITOR OF THE MANX LIBERAL—

Sir,

I feel rather surprised and chagrined that that modern delusion, viz: "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our townspeople from becoming the dupes of designing knaves, "and being led away by every wind

of doctrine." Above all, I imagined the two pamphlets issued by that holy, religious, and devout man of God, Mr. Hays, Wesleyan minister, (to which connection I have the happiness and honor to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread—but sir, alas! alas! the case is quite the reverse, numbers continually flock to the Wellington room and listen with eagerness to the principles there advocated; the members of our society (Methodist) seem to be most conspicuous in sanctioning and promoting this vile and abominable doctrine.

Oh, sir, the results to our connection will be dreadful! the havoc tremendous! just think of the majority of our *leading* and intelligent men aiding and abetting a cause of this description! Oh sir! lamentable and heart rending to witness the beaming countenances and smiles of approbation displayed recently at Taylor's meeting! I could innumerate a host of our members who regularly attend those anti-christian meetings—but I will just mention with your permission the names of a few who attended one of the last meetings. (Here followed a list of names) O Mr. Editor! I quake for the consequences—such a wholesale conversion to Mormonism was never before witnessed in any town or country; what will become of our society? what will become of our class meetings? what will become of our brethren in the faith? and above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stood forward to expose the errors of the Mormon system—God bless him, and preserve him from want! but Mr. Editor, what makes the case worse, is, that a rumor is prevalent that all these pious men are to be *BAPTIZED!* that is duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor!! surely, there must be something enchanting about the vile man—*IMMERSION!!* (my hand shakes while I write) and in winter too, Oh sir! the thought chills my very soul,—surely this American dipper intends to drown them—he can have no other object in view, therefore, brethren of the Methodist society, beware!! drowning is not to be envied and that too in your sins—besides what would the venerable John Wesley (if he were alive) say to such conduct? what will the Conference say? and what will the world say? I leave these questions to yourselves to answer,—in conclusion brethren, I recommend you to read much, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

A STANCH WESLEYAN.

Duke street, 29th Oct.

TO THE ED. OF THE TIMES & SEASONS:—

Sir, I have forwarded you the above for two reasons, first, because it brings the cheering intelligence that truth is onward in its march and making mighty conquests in the kingdom of error; and second, because the language of the writer so strikingly reminds me of the sayings of the prophets, when writing upon the subject of the latter days. The writer expresses great fear for the flock, and the Prophet Jeremiah appears to have foretold that they would, and the reason

why, Jer. 25: 34, 36, "Howl ye shepherds and cry, and wallow yourselves in the ashes ye principal of the flock for the days of your slaughter and of your dispersion are accomplished and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee nor the principal of the flock to escape; a voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their pasture." John in the 18 chapter of his revelation has told us that the merchants of the earth would weep and mourn, and the fruits that they should lust after should depart from them, and all things dainty and goodly should depart from them and they should find them no more at all, that they would stand afar off weeping and say "Alas alas!" but all their combined efforts to stop the progress of the work of the Lord in the last days will prove unavailing, for "the Lord will rise up as in mount Perazin and be wroth as in the valey of Gibeon, that he may do his work his strange work, and bring to pass his act his strange act," though the heathen rage and the people imagine vain things (as in the drowning above vainly imagined) yet the work of the last days will roll onward, for the arm of the Almighty is to propel it; though the Saints are persecuted afflicted, and scattered, the effect will be like whipping a mustard stalk when its seed is fully ripe, it will take root and grow, and spring up and thrive in every clime, till every nation, kindred, tongue and people shall hear the fullness of the gospel—the testimony of the Book of Mormon: and my feeble efforts shall be exerted to impel its progress, by the help of the Almighty.

G. W. GEE.

GOSPEL. No. V.

(CONTINUED FROM PAGE 247.)

Inasmuch then, as the gospel was preached to Abraham, would it be tho't hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be preached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, and that was all, could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world, that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed. Is this testimony correct? If it is; ever since man was in existence there has been but one way of being saved; for

God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was that men should be saved in this way and none other. The question now arises, was this scheme of things hid from the early ages of the world, so that they did not understand it, and were saved by it? If so there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved *through faith*," and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge? We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is *in Christ Jesus* that men were to be saved, since the foundation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family, were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability: that is, it is

to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was, which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it.—Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse;—which judgment came by reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known any thing of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior; but of the way by which the world of mankind was made partakers of the benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in by baptism, in water, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were *baptized* into Christ did put him on, or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgement, when the Lord should come with ten thousand of his saints,

who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say? but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the scriptures are pointed on this subject, and so clear that a caveller has no room left, only to show his unfairness and want of candor. Paul says to Timothy, in his second epistle, 1:9, 10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and mortality came to light by the gospel, the same as, to say that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existance after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel, he knew that men must be in Christ Jesus, or else they could not be blessed; and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God

three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptised for remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophesy, see Acts of the Apostles, 2nd chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions. And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

CAUSES OF DEATH AMONGST WOMEN.—

The highest mortality of English women by consumption, may be ascribed partly to the indoor life which they lead, and partly to the compression, preventing the expansion of the chest, by costume. In both ways they are deprived of free draughts of vital air, and the altered blood deposits tuberculous matter, with a fatal, unnatural facility. 31,090 English women died in one year of this incurable malady.—Will not this impressive fact induce persons of rank and influence to set their country-women right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable hectic-malady in the frame?—Girls have no more need of artificial bones and bandages than boys.—*English papers.*

TO TAX PAYERS.

PAY up forthwith if you would save the cost of my second coming!

W. BAGBY, Collector.

Carthage, March 1st, 1841.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, 1 MARCH. 1, 1841.

Elections by the Chancellor and Regents of the University. School Wardens for Common Schools—

John P. Greene, for the first ward—

Charles C. Rich, for the second ward—

Daniel H. Wells, for the third ward—

and Vinson Knight, for the fourth ward

of the city: and Vinson Knight, Daniel

H. Wells, and Charles C. Rich,

Building Committee for the University

Edifice, vested with full powers as a

Finance Committee, to receive and dis-

burse subscriptions, etc., etc.

Elections by the City Council. High Constables—

D. B. Huntington, for the first ward;

George Morey, for the second ward—

Leonard Soby, for the third ward—and

James Allred, for the fourth ward of

the city: and James Allred, Supervisor

of Streets, in place of Austin Cowles,

necessarily absent from the place.

At a conference held in Akron, Erie co. N. Y. Dec. 20th, Archibald Montgomery was tried for lying and other imprudent conduct, found guilty, and the following resolution sent for publication.

"Resolved, that this conference dis-fellowship Archibald Montgomery, and report him to Nauvoo, with a request that he be published," &c.

Elder Joseph Wood was tried by a conference of elders and members, Nov. last in the Moroni branch of the church, Brown co., Ill., and found guilty of conduct unbecoming a man

of God, and fellowship was withdrawn.

We were requested to publish the minutes of said conference, but we have no space to appropriate for matter of that description.

"ST. LOUIS DAILY GAZETTE".—We had almost thought that no good thing could come out of Missouri, but if there is any merit, or worth in a newspaper, this will certainly take the first rank among all the daily papers "west of the mountains," and is not inferior in size; and to be afforded cheaper, would be offering an insult to the generosity of an enlightened community. There is no time lost in the perusal of a paper that can stand upon its own merits: *experience* is the best schoolmaster—please favor us with a few copies.

"LADIES' GARLAND"—We have received a copy of this work, published in Philadelphia, Pa. It contains 24 pages, with an engraving, neatly executed, and devoted to "Literature, Instruction, Amusement, Female Biography," &c.

ERRATA.

In our last No. page 319, 1st article, 2nd column, 11th line from the bottom, it reads beloved and devoted state, it should read beloved and adopted state. On page 325, 4th line from the bottom, it should read H. Tate.

FREEDOM OF THE CITY.—On the 22nd of Feb., the City Council, by a unanimous vote adopted the following resolution; to wit:

Resolved, by the City Council of the City of Nauvoo, That the freedom of the city be, and the same hereby is, conferred on the present Governor, Lieutenant Governor, Council of Revision, and members of both Houses of the General Assembly, of the State of Illinois, as an evidence of our gratitude

for their great liberality and kindness to this community, during the present winter.

The freedom of the City was likewise conferred on Hon. Richard M. Young, of the U. S. Senate, on the 1st Inst.—this day.

COURT MARTIAL OF THE NAUVOO LEGION.—On the 20th of Feb., the Court Martial of the Nauvoo Legion, by a unanimous vote, adopted the following regulations; to wit:

“That no person whatever, residing within the limits of the City of Nauvoo, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of this court;” and the fines for neglecting, or refusing, to appear on the days of *general parade* were fixed at the following rates—“for Generals, 25 dollars; Colonels, 20 dollars; Captains, 15 dollars; Lieutenants, 10 dollars; and musicians and privates, 5 dollars;” and for *company parade* at the following rates—“for commissioned officers, 5 dollars; non-commissioned officers, 3 dollars; musicians and privates, 2 dollars.”—The 1st and 6th of April, and the 3rd of July,* were fixed upon as days for *general parade* for this year.

*The 4th coming on Sunday.

CITY ORDINANCES.

An Ordinance creating certain additional city offices therein named.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That, in addition to the city officers heretofore elected, there shall be elected by the City Council, one High Constable, for each Ward, one Surveyor and Engineer, one Market Master, one Weigher and Sealer, and one Collector, for the city, whose duties shall hereafter be defined by ordinance.

Sec. 2. This Ordinance to take effect and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

An Ordinance in relation to the City Plot.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That no tract of land, within the limits of this city, shall hereafter be surveyed, plotted and laid out into city lots, unless the same be surveyed, and plotted, so as to correspond with the original survey and plot, of the City of Nauvoo—and any survey, or plot, made in violation of this ordinance shall be null and void.

Sec. 2. This Ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

An Ordinance in relation to roads and town plots.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all state and county roads within the limits of this city, excepting where they occupy the same ground as the city streets; and the original surveys and plots of the old town of Commerce, and Commerce City; be, and the same hereby are, vacated.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

An Ordinance in relation to the University.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, Feb. 22, 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City

Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day-Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating, another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to public meetings.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That, in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this city may, from time to time, peaceably assemble themselves together for all peaceable, or lawful, purposes whatever; and should any person be guilty of disturbing, or interrupting, any such meeting, or assemblage, he shall, on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. Should any person be guilty of exciting the people to riot, or rebellion, or of participating in a mob, or any other unlawful, riotous, or tumultuous,

assemblage of the people, or of refusing to obey any civil officer executing the ordinances of the city, or the general laws of the State or United States, or of neglecting or refusing to obey, promptly, any military order for the due execution of said laws, or ordinances, he shall, on conviction thereof as aforesaid, be fined, or imprisoned, or both, as aforesaid.

Sec. 3. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor,

JAMES SLOAN, Recorder.

An Ordinance dividing the city into wards.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the city be, and the same hereby is, divided into four wards, as follows; to wit: all that district of country, within the city limits, north of the center of Knight Street, and west of the center of Wells Street, shall constitute the first ward—all north of the center of Knight Street, and east of the center of Wells Street, the second ward—all south of the center of Knight Street, and east of the center of Wells Street, the third ward—and all south of the center of Knight Street, and west of the center of Wells Street, the fourth ward of said city.

Sec. 2. Each ward shall be entitled to the following representation in the City Council; to wit: one Alderman, and two Councillors; Provided, that the fourth ward shall be entitled to three Councillors;—and the Mayor for the city at large.

Sec. 3. The Aldermen, and Councillors already elected by the general ticket system, shall be assigned as follows, for the first term; to wit: Samuel H. Smith, Alderman, and John P. Greene, and Viason Knight, Councillors, for the first ward—N. K. Whitney, Alderman, and Sidney Rigdon, and Hyrum Smith, Councillors, for the second ward—Daniel H. Wells, Alderman, and John T. Barnett, and Charles C. Rich, Councillors, for the third ward—and William Marks, Alderman, and Joseph Smith, Wilson Law, and D. C. Smith, Councillors, for the fourth ward of said city.

Sec. 4. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

CONFERENCE MINUTES.

Minutes of a Conference held at Walnut Grove, Knox co. Ill. January 30th, 1841.

The elders and members of the Walnut Grove branch met pursuant to previous notice, the meeting was called to order by Elder John Gaylord, Elder William Smith was chosen President and Samuel Burton Clerk for the Conference, the Conference was opened by prayer by the President, remarks were then made by the President appropriate to the occasion. It was moved by Elder J. Gaylord, seconded by Elder Phineas Wright that the case of Elder Stephen Kittle should be laid before this Conference for various charges which are as follows, viz: that Joseph Smith is not a prophet of the Lord, second, that self-defence is not righteous, third, that the Book of Mormon is not true, fourth, that Zion is not on this land, fifth, striving to persuade men to embrace error. &c. the Conference gave Stephen Kittle's case a fair investigation and found him not worthy a standing in the church of Jesus Christ of Latter Day Saints. The case of Giles Cook, one of the Seventies, was presented before the Conference having been disfellowshipped in Kirtland: brother Cook made an acknowledgement and was restored to his former standing, and also his wife. The Conference was adjourned untill the 31st at 10 o'clock A. M.

Sunday the Conference was opened by prayer by Elder P. Wright, Newton Russel was appointed teacher.— Elder John Landers represented the branch of Henderson Grove consisting of thirty members, they having no elder amongst them at this time, to unite with this branch was thought the best for them to do. Brother John Riggs represented a branch at Greenfield, Warren county, consisting of twelve members, six of whom he baptized, two of them was Methodists preachers.— Twenty five were united with this branch on Sunday. Elder John Gaylord

represented the Walnut Grove branch of 113 members, fourteen elders, 2 priests, 2 teachers, 2 deacons, which makes an increase, since the 4th of July, of 66 members. After the church business was over, a very excellent and appropriate discourse was delivered by Brother William Smith from the first of Peter, second chapter first verse. "Ye also as lively stones are built up a spiritual house an holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ." Brother Smith, by the help of that God who is at all times willing to assist his servants in his work in these last days, gave great satisfaction to his hearers; and this branch is highly gratified with the labors of Brother Smith since with us he having delivered several excellent discourses, and it was moved seconded, and carried unanimously that a vote of thanks be given by this Conference to Brother William Smith for his zealous services at this Conference. Also Brother Jehial Savage delivered a sermon in the afternoon, gave great satisfaction. This branch of the church was organized Oct. 27th 1839 consisting of 16 members. So the work of God still rolls on. On Monday, Feb. 1st 4 were baptized by Brother William Smith and one ordained to the office of an elder. The Conference, adjourned until the second Saturday in July at 10 o'clock A. M.

WILLIAM SMITH, Pres't.

SAMUEL BURTON, Clerk.

A Conference of elders and members of the church of Jesus Christ of Latter Day Saints, held Nov. 7th, 1840, in Lincoln. Vt.

Elder P. Brown was chosen to preside over the Conference, and J. S. Gleason Secretary. The Conference was opened by a short lecture and prayer by Pres't. Brown, after which Brothers H. Hatch J. Houston, B. Miller were set a part for the ministry, by voice of said Conference and were ordained elders, and Br. A. Smith by voice of said Conference ordained a Priest, and Br. S. Chase a Deacon by the voice of the same; after which Br. S. A. Chase was chosen by voice of

said Conference to preside over said branch in Lincoln, Addison co. Vt.

P. BROWN, prest.

J. S. GLEASON, Clerk.

SUMMARY.

In our last we promised to give a summary of the news from the elders, and believing it to be due our patrons to know from time to time concerning the spread of truth, as well as encouraging to all those who are interested in the great cause, we most cheerfully fulfil our promise.

We are informed by elder Norvel M. Head that he took a mission in the South, in company with elder Sanders, the past season, in which much good was done. They held a conference in McNary co., Ten. and baptized 8, organized, and strengthened up the little branch consisting of 28 in all.

They visited a small branch of the church in Tishawingo co., Miss., containing 6 members in good standing; after adding 7 to their number, they commended them to God and separated. Elder Head then went to Shelby co. Ten. and commenced laboring in company with elder Padon. By the assistance of God they were enabled to induct several into the kingdom, and organize a branch in that region.

From elder John Riggs we learn that a small branch of the church has recently been organized in Warren co. Ill. through his instrumentality, called the Greenfield branch, and Solon Powers ordained an elder.

By a letter from E. Ludington and E. G. Terrill to J. Smith, dated, New Orleans, Jan. 4th. we get the cheering intelligence that there is a branch of the church in that great city, and they are exceedingly anxious to have some faithful elder come to their assistance; the following is the language of the invitation: "For God's sake send help to this city before the people perish, for it is a time of great excitement here, send us a Peter, or an apostle to preach unto us Jesus," &c. Brother Terrill also sent \$10.00 to assist some elder to come to that city. Ye ministers of God notice this.

By a letter from Nathaniel Holmes, it appears that the church at Georgetown, Mass. are strong in the faith, and "are trying to overcome through

the testimony of Jesus, that their robes may be washed and made white thro' the blood of the Lamb, that they may be prepared for a better and more glorious world than this."

Brother Zadok Parker writes from Lisbon, Vt. the following is a short extract.

There is a few brethren in this place who are strong in the Lord and are trying to keep his commandments. We meet together as often as is convenient to worship God, and the gifts and blessings of heaven are enjoyed by us, so that we are led to praise the name of the Lord, that he has been pleased to reveal the secrets of his will unto his servants the prophets in these last days; and some who have been opposed to the work are beginning to believe, and there is a prospect of others obeying the gospel; and our request is that some of the elders traveling east, would call here.

Elder Samuel Bent writes from Wendell, Mass., dated, Dec. 17, 1840. That the prejudices which once kept the people from investigating the truth, are now all swept away. He has been traveling through the eastern states visiting the churches, and says that he has calls to preach on every hand, more than he can fill: he also says that the Saints in every branch of the church where he has visited, appear to be strengthened, and are rejoicing to hear of the rapid spread of the work of the Lord throughout the world, &c.

Elder A. J. Lumeraux writes from Dearfield, Warren co. Ohio, Dec. 17, 1840: It is an excellent communication, giving an account of his ministry and success from July, 1838, up to the above date; had we space we should give it entire, but shall only give a short synopsis.

After sketching his journey from place to place, he says he arrived at Dayton, O. and commenced holding meetings in the court house, but a mob rose up and broke up his meeting; he then felt encouraged, and continued preaching until he baptized 12 in that place: since that, additions have been made, and the church now numbers about 40. He says, "on the 5th of August I went to a small town called West Charleston, 12 miles from Dayton and commenced preaching: in one

week I baptized 8 and organized them into a church, the number has since increased to 15 all in good standing.—I have been preaching in this neighborhood for a few weeks, and have baptized 3, and the prospect is good for a large branch here. I have calls on every hand for preaching, and I can truly say the Lord is confirming the word with signs following."

"When I look around me and behold the fields already for harvest, my prayer to my heavenly Father is, that he may send forth more laborers into the harvest: and let me say to the Elders abroad, go on dear brethren, let nothing hinder you, be faithful and the kingdom is ours. And to those who are at home, remember that while you are at ease at home, thousands of the inhabitants of the earth are groping in darkness; and take care brethren, that their blood is not required at your hands. While I, for a moment, consider that God has set his hand again to gather his people from the east and from the west, that they may sit down in the kingdom with father Abraham, Isaac and Jacob, and the children of the kingdom be cast out—O, that we may be mindful of the words spoken afore by the holy prophets and the commandments of the apostles of our Lord and Savior.."

Elder P. Brown writes from Sparta, N. Y. Nov. 24th, 1840, as follows:

To the Editor of the Times and Seasons:—

Dear Sir, I now sit down to communicate to you how it has gone with me for a few months back in the ministry. I left Sparta, Livingston co. N. Y., June 9th, in company with brother E. Chace, for Vt, we made a stop in Lincoln, Addison co., Vt. where we commenced preaching the everlasting gospel, the Lord was with us, our labors were blessed the powers of darkness gave way, and we formed a church of 33 members.

Brother Miles Wheaton, writes from Chester, Randolph co. Ill. Feb. 1st, expressing a great desire for some elder to call and lift the standard in that place: he is energetic in his request as can be seen by the following: "For my sake, for my neighbor's sake, and for God sake, do call and preach in this

place, and bring books of different kinds," &c.

TO THE ELDERS SCATTERED ABROAD.

Beloved Brethren:—

The time having arrived when it is necessary that we should know how many are on the Lord's side, how many there are laboring in the vineyard and trying to roll the great wheel in these last times; it is therefore requested that all those that hold the office of an elder in the church of Jesus Christ of Latter Day Saints should notify the Clerk of the quorum of elders of their place of residence, if by letter *post paid*, that we may know where to find them; for the time has come, when it is necessary that every one should render an account of his stewardship if he wishes to continue any longer steward. Dear Brethren, the reason of this requisition is because we hear that there are some traveling in the world calling themselves elders of the church, who have neither license or recommend from us, by whom the way of truth is evil spoken of. There are also others who have gone out from us because they were not of us, they are unclean persons, some of whom have fled from justice, they keep not the commandments neither the *word of wisdom*, they have a covering but not of my Spirit saith the Lord. The Savior said it is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God.—Also, he that breaketh the least of my commandments, and shall teach men so, shall be called least in the kingdom of heaven; therefore Beloved Brethren, we beseech you, arm yourselves with the whole armor of God, teach the doctrine of Christ, keep the word of wisdom, be faithful in a few things, and God will make you ruler over many, even so—Amen.

JOHN A. HICKS, Pres't.

SAMUEL HENDERSON, Clerk.

N. B. All those who have formerly belonged to the quorum of Elders and have joined the quorum of Seventies since last spring Conference, will please notify the Clerk of the Elders quorum, if by letter *post paid*.

POETRY.

For the Times and Seasons,

THE INVOCATION.

Roll on thy work, Eternal God;
And speed the glorious time,
When thy pure gospel, spread abroad
Will gladden every clime.

When burnish'd error will return,
E'en down from whence it came
When truth—the lamp of life, shall burn
With clear, celestial flame.

When knowledge, flowing from on high,
Shall o'er the earth be spread,
Deep mantling, as the waves that lie
Upon the ocean's bed.

O; give the happy period birth
When strife and war shall cease;
When all the nations of the earth,
Will learn the art of peace.

When foul iniquity, will hide,
In shame its hateful head;
And wicked men, no more, in pride
Upon the righteous, tread.

When all the people will be wise,
And all their dealings just:
When lying tongues, and envious eyes
Will moulder in the dust.

When Zion shall be plac'd on high,
In bold security;
When all the watchman, eye to eye,
Upon her walls, shall see.

When love to God and neighbor, will
Pervade each human breast;
And in the light of Zion's hill,
The nations, all be best.

When Zion's lofty towers shall rise,
Above all earthly height;
And mingling with the joyful skies,
Eclipse yon orbs of light.

Propel thy glorious kingdom forth—
Extend its light abroad:
Perform thy purpose on the earth,
Thou great Eternal God!

ELIZA R. SNOW,

For the Times & Seasons.

Straight is the gate, and narrow is the way,
which leadeth unto life, and few there be that
find it.—*Matt. 7:14.*

When I espous'd the cause of truth,
The holy spirit, from on high,
Promptly instructed me forsooth,
To lay my youthful prospects by.

I saw along the "narrow way"
An ordeal, which the saints must meet

To gain the prize: I therefore lay
My earthly all, at Jesus' feet

My life committed to his care,
With food and raiment I'm content;
While with the "faithful," I share
The glorious blessings, God has sent.

Who, thinks beneath life's golden sky,
To reach the upper court of God?
Who, can the christian armor ply,
In life's gay pathway, smooth and broad?

With purpose fix'd, we must presume
An onward course, with steadfast aim;
And keep perfection's mark in view,
Reckless, of grandeur, ease and fame.

Alas! for some, who lately shone
Resplendent, like the orbs on high;
Who're waning like yon late full-moon,
That now seems verging from the sky!

Can man secure the great reward,
And from thy holy precepts stray?
Take not thy spirit from me, Lord!
But keep me in the "narrow way,"

Oh! let me never never prize,
Thy favor, less than earthly good;
Nor thy prophetic voice despise,
Like those that perished in the flood!

ELIZA R. SNOW.

PROCLAMATION.

To the Saints who are coming to the conference—Forget not your tithes, and your offerings, for we have in this place the blind, the halt, the widow and the orphan, and we desire that they all may have a blessing. Forget not those whom God has placed at your head to instruct and teach you, for they have to eat and drink and be clothed. I will say that if the poor can eat, and the needy have their wants supplied, the Saints will get a blessing worthy of their profession; I say it by the authority of my office, and in the name of Jesus Christ.

V. KNIGHT Bishop.

Nauvoo March 1st, 1841.

THE JEWS OF DAMASCUS.

The New York Herald of the 2d contains an extract from a letter to a gentleman of that city from Sir Moses Montefiore, who our readers will recollect, was appointed the agent of the Jews of the Western Europe, and despatched to Egypt to intercede for their persecuted brethren at Damascus.—The letter is dated at Syra, in Greece, September 24, and gives the truly

gratifying intelligence that Sir Moses had succeeded in obtaining from the Viceroy of Egypt, an order for the unconditional discharge of the nine Jews confined at Damascus on the charge of being parties to the murder of Father Thomas; permission for all who had fled during the persecutions to return to their homes unmolested; and a general order that the Jews in Syria should enjoy the same protection as other persons.

Sir Moses was hurried away from Alexandria by the war, but before he left he had the satisfaction of learning by letter from Damascus that the orders which he had obtained from Mohammed Ali in favor of his oppressed brethren had been carried into full effect. He was not content with what he had done, though all the Jews in the East had "felt the benefit of the Mission, and were blessing the God of their fathers" for their deliverance; but he intended to go to Constantinople, to solicit from the Sultan what the Viceroy denied—"the means of demonstrating to the world the falsehood of the foul charges made against his brethren and his religion."

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsoun, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans. E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding.
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford,
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumeraux, Samuel Bennett,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,

Ebenezer Robinson Esq. was nominated by the Governor, on the 12th ult. Notary Public, for this city, and confirmed by the Senate.—Ed.

\$10 REWARD!!

On Friday evening, the 19th Inst. some evil disposed person entered the yard of J. M. Henderson and shamefully disfigured his horse by shearing off his mane and tail;—the above reward is offered by the owner of said horse, for the arrest, of those engaged in the naggardly act.—Ed.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15—ts.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us **10** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 10.] CITY NAUVOO, ILLINOIS, MARCH 15, 1841. [Whole No. 22.

RISE OF THE CHURCH.

[Continued from page 243.]

LETTER V.

Dear Brother:

Yours of 6th ult. is received and published in this No. It contains so many questions, that I have thought I would let every man answer for himself; as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many, perhaps, and indeed, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, *now*, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen;" &c. This, I conceive to be an important item—Not many mighty and noble were called in ancient times, because they always *knew so much* that God could not teach them; and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of

this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically what is recorded of their sayings in the holy scriptures.

You will remember to have read in Daniel—"And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow-servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Heb. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask the questions first.

Are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly; have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation will they not minister for those heirs? and fifthly if they do will any one know it?

Sixthly: Will Michael, the archangel, the great prince stand up in the

last days for Israel? Seventhly: will he defend them from their enemies? Eighthly will he lead them, as they were once lead; and ninthly, if so will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable.—Men were commanded to repent and be baptized by water in the name of the Lord; and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall; man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him; by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they prayed. Knowing, as they did, that the fall had brought upon them death and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them,

to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should in their lives, embrace the gospel, and live obedient to his requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

That remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the gentiles.

They however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day; to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive

these glad tidings and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel.—This gospel has been perverted and men have wandered in darkness.—That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practicing the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit: for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel. This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows: which was given to

Moses in the tabernacle—remembering the expression—"in the latter days"—where the Lord foretels all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

"I will heap mi-chiefs upon them; I will spend my arrows upon them.—They shall be burnt with hunger and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenger them of theirs for he says:

"If I whet my glittering sword, and my hand take hold on judgement, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel. Accept assurances of my esteem as ever. C.

GOSPEL NO. VI.

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another; and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men: for without this knowledge, we

are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its ordinances are the same: its institutions are the same; its commands are the same, and its regulations are the same, whatever it required of one man in order to obtain eternal life, it required of all men, and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitions enter into the rest, which God has prepared for them. And it is not only the same yesterday, to-day, and forever, and changes not: but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1: 15, and as the knowledge of life and immortality is essential to salvation, it is easily seen, that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved; there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must

be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shewn why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved: but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophesy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that

God saves men by the gospel and nothing else, for whatever will save men is gospel; so long as it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are some other considerations which force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as to the days of Abel. If we inquire what are the things which attend the gospel; we will find that prophecying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Mathew 23:34, 35 verses, Enoch was also a prophet; for he foretold of the second advent as recorded by Jude. Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy, seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we cannot see where there can be a risk in believing that wherever there are or were prophets, there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also; this generation is all the proof we need on this subject for if we ask why has prophesying ceased in this generation? the answer is, because they have lost the gospel. And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet

not have the gospel? is a question we will leave for those more learned than ourselves to answer.

COMMUNICATIONS.

Mt. Ary, Surry co., N. C. Dec. 15th, 1849.

To the Editor of the Times & Seasons:
Fellow labour in the dispensation of the fulness of times—

I embrace this opportunity of telling you something about the "Times & Seasons" in this part of our Masters vineyard: undoubtedly, you had concluded that the times must have been very hard with me, or I would have written to you before, giving an account of my success in the ministry; but you very well know, that it is not expedient for those who are pruning the vineyard to trouble you with a detailed report of the Times & Seasons while sowing the good seed among the Gentiles. For the last 17 months I have been laboring in the following counties; viz: Surry, Stokes, Rockingham, and Guilford, in N. C. also in Patrick, Grayson, Wythe, Smith, and Washing, in south western Virginia. Perhaps no part of the United States have heard as many false reports from Mo. as the citizens of the before mentioned counties. During the last two years, the western breezes from Ephraim's lovely plains, have been frequently impregnated with scurilous reports, and base epithets of the foulest kind against the saints of the Most High; also, some of the upper Mo. land vermins have passed through this country, retailing slander and abuse with a lavish hand; the above, in connection with the various falsehoods from the North, which have been new vamped over by the Rev. D. D's. and put in circulation by their deceptive Editors, who are duly blackening their columns with the most unhallowed falsehoods that ever disgraced civilized society. From the foregoing you can readily see that the enemies of truth in this region of country have been deeply supplied with weapons to fight against the great work of the last days, inhaling, as they have, the western air, pregnant with lies, and slanderous reports, a fine (stimulant you know,) for the "heaped up teachers" of the Gentiles, to assist them in saving their sinking craft from irretrievable ruin, its inevitable doom, where ever truth prevails. The priests have contented in public against the impenetrable law of God written to Ephraim, until they have become disheartened and have left the field of public investigation clear and undisturbed: they now use a privet influence, threatening their members with excommunication if they listen to the doctrine of the saints. I shall not attempt to describe the course, or conduct of the priests,—a whole Encyclopedia of wit, argument, and abuse would not more than do the subject justice. It sufficeth to say, that all their public exertions have proved abortive and insufficient to prejudice the public mind, and their *privet* influence is not sufficient to keep the ho nes in heart from hearing the fulness of the gospel as taught in the last days by the servant

of the Lord, who are unfurling the blood-stained banner among the nations of the earth.

I introduced the gospel into this country in 1838. At that time there had been no preaching (to my knowledge) by the Latter Day Saints within 200 miles of this country. You may well suppose that the people had a great curiosity to hear "the Mormon" preach, so much so, that they came out by hundreds from every direction of the country, inviting me to go east, west, north, and south, and when they found that I could not travel extensive enough on foot to satisfy them, they soon made up a hundred dollars and bought me a horse and equipage, suitable for traveling: my circuit soon became very extensive but I still had 3 requests for preaching, where I could fulfil one. I continued to sow the good seed in various parts of Carolina, and Virginia until the 9th of Oct. I then bid adieu to my hospitable friends and eight saints, with whom I was sorry to part. I bent my course for upper Missouri to visit my parents, and the saints in that region of country. I did not, however, reach upper Missouri before I met some of L. W. Boggs's mob militia returning home: from them, I learned in some faint degree, the situation of the saints. I still pursued my course onward, and arrived at Far West on the 12th day of Nov. I there saw a fertile country once rich with the blessings of peace, and industry, but suddenly blackened with the smoke of desolation and its pure stream reddened with the blood of the saints of the Lord and a wilderness sheltering the widow and the orphan.

"In Caldwell forest the night wind was high,

Fast drifted the snow through the bleak winter sky,

And trees, cliffs and mountains were hoary and cold,

The clear waves of her streams congealed as they rolled."

I heard the mother weep, I saw the children cry,

I saw the blooming youth, the tears gushed from his eye,

I saw the priests of Zion, their feet made fast in chains,

I heard her prophets groan, her Virgins sighed in vain.

You are well acquainted with the distress of those days. "To tell it all would take a thousand tongues, a throat of brass, and adamant lungs." On the 25th of Dec. I left the land of sorrow, of anguish, pain, and wo, in company with my aged parents, and after a journey of three hundred miles, we arrived at my brothers in Knox co. Ill. where we fully realized our expectations.

I tarried in Knox co. until the 12th of May, preaching as often as my health would permit: I baptized but 2 in the co. I attended the Conference at Quincy the last day of May, it was thought best for me to return to N. C. accordingly, I started the next morning, I arrived in Carolina the last of June, and commenced preaching in Surry co. I soon found that the mind of the public had become very much prejudiced since I left in

1833, but many were yet willing to listen to the truth of heaven. I used every exertion possible to remove prejudice from the minds of the people. I had not been here long before my heart was made to rejoice by the arrival of Elders S. B. Stoddard and C. Bird, by their assistance much prejudice was removed, although they staid but a few weeks, yet I trust that much good will result from their labor. Before they left, some 6 or 8 came forward and was baptized, for the remission of their sins in the name of the Lord Jesus. After Elders S. and B. left, I continued to hold forth the fulness of the gospel in different parts of this land. In January, 1840, I had the much desired privilege of meeting with my Br. Elder J. Grant Jr. we have continued to travel and preach very extensively, having more calls than we could or can possibly fill but few have, as yet, joined the saints. We have, within a few weeks past baptized 10, and 5 more have offered themselves as candidates for baptism, which will increase the number baptized to 40 and hundreds are believing in various parts of our circuit.—The prospect for harvest is at this time more flattering than it has ever been. I think that many will ere long be adopted into the kingdom and participate with the saints in the glory of the last days, which may God, in his mercy grant, through Jesus our Saviour and friend.

G. M. GRANT.

Batavia N. Y. Feb. 2nd, 1841.

BR. SMITH:—

Dear Sir, It is with pleasure I take my pen to address you at this time, knowing that the friends of Zion will be glad to hear of the prosperity of the cause of truth in this land. The cause of God is onward in these regions: many have believed and obeyed the truth and hundreds of others are saying "tell us more about these things" and the Lord is working like himself, a wonder working God; his councils of old are faithfulness and truth. It is a little over one year since I began to labor in this region, during which time I have baptized near 100, and the foundation is now begun for a great ingathering of souls through this country, there having been some baptized in various towns, and the work still progressing. There is now more calls for preaching within 30 miles of this place, than ten faithful elders could fill. Elder Alonzo La-Baron has been with me in this region since last harvest, but intends to be in Nauvoo at the April conference. He has been preaching in Attica and other places, and has become quite useful in the ministry and will, (if faithful)

in a short time become mighty in pulling down the strong holds of satan and erecting the kingdom of God among many people. We have obtained some, which you will learn by the minutes of the conference below, who are about to begin to magnify their calling.

During last harvest I introduced the gospel into Batavia village. I preached 7 times in the court-house to attentive audiences, composed of many of the first men in the place and others from the country round about, this served to break down much of the prejudice through this country; since then, we have had access to many neighborhoods through this region, and many are believing in almost every direction, and the Lord works with us, and confirms the word with signs following them that believe. For they speak with new tongues, and interpret them, many sick are healed, and even the deaf are made to hear, and the dumb to speak. About two months since I baptized a man by the name of Shamp and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb, since then through the laying on of hands and the anointing with oil, in the name of the Lord—she has been perfectly restored to hearing, and is beginning to talk; this has caused a great excitement, many come from various towns to see the person upon whom this great miracle has been wrought, and to enquire of her parents concerning it while the enemies of truth are doing their utmost to make people believe that no miracle has been wrought, some have offered to swear that the child is deaf and dumb still, and others assert that the child began to hear and speak before the Mormons ever saw it: thus like the false witness that came against Christ—their testimony does not agree together, but the parents of the child, (like the parents of him that was blind) testifies (and their testimony is backed by many of their neighbors both in the church and out) "this is our child, and she was both deaf and dumb, when we embraced 'Mormonism,' but now she both hears and speaks."

I held a debate in Attica about two weeks since with David Marks, the

Freewill Baptist champion: the question was "is Mormonism of divine origin or is it an imposition?" The debate continued one day and a half and two evenings, and though the congregation was none of them members of our church, but mostly Freewill Baptists, yet the decision was given in my favor, both by the moderators and the congregation: many are believing there, and I expect some will be baptized, this week.

I would say further, there is a great call for Books of Mormon here: had I one hundred I could dispose of them all in a short time, and also the Book of Doctrine and Covenants, and Hymn Books.

I am &c.

Your Brother in Christ—
CHARLES THOMPSON.

Pekin, Tenn. 3rd February 1841.

Messrs. SMITH & ROBINSON,
Gentlemen,

Through the kindness of my brother, and by a well directed turn of divine Providence, I have been favoured with the reception of the Book of Mormon, the doctrine and Covenants of the church of the Latter Day Saints, the Voice of Warning and instruction to all people, also the 1st volume of the Times and Seasons, all of which I have perused with wonder and admiration, with wonder because I discover there is no such a Book in existence as the "Mormon Bible" no society by the name of "Mormons" whose members disbelieve or reject the common version of the Old and New Testament, and that the Book of Mormon has never been placed by those who believe it in the place of the sacred scriptures; indeed I was amazed, when I discovered that all this, and much more was misrepresented, therefore, I say, I read with wonder and admiration.

I have been in possession of the Book of Mormon about sixteen months, have read it attentively, I find that it not only brings to light things that have been dark and mysterious and puzzled thousands for years, but it abundantly corroborates and bears testimony of the truth of the bible, the book of Covenants I discover contains items of the religion which the Latter Day Saints profess to believe, also principal for the

regulation of the church which seems to have been given by revelation since, as well as before, its organization, this seems to be very appropriate and not at all in contradiction with the scriptures. The Voice of Warning I think contains nothing but plain truth and sound reason, but alas! alas! when I read in the Times and Seasons of the persecution of the church of Latter Day Saints, I am struck with astonishment to think of such horrid and bloody persecution in our land of boasted liberty, and in the midst of christianedom; good Lord! is blood and slaughter the religion of the Prince of peace? what! to see a bloody mob, headed by a band of men denominating themselves the ministers of the gospel, marching forth with sword in hand, taking the lives of innocent men, women and children, in order to maintain their religion, instead of maintaining it by the sword of truth, and power of the word of God: Ah! but their craft is in danger. Is not this enough to drive men into the doctrine of infidelity? I verily believe, but for the interposition of divine Providence in placing the Voice of Warning before my eyes, by which I become convinced that they are not the ministers of the gospel, but priests of sectarians, that I should have fallen into the doctrine myself. Yours Respectfully.

WILLIAM R. VANCE.

CHANGE, ETC.—The past year was noted for political revolutions and changes. We see the Pacha of Egypt defeated in a war with four powers of Europe—the King of Holland abdicating his throne to marry a lady of his court—the Queen of Spain deserting her sceptre to live with her lover in Sicily—the Emperor of Austria calling his son to share with him the trials of government—the King of France hazarding his crown to preserve peace, and perhaps abdicating in favor of the Duc d'Orleans—England making war upon China and Egypt, and the people of the United States strongly excited, revolutionizing their Government. To what end is the tide of human affairs tending?—Madisonian.

Lending news papers is a bad practice and should not be tolerated. Let every man buy for himself and not live on his neighbor's purse.—Ed.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, MARCH, 15, 1841.

TRUTH PREVAILING.

We learn verbally, that Elder Z. H. Gurley has been laboring for the last few weeks at Laharpe, in this county, with extraordinary success: In the short space of six days he had the unspeakable privilege of immersing 52 in the waters of baptism, and a prospect of great accessions to their number. Those baptized, we are informed, are of the first class of society.

We are also informed that Elders Lyman Wight, Amasa Lyman, and George Miller have succeeded after an untiring effort, to lay the foundation of a great work throughout different parts of Iowa Territory, and that extensive additions have lately been made to the church. Elder William Smith has recently gone to the assistance of Br. A. Lyman, and intends to labor in that field until conference. Elders who are waiting for the coming conference, can find a plenty of labor in the adjacent country at any point of compass, to occupy their attention until that period. People are beginning to wake up to investigate our faith: and a fair, unprejudiced investigation, is all we ask of this generation.

SIX MONTH'S ABOUT GONE—Two numbers more finishes half the year for the present volume, those of our subscribers who are on the six months list, will remember that our terms are

in advance in *all* cases, and *no* paper will be continued after the subscription expires. The reason of our being thus strict, is obvious to every candid observer of the times—it is the only safe principle upon which we can support the press: therefore, we hope that our patrons will make as early remittances as possible.

Agents living at a distance, having large remittances to make, would do well to make deposits in some bank and take a certificate of deposit, or check, and forward us by mail; this would be, by far, the most safe conveyance, and not so apt to get robbed by the way. We wish our agents would take this extra pains in making remittances, as experience has taught us that all Post Masters are not to be trusted with money, for large amounts of money sent to this office has been intercepted during the past season.

Agents will please be particular in their directions, and name the Post Office, county and state to which papers are to be sent, and write all names very plain. Also when ordering back Nos. mention the No. and Volume explicitly. To those ordering the Times without specifying the time when they wish to commence, we shall in all cases begin with the Volume; (being the 1st Nov. No.) we are satisfied our subscribers will be better suited to commence with the Volume.

GEN. J. C. BENNETT, a very popular and deserving man, has been elected Mayor of Nauvoo, Hancock county.—*Chicago Democrat*.

We cheerfully respond to the above statement respecting our worthy Mayor, and we are indeed glad that any of our friends of the press, can nobly come forward and award to faithfulness and integrity their due, even if found in a Mormon.

We would say, that if untiring dili-

gence to aid the afflicted and the oppressed, zeal, for the promotion of literature and intelligence, and a virtuous and consistent conduct, are evidences of popularity &c. we venture to say that no man deserves the appellations of "popular and deserving" more than Gen. J. C. Bennett.

SIGNS OF THE TIMES.—What careful observer of the times, professing faith in the scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saying in his heart—the COMING OF THE LORD IS NEAR? The age is big with events, events are big with meaning, but the whole world seems to be in a state of lethargy—totally dead to any thing that shall portend the second advent of Christ; yet the scriptures tell us, that he is to come in a cloud with power and great glory, and at his coming, it shall be as it was in the days of Noah, (i e) "as the days of Noah were so shall also the coming of the Son of Man be."—Mat. 24:37. In the days of Noah the wicked were all destroyed, and the righteous were saved; but previous to the destruction of the former, God sent revelations to advertise them of their approaching danger; and just *precisely* as it was then, "so shall it be at the coming of the Son of Man." Revelations shall precede his coming, the whole world shall ridicule them and cast them off, for so it was in the days of Noah, and the consequences were, inevitable destruction; and so it will be with this generation, the righteous only, will be saved.

There are various signs put forth by the inspired writers, also, which are to precede his coming; among the number we quote the following, recorded in Luke, 21:25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea & waves roaring; men's hearts failing them for fear," &c. These signs, are to leave the world without excuse, & to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night: the reason is obvious, they do not believe in revelations, signs and

wonders. When spots [signs] appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumed by the commotion of the starry heavens; as was the case in 1833—it is but an idle tale, nothing but *meteors*. When the howling tempest, and furious tornado, comes rolling the sea ("waves") beyond her bounds, desolating cities, sweeping off its thousands—it is a *figment*, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her mouth upon its inhabitants, and swallows them up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps—it is *only* the work of incendiaries. When aspiring Tyrants are carrying their conquests from nation to nation, and from sea to sea, drenching the earth with blood—it is merely a thirsting for power, something common to man; and yet the inspired writers have told us that these would be signs, and they should forebode Christ's coming.

Look for a moment at the "portentous omens" which are enumerated by political demagogues to serve political purposes; for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost \$5,000, came tumbling down and broke into atoms. Again, it is said that "the scroll held in the talons of the Eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E Pluribus Unum*—is stated to have fallen to the earth; and on the same day the hand of the figure representing the goddess of Liberty, standing in front of the Capital of the United States, holding in it our glorious constitution, broke off, and came tumbling down." Again, "the individual elevated to the honored place of Chief Magistrate of this great Republic starts from his home for the National Capitol.—An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses

the mountains and arrives at Baltimore, and an explosion of the Banks in that city, and Philadelphia—the 'great regulator of the currency' taking the lead—salutes him! * * Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of gorgeousness, which Royalty itself might envy, a cord, which is stretched by them across the broad Avenue leading from the Presidential Mansion to the Capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre; and the State emblems, dividing to the North, and to the South, are thrown to the ground, and dragged in the mire."

These are some of the principle "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say that these "omens" (if such they are) are designed for political data to subserve the interest of either party.—We believe that God "is no respecter to (*parties*) persons;" and if the accounts given are correct, (and they are well authenticated) we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have any thing to do, or part to act in this tragedy, no doubt would be thought strange: but what is better calculated to produce a "*distress of nations with perplexity*," than the moneyed power of the world? What is better calculated to make "*men's hearts fail them for fear*," &c. than to leave them penniless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of the U. S. bank, "the great regulator of the currency:" it is feared that the institution is so rotten at heart, that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters following the example set by their mother, has increased the alarm to an amazing degree, and the consequences are exceedingly feared: consequently, there is no doubt but banks will perform their *part* in the great theatre of the world to bring about

the purposes of God, preparatory to the second advent of Christ.

In the 20th. No. Feb. 15th. We copied an article from the Upper Mississippian. headed "Letters about the west—Nauvoo, Mormon religion, &c. As far as it relates to Nauvoo, it needs no particular comment, and we shall pass on to the writer's account of the "Mormon Religion."

In the first place he says "that their society did not recognize *Mormon* as a prophet or teacher sent from God to the Latter Day Saints," &c. It seems from the nature of the expression, that in consequence of the fictitious name ("Mormons") given us by our enemies, he had supposed that *Mormon* was a prophet sent among us, but this was not the case. *Mormon* was a prophet who lived on this continent about 400 years after the crucifixion of Christ, and was a descendant of Ephraim; his fore-fathers came out of Jerusalem about six hundred years before the coming of Christ, in the reign of Zedekiah King of Judah, and were led by the hand of God in a miraculous manner through the wilderness and across the sea to this continent, being warned of the destruction which was coming upon Jerusalem just previous to her captivity by the King of Babylon. Again, "that the book, commonly called the 'Mormon bible,' was considered by them as an additional revelation from heaven, made by God himself, to Joseph Smith," and "that the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried 'Brass plates.'" As respects the "Mormon bible, additional Revelation," &c. We suppose he has reference to the Book of Mormon, which received its title from the fact that it was written by the hand of *Mormon*, and is the history of a people who were once spread over the face of this continent, but are now extinct; and naught remains but old forts, mounds, dilapidated walls and cities, hieroglyphics, and fragments of mechanism which are strewn over the face of nature, to testify that a great and powerful people, possessing a knowledge of science and the arts, were once the lords of American soil. Antiquarians have presented these facts

to the world with a formidable front too plain to be discarded.

The Book of Mormon gives an account of the Aborigines of America, from whom they descended, &c. a subject which has exhausted all the learning and talents of the age, and would have been a secret still had it not been for this work. It was revealed to Joseph Smith by an holy angel where he would find the plates, (not "brass plates,") or records; an account of which we have already published in No 4, whole No 16, which the reader can reexamine at leisure.

That an angel should appear to a man in this age of the world, we are aware, is thought incredible. That God manifested himself to the ancients in various ways, none will pretend to deny. Moses could see the Lord, Jacob could wrestle with an angel, Abraham could converse with angels. Isaiah could gaze upon the "King the Lord of Hosts," Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel could gaze upon the Lord, and even describe the place of his feet, angels could take Lot and his family by the hand and hasten them from the city of Sodom lest they should be destroyed, and even Hagar, Sarah's maid, could view a messenger of the skies and hear his voice; also, hundreds of others, and all this is no marvel—yet God is unchangeable and no respecter of persons. For God to speak, or angels to appear now, is considered to be sacrilege; however, we are disposed to believe in the God of Abraham, Isaac and Jacob, and he is unchangeable. See Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Acts 10:34, "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

As God is unchangeable, why is it thought a thing incredible that angels should appear in this age of the world, as well as in the days of the apostle and prophets? there is certainly as much need of their administration now, as there was then. But says one, we have the Bible now; so we have, and so had the apostles the old scriptures. Paul told Timothy "that from a youth thou

hast known the scriptures which are able to make thee wise unto salvation:" yet they were divided into sects and parties, all understanding the scriptures their own way; and it was necessary that angels should appear to them, notwithstanding all their former revelations, and that too after they had been privileged with the ministry of Christ during his life, and he had been slain upon the cross, as was in the case of Peter when he was led out of the prison by an angel, also Cornelius the Centurian, and John upon the Isle of Patmos, Mary Magdalene, and also the Roman Soldier who kept the sepulchre, and in many instances, which are too numerous to mention here. The Lord also, appeared to his apostles at different times after his resurrection, and we are informed that he appeared unto five hundred at once.

What individual in his sober senses, possessing common intellect, will profess to believe the sacred scriptures, and then have the daring affrontery to say that God has ceased to give revelations, that angels have ceased to come to earth, and then say, I am constant! None but hireling priests and their dupes, who, by their inconsistencies, have driven the world into infidelity.

Much might be written upon this subject, but we have already been more prolix than we had intended.

The writer seems to express himself with full confidence as though the whole "Mormon" system was a mere sham, or delusion; however, he is willing to acknowledge that the society is *"more sinned against than sinning."* This, we think, is an unbiased sentiment; and we presume that a candid investigation would unmask a field of light and intelligence to his understanding, so that he would not only believe that *"this people, after all are generally quite conscientious in the matter,"* but he would be "quite conscientious" himself. For a better understanding of the book of Mormon, the plates upon which it was engraven, and the manner of translation &c. we subjoin the title page, and also the testimony of the witnesses, which testimony is sufficient to establish the fact in any court under heaven, and cannot be controverted.

THE

BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE
HAND OF MORMON, UPON
PLATES TAKEN FROM
THE PLATES
OF NEPHI.

Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God:

An abridgement taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God that ye may be found spotless at the judgement seat of CHRIST.

MORONI.

TRANSLATED BY JOSEPH SMITH, JR.

THE TESTIMONY OF THREE
WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates: and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true: and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we

know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

— AND ALSO THE TESTIMONY OF
EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold: and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.
HYRUM SMITH,
SAMUEL H. SMITH.

BOOKS.

We would just say to those who have been calling for books, that they can be served, with pleasure, at the coming April conference, as there will be received previous to that time, several hundred copies of the books of Mormon, and for sale by E. Robinson. The Hymn books are also, just out of the press, and as many will be bound and ready for distribution upon that occasion as possible. For sale by prest. J. Smith. All who wish books please come prepared.

MISCELLANEOUS.

CHARTER.

An act to incorporate the Nauvoo Agricultural and Manufacturing Association in the County of Hancock.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That Sidney Rigdon, George W. Robinson, Samuel

James, Wilson Law, Daniel H. Wells, Hiram Smith, George Miller, William Marks, Peter Haws, Vinson Knight, John Scott, D. C. Smith, William Huntington Sr., Ebenezer Robinson, R. B. Thompson, William Law, James Alford, John T. Barnett, Theodore Turley, John C. Bennett, Elias Higbee, Isaac Higbee, Joseph Smith, A. Cutler, Israel Barlow, R. D. Foster, John F. Olney, John Snider, Leonard Soby, Orson Pratt, James Kelly, Sidney Knowlton, John P. Greene, John F. Weld, and their associates and successors, are hereby constituted a body corporate and politic, by the name of the Nauvoo Agricultural, and Manufacturing Association, and by that name shall be capable of suing and being sued, pleading and being impleaded, answering and being answered, in all courts and places, and may have a common seal, and may alter the same at pleasure.

Sec. 2. The sole object and purpose of said association, shall be for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life.

Sec. 3. The capital stock of said association shall be one hundred thousand dollars, with the privilege of increasing it to the sum of three hundred thousand dollars, to be divided into shares of fifty dollars, which shall be considered personal property, and be assignable in such manner as the said corporation may by its by-laws provide: which capital stock shall be exclusively devoted to the object, and purposes set forth in the second section of this act, and to no other object, and purposes, and to the same end the said corporation shall have power to purchase hold and convey real estate and other property to the amount of its capital.

Sec. 4. Said corporation shall have power by its Trustees, or a majority of them present at any regularly called meeting to make by-laws for its own government, for the purpose of carrying out the objects of this association, *Provided*, the same are not repugnant to the laws and constitution of this State, or of the United States.

Sec. 5. Joseph Smith, Sidney Rigdon, and William Law, shall be commissioners to receive subscriptions for,

and distribute said capital stock for said corporation, said commissioners or a majority of them, shall within six months after the passage of this act, either by themselves or their duly appointed agents, open a subscription book for said stock at such times and places as they shall appoint, and at the time of subscription for such stock at least ten per cent upon each share subscribed for, shall be paid to said commissioners, or their duly appointed agents, and the remainder of said stock so subscribed for, shall be paid in such sums and at such times, as shall be provided for by the by-laws of said corporation.

Sec. 6. In case the stock of said corporation shall not all be taken up within one year from the passage of this act, the duties of said commissioners shall cease and the Trustees of said corporation or a quorum thereof may thereafter receive subscriptions to said stock from time to time until the whole shall be subscribed.

Sec. 7. The stock, property and concerns of said corporation shall be managed by twenty trustees, who shall be stockholders of said corporation, any five of whom to be designated by a majority of the trustees, shall form a quorum for the transaction of all ordinary business of said corporation, the election of which Trustees shall be annual. The first mentioned twenty persons, whose names are recited in the first section of this act, shall be the first trustees of said corporation, and shall hold their offices until the first Monday in September A. D. 1841, and until others shall be elected in their places.

Sec. 8. The Trustees of said corporation for every subsequent year, shall be elected on the first Monday of September in each and every year, at such place as the trustees for the time being shall appoint, and of which election they shall give at least fifteen days previous notice, by advertisement in some newspaper in or near the city of Nauvoo, at every election of Trustees, each stockholder shall be entitled to one vote on each share of stock owned by him, *Provided*, that no stockholder shall be entitled to more than twenty votes and said stockholders may vote either in person or by proxy. The election for trustees shall be con-

ducted in such manner as shall be pointed out by the by-laws of said corporation, and whenever a vacancy shall happen by death, resignation, or otherwise among the trustees, the remaining trustees shall have power to fill such vacancy until the next general election for trustees.

Sec. 9. The trustees of said corporation as soon as may be, after their appointment or election under this act shall proceed to elect out of their number a President, Treasurer and Secretary who shall respectively hold their offices during one year, and until others shall be elected to fill their places, and whose duties shall be defined and prescribed by the by-laws of the corporation and said trustees shall also appoint such agents and other persons as may be necessary to conduct the proper business, and accomplish the declared objects of said corporation and shall likewise have power to fill any vacancy occasioned by the death, resignation or removal of any officer of said corporation.

Sec. 10. This act shall be construed as a public act and continue in force for the period of twenty years. And the trustees appointed under the provisions of this act, shall hold their first meeting at the city of Nauvoo on the first Monday of April A. D. 1841.

WM. L. D. EWING,

Speaker of the House of Rep's.

S. H. ANDERSON,

Speaker of the Senate.

Approved, Feb'y 27th, 1841.

THO. CARLIN.

State of Illinois,

Office of Secretary of State. }

I, Lyman Trumbull Secretary of State do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand, and

[L. S.] Seal of State, Springfield,
March 10th 1841.

LYMAN TRUMBULL,

Secretary of State.

A Boston editor states that of every thousand females who die of consumption, over three-fourths are sacrificed by the prevailing false ideas of beauty of form produced by the continued practice of tight lacing.

From the Ladies Garland.
TIGHT LACING, WITH ITS INJURIOUS TENDENCIES.

In one of the late numbers you call for facts, whether communicated in elegant language or not. I have recently learned one to which I give all possible publicity, and have told it in almost every circle of the young in which I have since found myself. Two weeks since, while on a visit to a respectable, long experienced physician in one of the southern boundary towns of New Hampshire, he gave me in substance the following account, as near as I can recollect.

He was called a week or two previous to visit a young female, I think not over twenty years of age, who was distressingly ill of a complaint of the lungs laboring under a great difficulty of breathing, which his discrimination led him at once to impute to a long continued practice of *tight lacing*—a practice which is slaying its thousands and tens of thousands in our enlightened land. There was, in his opinion, an adhesion of the lungs to the chest, and a consequent inflammation which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a few days of acute suffering, fell a victim to—(what shall I say? I am unwilling to wound the feelings of her friends,) her own folly and vanity. It could not be *suicide*, because no such result was contemplated, though the deed was done by her own hand. We can call it by no safer name than *self-slaughter*, for such even an external examination of the body proved it to have been.

The shoulder blades were found to be literally lapped one over the other; the false ribs had been so compressed that the space of only about an inch and a half remained between them; and so great was the curvature of the spine which had been girdled in by the cords of death, that after the corpse was laid out for interment, two pillows were put under the rich thereby formed, while the shoulders rested on the board. She was a large healthy person, and was ignorantly led by the desire to please, to sacrifice her life at the shrine of fashion, and the prevailing false ideas of beauty of form. She was

said to be of amiable disposition and correct moral habits otherwise.

My own mind was so impressed with the recital of this story, that I could hardly forbear weeping over the folly, and wickedness, and ignorance of my sex. I inwardly wished the ability to ring it in the ears of every female in the land, until their voluntarily assumed "strait jackets," that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside.

SONNET ON TIGHT LACING.

TO AMERICAN MOTHERS.

If ye would crash the tree, before one flower
 Hath made its fragrance or its fruitage known;
 If ye would break the harp, before one tone
 Hath told the compass of its varied power;
 If ye would quench the lamp at twilight hour,
 Or plant the brier where the rose had grown,
 Or crush the statue in the encasing stone—
 Then make the "sonnet curse" your daughter's dower!

But, oh, if ye reverse your God's impression
 Stamp'd on the human form! If ye would arm
 Your sons against consumption's ghastly
 charin;

BANISH THIS VICE OF EVERY CHRISTIAN NATION!
 And know that MURDER—in whatever form—
 Of self, or offspring, is no slight transgression!
Philadelphia, Nov. 1840. P.

HYMENIAL.

MARRIED—by Elder James Carroll, Mr. William Shockly to Miss Elsy Yeoman, both of Henry county, Iowa Territory.

In Walnut Grove Knox co. Ill Dec. 31st, 1840, by Elder Wm. Burton Mr. John Gaylord to Miss Elvira Edmonds, both of the same place.

In this city on the 20 ult. by Elder Wm. Smith, Mr. Thomas Grover to Mrs. Carolina E. Hubbard, both of this city.

Near this city, Dec. 30th, by Elder R. A. Allred, Mr. John Carson to Miss Elvira Egbert.

In this city Febury 27th. 1841, by Elder Wm. Nisewanger, Mr. William D. Pratt to Mrs. Wealthy Shumway.

OBITUARY.

DIED—In this city on the 21st of November. 1840 Susanah, consort of Harmon Cutler, aged 34 years, 11 months and 7 days. Sister Cutler was

from Amboy, Oswego co. N. Y. She died in the triumphs of faith.

Near Quincy, Adams co. Ill. February 15th, 1841 Eliza Jane daughter of William C. and Eliza B. Perry, aged nine months and seventeen days.

EPITAPH.

Parents weep not, though earth inclose
My mortal parts beneath this sod!
Know, such as I on high compose,
The kingdom of my Saviour God.

In this city, on the 10th Inst. Elder David Dort, aged 48 years.— Brother Dort was a member of the High Council:—In his death we have lost one of our most valuable citizens.

FLOUR, meal, pork, lard, butter and cheese, will be received in payment for the Times and Seasons, if delivered.

NOTICE

IS hereby given to the saints scattered abroad, that a few weeks since George W. Davison disgracefully absconded from this stake and vicinity, leaving his business unsettled, and his debts unpaid, in consequence of which the church unanimously withdrew the hand of fellowship from him until he shall return and make satisfaction.

Mount Hope, Ill. Feb. 14th, 1840.

ABEL LAMB, Pres't

S. J. COMFORT, Clerk.

LAW NOTICE.

SAMPSON and **PERKINS**, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Reddie Id.
" " Daniel B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsun, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbitt.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumeraux, Samuel Bennett,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,
Samuel Bent, G. W. Harris.
Amasa Lyman, David Evens,
Daniel S. Thomas, Jesse Turpin.

The Times and Seasons,

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NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and **POST PAID**.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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TIMES AND SEASONS.

D. C. SMITH, EDITOR.

THURSDAY, APRIL 1, 1841.

THEOLOGICAL.

[ORIGINAL.]

THE PROPHET.—"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3. 22, 23. Every one of experience knows, that an old garment fits much easier than a new one; so any one traditionated in a system, knows that it is extremely difficult to rid himself of his preconceptions, and that, in embracing a new system of things, he is in danger of distorting or even rending that, which after mature deliberation and experience he finds to be true, easy, and delightful. It should not, therefore, be deemed a matter of great wonder, if, among the multitudes that have, in these last days, come out of *spiritual confusion*, and embraced the true light of life, some should be found who occasionally make a wrong application of passages of holy writ. These remarks are deemed timely and important; in consequence of the use that has been made of the above passage, together with its context, by some who have lately embraced the faith of the "saints;" and who fancy that it applies to the prophet whom God hath raised up in these last days. Let such turn to the passage and read it in connection, and they will undoubtedly perceive such an application to be erroneous. That the words apply to Jesus Christ and to him only, the following arguments may be given.

1st The Jewish doctors were expecting such a prophet, and at that time.

2nd He was to be a Jew;—"of your brethren"

3rd He was to be like Moses;—a law-giver, a judge, a deliverer.

4th The testimony of the Father, "this is my beloved son, *hear ye him.*"

Sister Owen, in her communication [see No. 6.] asks; "now have we ever had any such prophet; that people have all been destroyed that did not believe in him?"—We answer, yes, we have had such a prophet, "and it *shall come* to pass, that whosoever will not hear that prophet *shall be* destroyed from among the people." And the time of their destruction draweth nigh. The dark cloud is gathering. The roaring of the whirlwind of his fury is heard already, in the rumors of wars, and the convulsions of nature. Let the saints be ready and waiting for the grand events which are about to burst upon this generation. For "the time of redemption *shall come* from the presence of the Lord; and he *will send* Jesus Christ, who before was preached unto you;" whom the heavens will soon restore to his persecuted, scattered and afflicted church; and he shall gather out of his kingdom all that do wickedly, and recompence to them indignation and wrath, tribulation and anguish. But to those who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life.

In confirmation of the truth of the application above given, sister Owen, and all others who have doubted, will please read the record of Nephi [I. Nephi, VII. ch.] where the matter is fully set at rest, by positive declaration.—"And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying; a prophet shall the Lord your God raise up.—And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded.—And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory."

If any are fearful lest we, by our interpretation, wrest a gem from the crown of our beloved prophet, let them remember that we place it in the royal diadem of him who is more excellent than Joseph; and where even Joseph will be pleased to have it remain and shine. That God hath exalted him to a station of great dignity and responsibility, we do not doubt; but the truth of it rests on other testimony than the above. [see Book of Nephi latter part of IX. ch.] "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.—But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him* to bring forth unto the Gentiles, (it shall be done even as Moses said,) they should be cut off from among my people who are of the covenant.—And then shall they say, how beautiful upon the mountains are the feet of *him* that bringeth good tidings unto them, that, publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

RISE OF THE CHURCH.

[Continued from page 243.]

LETTER VI.

DEAR BROTHER.

When reviewing my letter No. 3, I am lead to conclude, that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know, to go into every particular item noticed in yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the heart,) with so much force, that I cannot pass without noticing it. It is a line or two from that little book contained in the Old Testament, called "RUTH." It says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God." There is something breathed in this, not

known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods, and why? because Israel's God was God indeed? and by joining herself to HIM a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably? And the same covenant of Ruth's, whispers the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. C.) make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness: Come before his presence with singing. This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. 107] O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, [see 144 Ps] when they should be delivered from those who oppressed them, and from the hand of strange children, or

the enemies of the Lord; and their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garner of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord!

Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says; Your country is desolate, your cities are burnt with fire. Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after the calamity has befallen Israel, and the Lord has poured upon them his afflicting judgements, as he said by the mouth of Moses—I will heap mischiefs upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward you shall be called, the city of righteousness, the faithful city. Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the

Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord, in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them, but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth: I will say to the north, give up and to the south, keep not back:—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten: and watchmen upon Mount Ephraim shall say Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully

accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dryshod. And there shall be a high way for the remnant of his people, which shall be left from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them, and after send for many hunters, who shall hunt them: not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass that though the house of Israel has forsaken the Lord, and bowed down and worship other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepperd when he calls upon them this time; for soon his people will be willing to hearken to his counsel: and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written: the first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whose will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his peo-

ple his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to be-

hold the same mighty things transpire in vision before their eyes: and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

* * * You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that, (to use a familiar phrase,) "any tune can be played upon the bible." What is here meant to be conveyed, I suppose, is that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying this is the way, and the other, this is the way, while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition: admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from the Deity, if that Being is perfect and consistent in his ways. But although I am ready to admit that men, in previous generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straight forward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place to lead to those things within the veil, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, for whom are they held in reserve, and by whom are

they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed face, while mourning over the corruption of their fellow-men, an inheritance in those mansions?—If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is their efficacy and virtue sufficient, in the blood of him who groaned upon Cavalry's summit to expiate our sins and cleanse us from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fulness of that which we now only anticipate—the full enjoyment of the presence of our Lord. Happy indeed, will be that hour to all the saints, and above all to be desired, (for it never ends,) when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord ful-

filled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived.

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfill certain

promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most absurdly follow. Such was the instruction and this the caution.

[To be continued.]

COMMUNICATIONS.

The following is an extract of a letter from Elder P. P. Pratt, to Pres. S. Rigdon.

Manchester, Jan. 8th, 1841.

PRES'T. S. RIGDON:

Dear Brother,

I take this opportunity to address you, hoping these lines will find you alive, and recovered from that lingering sickness which has so long prayed upon your system. We are well; that is, myself, wife, and children, and the brethren generally, with whom you are acquainted. We have just received a few numbers of the Times and Seasons, [Sept. and Oct. Nos.] from which we learn that Gadlantan [Lilburn] has sent a demand for some of us to come back to Mo. in order to have a trial. Say to him and his band, that I for one, will be there quite as soon as he will wish to see me, and that when I come it will be to have a trial, and a just one too! therefore in his patience let him possess his soul; in the mean time I will be gathering up witnesses, for I only left the dungeon to be gathering up witnesses whom he had dispersed, and thus prepare for trial. Tell Missouri to fear not, for we will never forsake her. * * *

I must now give you a little news from this part of the vineyard. In the

first place, we have had one snow this winter of some 3 inches deep. The weather is now so cold that it is in danger of freezing potatoes in the chamber: it is the coldest we have had.

It is somewhat sickly with scarlet and other fevers. One family of Saints buried 3 children at a time.

Peace is declared between the allied powers and Egypt. Palestine is in the hands of Turkey. The Jews have as much liberty there as the United States Government guarantees to its citizens.

As to the progress of the work of God in this country it is increasing at every step. It is now prospering in Ireland, and in Wales, as well as in Scotland and England. It is spreading into various new places in England. We have several hundred faithful preachers; and the spirit of enquiry seems to be more generally awakened. The Clergy of the church of England, the Methodist priests, and the Baptist ministers, and Unitarians, etc. are all in arms, as it were, against the Saints.

The country is flooded with pamphlets, tracts, papers &c. published against us. Some of them have *bear & wolf* stories in them, some of them, have *snake* stories, and others *gander* stories. I must say that "Jonathan" is far behind "John Bull" in ingenuity in regard to inventing lies; all the foolishness ever published in the United States against the truth, would be considered sober earnest, compared to the follies which are being made manifest here, but I will forbear with a promise to send you a few specimens when our next emigrants sail for your place.

I must now inform you of the fact, that we have reapt the first fruits of Campbellism in England. A few societies have been formed in England upon that principle for some years, but have made but little progress. One society of one hundred members exists about seventy miles from Manchester, at a place called Nottingham. They discovered about 2 years ago that they had been baptized for the remission, of sins without authority, and that they had not obtained remission, nor the gifts of the Spirit. From that time till now, many of them have been seeking and praying for the Lord to send officers and raise up his own church.—

At length, some of our writings fell into some of their hands, which soon brought two of their number to Manchester to enquire. They attended our meeting in the hall of Manchester, were well pleased, and called at our office next morning: after spending the day in enquiring, etc. one of them purchased 3 *Voices of Warning* and returned home; the other, (an intelligent gentleman,) staid two or three days, enquired diligently, and at length was baptized and confirmed, and went home to tell the glad tidings; this was a week or two ago. We expect to hear from them soon, and go out and baptize and organize the church there. Tell friend Campbell to go ahead and prepare the way, the Saints will follow him up and gather the fruits. The work of the Lord in this country rolled on unnoticed for some years except by the few.— It was almost exclusively confined to the poor, and what they would call the lower classes; the editors, priests, and public in general hardly knew of its existence: but at length they began to "smell the rat," and since that time it has blazed forth like a flame which had been smothered. Many of its opposers who were very violent against it have become preachers of it; and at this time a general spirit of enquiry is beginning to be awakened among all classes.

I often feel as though I should like to be in the midst of our old friends in the west, but when it will be my lot I know not, I am resigned to the kind of life. I am now living; I can truly say that I was never more contented, or more happy than of late. It does us much good to hear from Nauvoo, and I hope the presidency, and others will favor us with frequent communications.— Say to President Smith that I want to see his essay on the priesthood very much. Br. Rigdon, be sure to write to me when you receive this. Our latest news from Nauvoo is Nov. 12., or when the two Englishmen left there, —they have just arrived safe with letters. &c. this is January 13th. * *

Yours &c.

P. P. PRATT.

The wise will improve their time, while the sluggard sleeps.

*Livonia Wayne co. Mich. March.
2nd, 1841.*

BR. SMITH.

I take a few moments opportunity to inform you and the friends of Zion that the cause of truth is onward in this section of country. I have just returned home from a Conference which commenced on the 26 of Feb. last at Brownstown, and we had a harmonious time indeed, a time of much interest and enjoyment among the saints, and we hope a lasting benefit to many who are now believing the gospel, but have not as yet obeyed it; there were five baptized during said meeting under the hand of E. M. Serine who was chosen to preside over said Conference, there were represented at said Conference by different elders something rising of one hundred and forty members, there has been considerable increase since the Conference held in December last, but the enemies of Christ and his cause in different sections of this country, are not only manifesting their folly, but are making rapid progress towards the vortex of ruin and destruction, to which the wicked are soon to be consigned: it is truly the case that Daniel saw the situation the children of men would be in, (at the time the God of heaven would sit up a kingdom that should never be destroyed neither given to another people) when he said the wicked should do wickedly and none of the wicked should understand, but the wise should understand.

The saints in this section of country are making the necessary arrangements to move up to the west the coming summer if possible, but the times are hard, and those that sell their effects will have to do it at a considerable sacrifice, but the most of them I think, see the necessity of doing so, when they see the cup of the iniquity of the wicked filling up and see manifest the abominable corruption of human beings when God withdraws his spirit from them, it is then easy to discover what an awful spectacle of demons, in human shape, presented themselves, with their weapons of death against the saints in the Missouri mobs. I must here say, that before I joined the church of Latter Day Saints, or knew that God had as yet set his hand

to bring in the dispensation of thefulness of times, I saw myself among such beings, sealing up the law, and binding, up the testimony, while the judgements of Almighty God were closely following up so that I had to flee from place to place, as Lot fled from Sodom. I pray God the Eternal Father in the name of Jesus Christ to give unto his saints grace for their day and trial Amen.

Yours in the bonds of
a peaceful gospel.

RUFUS BEACH.

ON ANSWERS TO PRAYER.

When we offer up our petitions to our Heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark 11:24, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord, may be received as sufficient testimony to establish this fact, that God will hear and answer prayer. But not forgetting that we are to offer up our prayers in faith as he says, "believe that ye receive them, and ye shall have them." And as he also says, Mathew 21:32, "and all things whatsoever ye shall ask in prayer, believing ye shall receive." Observe, he says. "Whatsoever ye shall ask in prayer believing." And so the promise is not without believing. And the apostle James says of him who wavers when asking; "Let not that man think that he shall receive any thing of the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves, and denies, may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favors from heaven, they do not ask for them in faith nothing wavering. But they reject them; and use their influence to hinder others from receiving them.

If we inquire what favors they are, that we may receive by asking for them in faith nothing wavering; the Lord says in the first verse already quoted. "What things soever ye desire when ye pray." And in the other. "All things whatsoever ye shall ask in prayer believing." And we have no right to limit the Lord in his plan of dealing favors to men. Nei-

ther have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessings. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through our unbelief.

"Why could we not cast him out," said the disciples to the Lord, on a certain occasion; and he answered them, "because of your unbelief." See Mathew 17,19,20. Now they were not so established in their own opinion, as to deny the faith he taught, and he went on to teach them saying: "For verily I say unto you, if ye have faith as a grain of mustardseed, ye shall say unto this mountain, remove to yonder place, and it shall remove; and nothing shall be impossible unto you." Observe he says, "and nothing shall be impossible unto you." Here, again he makes the promise unlimited, as also in the two other cases. In the first he says. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And in the other. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And in this "and nothing shall be impossible unto you." This is the Lord's teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away the teachings and promises of the Lord, through their unbelief. But after all that men can say, it is the Lord's promise, and as to the faith, it was the Lord that taught it and if we reject it we reject his teachings. Now let the Lord be true, and let his teachings be for our belief and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord's own words, for we cannot reject the Lord's teaching or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same privileges now, that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied. The promise is too plain to be misunderstood, and if we put it to

the test, we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. "And all things whatsoever ye ask in prayer, believing, ye shall receive. For this is the promise, and if we prove it and find that we do receive all things whatsoever we ask in prayer, believing, then we find that we have the same privileges, that the ancient saints enjoyed; that we have the glorious privilege, of receiving communications from heaven; and knowing the truth of our holy religion; of knowing God and things of eternity. This doctrine so confidentially received by the ancient saints, and upon which rests all the certainty of the truth of our holy religion is a glorious truth.

C. BIDDLECOME.

JEWISH APOSTACY.

When the Jewish church were in a state of apostacy, and were about to be broken off because of their unbelief; (as is the condition of the Gentiles;) they supposed themselves to be a wise people, to have great understanding in spiritual things: and therefore, they could not receive the light that come immediately from heaven, because they were too much blinded by their own superstition and bigotry, having all confidence in the imagined light and wisdom of their age and nation. But instead of so great light and wisdom as they imagined, how dark and benighted was their minds while they received not a ray of light from heaven to interrupt their darkness! They were called blind Pharisees, and their leaders "blind leaders of the blind." Indeed, nothing was now wanting to render impossible their escape from this dilemma, but an established opinion that there could be no revelations from heaven in their days. They erred from the truth because they were not dictated by the spirit of truth, but formed opinions of their own according to the depravity of the human heart; and disagreeing in their opinions, they split into sects and parties: but still supposed themselves to be an enlightened people, that they had a perfect knowledge of their scriptures, and that their scriptures were sufficient for their instructions.— Yet they did not understand their scriptures, because they had not the teach-

ing of the holy Spirit. Their scriptures had taught them "that Christ cometh of the seed of David, and out of the town of Bethlehem where David was," John's gospel 7: 24, therefore they rejected him that came out of Galilee.—For they stumbled at the stumbling stone because there was no light in themselves, for where there is no light from heaven, the darkness is total.—And although the Lord sent them apostles, evangelists, prophets, and teachers, men inspired of God, yet, this people knowing that they received no revelations from heaven, immediately to themselves, and disbelieving others who did, might have concluded like the present day Gentiles, that there was no revelations from heaven in their days. B.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, APRIL 1, 1841.

MISCELLANEOUS.

VERNAL EQUINOX.—Stern winter has left us, though reluctantly and with a parting frown, and pleasing Spring is again upon us. Business begins to assume a cheering aspect in our city.—

As in the day-break of a May morning, light and melody suddenly dissolve the mantle of night, and scare away the gloom of silence; so no sooner is the icy fetters of winter broken, and the landscape fanned by the vernal zephyr, than our eyes are cheered with a scene truly enchanting. Every where we see men of industry, with countenances beaming with cheerful content, hurrying to their several occupations and scenes of labor. The sound of the ax, the hammer, and the saw, greet your ear in every direction. Notwithstanding the discouraging circumstances under which the saints were thrown, shipwrecked as it were, upon this shore, they have indeed wrought

wonders. Habitations are reared for miles in every direction, and others are springing up, and ere we are aware of their existence, are filled with happy occupants. It would do the heart of the truly patriotic and philanthropic good, to witness the industry and enterprise which are already manifest in our beautiful city. Though immigrants are flocking in in multitudes, and have their homes and their wants to be supplied, yet all things move on in their accustomed order and with accelerating force. Hundreds of houses, shops, mills &c. are expected to go up in the course of the summer, when our city will present a scene of industry, beauty, and comfort, hardly equaled in any place in our country. The saints have a great and arduous work before them; but persevering industry and diligence, stimulated by a zeal for God and his cause, will surely accomplish it, and they will reap the full reward of their toil.

BURGLARY!!!

We learn by advertisement that the store of Mr. Cyrus Peck of Montrose I. T. was robbed, on the night of the 20th, Inst. of shelf goods &c. of a large amount. Among the goods stolen, Mr. Peck specifies 75 yds Fancy colored Silk.—30 yds black Levantine Silk.—125 yds Mosquito Lace.—remnants Calico, &c.

\$150 is offered for the apprehension of the thieves, and the recovery of the goods, or \$75 for either of them.

We are highly pleased with the active measures taken by our citizens, and we hope the city and other authorities will continue to be vigilant and active in ferreting out the perpetrators of

the above mischief, and bringing them to deserved punishment; and we have confidence that the saints will be found clear in this matter. If however, any of our citizens have so far forgotten their duty to God and their fellow men, as to have participated in this evil, we sincerely hope they will be detected; and we will not be backward to expose them to the contempt they deserve.—We wish to see the rights of all men respected, and justice and judgment fall where it ought, upon the heads of the guilty.

THE TEMPLE.—The magnificent House now being erected to the Lord of Hosts in our city, is in a rapid state of advancement, and will be ready to have its corner stone laid with due solemnity, at our approaching conference.

THE NAUVOO HOUSE ASSOCIATION, whose charter we publish in our present number, are zealously engaged in erecting a house for the accommodation of strangers, visitors, and the public, which for magnitude and splendor of workmanship, will stand unrivaled in the western country, and will be a lasting monument of the taste and enterprise of our citizens and friends. It is to be in L form, presenting a front on two streets of 120 feet each, 40 feet deep, and three stories high, exclusive of the basement story. It will be constructed principally of brick, and the estimated expense is \$100,000.

SUMMARY.

We have received President Harrison's Inaugural address. It is judged to be one of the best that has ever issued from the presidential chair.

Since the 15th March 1840, upwards of 56,000 foreign passengers arrived at New York.

Intelligence has been received from the West Indies, that the British Government has given orders that 25,000

negroes should be disciplined as soldiers, in addition to the ordinary colored militia.

It is said an iron ore has been discovered in the State of N. Y. having the extraordinary property of yielding, by the simple process of smelting, a substance convertible at once into tools and cutlery instruments of the best quality, in other words *native steel*.

WAR MOVEMENTS IN MAINE.—We learn from the Portland Argus of the 15th inst. that resolutions on the subject of repelling British aggressions, were taken up in the Senate on the 13th and after being amended by inserting \$1,000,000, instead of \$400,000. for the defence of the State, were referred to the committee—Mr Davies then offered the following resolution:

Be it resolved, that the President of the United States be requested and urged to cause the immediate removal of the foreign armed force by which our State is invaded, stationed upon the upper valley of the St John's, and that the Government of the United States be earnestly invoked to relieve this State from the present heavy needless burden of its own defence.

Dr. Franklin said "when I see a house well furnished with books and newspapers, there I see intelligent and well informed children; but if there are no books or papers, the children are ignorant, if not profligate." The Dr. was no doubt right in his observation; for, as the adage is, "if parents will not find employment for their children, the devil will."

The Editor of the New York Herald, who is at present in Washington, writes as follows:

"A Queen's messenger arrived recently from Upper Canada, with important despatches from Governor Arthur to Mr. Fox. On these despatches Mr. Fox re-opened the correspondence, and has made new and menacing demands upon our Government to interfere and protect McLeod from the legal authorities of Lockport, New York. He has gone over the recent riotous events, and indulged in a strain of acrimony and harshness, which has re-kindled a

fresh flame in the breast of our Secretary. There is every reason to believe that the organization of a war army of 40,000 men, regular and militia in Canada, is intended to enforce the demand of the British Government for the delivery of McLeod, nor is there the slightest hopes to think that the disputed territory in Maine will ever be given up by England."

The Editor of the "Cross & Journal" Columbus, O. March 5th, has picked up another piece of slander on "Mormonism." The piece is selected from the N. Y. Baptist Register, and only deserves a passing notice. The author one Norman Bentley, professes to have had an acquaintance with Joseph Smith, and makes various ridiculous and contradictory statements which he says Smith made. We pronounce the whole a tissue of lies. We doubt whether the author ever saw Brother Joseph Smith: if he has ever conversed with him, he has knowingly and wilfully vilified his character.—The article is too low and vulgar to deserve notice

CHARTER FOR THE NAUVOO HOUSE.

An act to incorporate the Nauvoo House Association.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That George Miller, Lyman Wight, John Snider, and Peter Haws and their associates are hereby declared a body corporate, under the name and style of the "Nauvoo House Association," and they are hereby authorized to erect and furnish a public house of entertainment to be called the "Nauvoo House."

Sec. 2. The above named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the Trustees of said association, with full power and authority to hold in joint tenancy by themselves and their successors in office, a certain lot in the city of Nauvoo, in the county of Hancock and state of Illinois, known and designated on the plot of said city, as the south half of lot numbered fifty-six, for the purpose of erecting thereon the house contemplated in the first section of this act.

Sec. 3. The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

Sec. 4. No individual shall be permitted to hold more than three hundred nor less than one shares of stock, and certificates of stock shall be delivered to subscribers, so soon as their subscriptions are paid in, and not before.

Sec. 5. As soon as the above contemplated house shall have been completed and furnished, the stockholders, shall appoint such agents, as the Trustees may deem necessary in the management of the affairs of said association.

Sec. 6. The Trustees shall have power to sue and be sued, plead and be impleaded in any court of this State, in the name and style of the "Trustees of the Nauvoo House Association."

Sec. 7. They shall also take the general care and supervision in procuring materials for said house and constructing and erecting the same, and further to superintend its general management and to do and perform all matters and things which may be necessary to be done in order to secure the interests and promote the objects of this association.

Sec. 8. This association shall continue twenty years from the passage of this act, and the house herein provided for, shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto, for rest and refreshment.

Sec. 9. It is moreover established as a perpetual rule of said house to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description, are prohibited, and that such liquors shall never be vended as a beverage or introduced into common use in said house.

Sec. 10. And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared, that the said Smith, and his heirs shall hold by perpetual succession a suit of rooms in the said house, to be set apart and conveyed in due form of law to him and his

heirs by said Trustees as soon as the same are completed.

Sec. 11. The Board of Trustees shall appoint one of their number as president thereof.

WM. L. D. EWING,

Speaker of the House of Rep's.

S. H. ANDERSON,

Speaker of the Senate.

Approved, Feb'y 23rd, 1841.

THO. CARLIN.

State of Illinois,

Office of Secretary of State.)

I, Lyman Trumbull Secretary of State do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand, and

[L. S.] Seal of State, Springfield,
March 10th, 1841.

LYMAN TRUMBULL,

Secretary of State.

CONFERENCE MINUTES

At a conference of the church of Jesus Christ of Latter Day Saints held in Batavia, Gen. co. N. Y. Jan. 1841.

3. There being present 11 elders, 4 priests, 2 teachers, 1 deacon, and about 50 members. Charles Thompson was unanimously chosen president, and L. E. Harington clerk. Elder Thompson gave an account of his travels and labors since last conference, the prospects were good. Elder LeBaron gave an account of his labors, the prospects were very encouraging. Elder E. W. Russell gave an account of some enquiries relating to where the people desired preaching, which appeared to be in every direction. Elder N. K. Knight gave an account of several places where the people desired preaching. Elder John Gleason gave an account (having lately visited Canada,) of the desire for preaching there, which was very extensive. Elder Thompson represented the branch of the church at Batavia—consisting of 26 members including 1 elder and 2 priests all in good standing except one. Elder Daniel Russell represented the branch at Akron, Erie co. consisting of 47 members, including 3 elders 2 priests 2 teachers, and 1 deacon, all in good standing.—Elder Calkins represented the members in Alabama, not organized into a

branch, 11 in number including 2 elders 1 priest and 1 teacher all in good standing but one. Elder Gleason represented the branch in Sparta, consisting of 40 members all in good standing.—Elder McWithey represented the members in his vicinity (Benington) 14 in number, including 1 elder, not organized. It was motioned seconded and carried, that a branch be organized in Benington, also in Alabama. Motioned, seconded and carried, that Elder Calkins and Wineger should visit Brother Wheeler who has signified his wish to leave the church, motioned, seconded and carried, that Elder LeBaron visit Elder Stratton living in LeRoy and inquire into his standing. Motioned, seconded and carried, that licenses [certificates] be granted to Elders Calkins and Wineger, and also Teacher Whitney. The president then called upon all those whose circumstances would permit to spend all, or part of their time in preaching, to arise, whereupon ten arose, elders and priests. L. E. Harington was then appointed to keep a list of the names of the whole church within the bounds of this conference, which is denominated the Genesee conference, voted that Elder Thompson read a book (in manuscript,) on the proof of the Book of Mormon written by himself. Adjourned until evening, met according to adjournment, and Elder Thompson proceeded and read about one half of his book, (there being near two hundred pages of it,) when it was motioned, seconded and carried unanimous that the book be published as soon as possible, Adjourned until 10 o'clock A. M.

Met according to adjournment at the court house in the village of Batavia, a large concourse of people being assembled, Elder C. Thompson delivered a discourse, on the institution, design, powers, and authority, of the gospel priesthood; when after one half hours intermission, Elder Tyson delivered a discourse on the first principles of the gospel, and was followed by L. E. Harington on the same subject. Adjourned until evening—met accordingly, and had a real pentecost. The gift of tongues, interpretation of tongues, the gift of prophecy the gift of healing, &c. was made manifest. This conference then adjourned to

meet at Akron, Erie co. N. Y. on the last Saturday and Sabbath in April next.

C. THOMPSON Prest.
L. E. HARRINGTON Clerk.

Minutes of a Conference held in Freedom, Adams county, Ill. Feb. 20th, 1840.

Conference met pursuant to appointment, prayer by President Miller. H. W. Miller was called to the chair, and James Brown was chosen clerk.

The Conference took into consideration the propriety of doing something for the widows and orphans at Nauvoo, provided they are willing to come to this place. Whereupon it was resolved, that we build three houses, this Spring, on three lots set apart for that purpose, and as soon as they are finished invite three widows to occupy them, and we pledge ourselves to provide for them the common necessities of life.

The question was taken, shall we on the knowledge of any of our brethren having the intention of leaving the bounds of this stake in debt, with the design of defrauding their creditors, make the same known to their creditors; decided in the affirmative.

Question was taken, will we fellowship a brother that puts his property out of his hands with the intention of defrauding his creditors; decided in the negative.

Question was taken, will we fellowship a brother that takes into his possession the property of another brother, to assist him in defrauding his creditors; decided in the negative.

Resolved, That this Conference proceed to ordain Elders, Priests, Teachers, and Deacons, whereupon the following brethren were recommended and ordained Elders Harace B. Owens, David Grant, John L. Hunsaker, and Alworthy F. Leach.

Priests—Jesse Spurgen, Abraham Hunsaker, John Harvey, William Barton, Thomas Seater, Israel Alphin, William Potter.

Teachers—James Rollins, Francis Lee; and George Carson, Andrew Cunningham were Deacons.

Inquiry was made by the Conference how many Elders were willing to go from this Stake into the vineyard to preach the gospel, and eight volun-

teered. The church list was then read and there were 225 belonging to this Stake.

Resolved, that the Conference adjourn till tomorrow at 10 o'clock, A. M.

Conference met pursuant to adjournment. Meeting opened by prayer, after which there was an able address delivered by prest. Miller on the subject of the resurrection, to a large respectable audience. Conference adjourned for 30 minutes.

Met pursuant to adjournment—several short addresses were delivered by different brethren, after which the sacrament was administered.

Resolved, that the minutes of this Conference be published in the Times and Seasons.

Resolved, that this Conference adjourn to meet the first Sunday of June next, at 10 o'clock, A. M.

H. W. MILLER, Prest.
JAMES BROWN Clerk.

☞ DREADFUL STEAMBOAT DISASTER. From the N. O. Crescent City of the 24th, we cut the following:—

The General Gaines brings the melancholy intelligence of the loss of the steamer Creole, with about one thousand bales of cotton, and it is apprehended the destruction of twenty human beings.

When the Gen. Gaines came up with the Creole on Monday morning, at half past five o'clock, six miles below Red River Cut Off, the latter was on fire, and the utmost consternation prevailed. She had twice reached the shore on the Louisiana side, at which time numbers of the passengers leaped ashore, but it was impossible to round her to, and she each time drifted off before many of those on board could save themselves. The number of passengers on board was 65, nine of whom are known to have perished, and it is supposed that 14 or 15 more have shared the same fate.

The early hour at which this accident occurred, and the rapid progress of the flames, prevented the saving of baggage or property of any description; and many of the passengers were scarce allowed to secure even clothing enough to serve the purposes of comfort.

The heaviest consignment of salt

on board was one of 688 bales to J. B. Plauche & Co. There were also \$5000 in specie belonging to the Exchange Bank of this city.

The following is a list of those known to have perished:

—Calgohán, of Natchitoches.

A child of Mr. Cuny of Alexandria.

A child of Mr. Normand, of Cane River.

A man name unknown.

Two negro men and two children.

A fire man.

Mr. Calhoon, President of the Natchez Bank, and a step-daughter of Mr. Bynum, of North Carolina, are reported among the missing.

OBITUARY.

For the Times & Seasons.

THE FAITH OF THE SAINTS.—

BY D. ROBERTS.

Far from the birth-place of the Lord,
The Saviour of man kind;
In western wilds the saints accord,
And songs of Zion join:
To sing the praises of our God,
To thee, the Great I AM,
And chant the theme on western plains
Of Moses and the Lamb.

In these last days a voice is heard,
As speaking from the ground;
Proclaiming to the world in deed,
That free salvation's found—
As first proclaimed by Israel's King,
And prophets, who are joined
In holy anthems, round the throne
Of Moses and the Lamb.

Prophets foretold the eventful dawn,
Of a Messiah's reign—
And when the appointed time had come,
Angels from heaven came:
Proclaimed to man, God's chosen one,
The mysteries of the theme—
That's long been sung, by angel tongues,
Of Moses and the Lamb.

Then let Isaiah's hallowed fire,
Our faithless bosoms burn:
A prophets born in seer's attire,
Endowed with Gifts divine.
A book is found, the learned are dumb,
The urim still is sealed;
The seal is broke, the thummim spoke,
What beauties are revealed!

Glory to God! Messiah's reign
Has just begun to dawn;
Soon will Appolyon sleep in chains,
And hell receive her doom.
Ye earth be glad! ye saints rejoice!
Hosanna! on our tongues
Shall swell the theme of Zion's plains,
Of Moses and the Lamb.

Then let our persecuting foes,
This precious faith revile:
Securely still, will we repose
In our redeemer's smiles,
Till all the ransomed happy throng,
To praise the Great I AM
Shall join their voices in the song
Of Moses and the Lamb.

A POEM ON THE SUFFERING OF THE SAINTS IN MISSOURI,

By JOEL H. JOHNSON

Why do the Heathen rage, and the people
imagine a vain thing, the rulers take coun-
sel together, against the Lord, and against
his anointed. He that sitteth in the heav-
ens shall laugh; the Lord shall have them
in derision. And break them with a rod
of iron; and dash them in peices like a pot-
ters vessel.—DAVID.

No wonder why old David cried,
"Why do the Heathen rage!"
When we look round on every side
And see them all engage:

To persecute the saints of God,
And take them for a prey;
Bind them in chains and shed their blood
And drive them far away.

Their lands and houses left behind,
Thus from their homes are cast;
While Matrons, maids, and infants find
No shelter from the blast.

No orphans cry, nor widows tear,
Can pity now receive;
In weather cold and winter drear,
Their firesides have to leave.

Yes destitute of food and clothes,
'Mong strangers seek employ;
While earthly fiends and hellish foes,
Still seek them to destroy.

While some have bled upon their lands,
Their testament to seal—
That they believed in God's commands,
And what he does reveal.

And were resolved t' obey the same,
Though hell against them raise;
And so have died for Jesus, name,
Like saints in ancient days.

How long O Lord shall men prevail,
To kill and drive thy saints?
Let not, O God, thy promise fail,
But hear thou their complaints!

And let thy judgements be made known,

Until oppression cease,
And wickedness shall all be gone,
The earth be filled with peace.

For thou hast promised in thy word
That when the wicked rage,
And press upon them like a flood,
Thou would'st for them engage.

And now we do thy promise claim
And will not give the rest;
Until thou dos't fulfil the same,
And make thy people blest't.

HYMENIAL.

MARRIED—at Siloam, Iowa, on Sunday March 7th, by Elder George W. Gee, Mr. Seth W. Church to Miss Polly Haskins.

In this city, March 7th by Elder John C. Bennett, Mr. Henry B. Jacobs to Miss Zina D. Huntington.

In this city February 21st by Elder Charles C. Rich. Mr. Benjamin R. Bently to Miss Rhoda Ann Thompson.

NOTICE!!

NOTICE is hereby given to all the debtors of John P. Greene, of Nauvoo, that all the notes and book accounts of the said J. P. Greene have been assigned to the firm of Ruggles and Chase, of St Louis, and are put into the hands of the subscriber for collection. Let all who know themselves indebted to said Greene, either by note or book account; come forward and settle the same without delay, as indulgence is out of the question. *Save cost! Save cost!!!*

SIDNEY RIGDON,

Attorney for Ruggles & Chase.

Nauvoo, March 30th, 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.
" " Daniel B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsam, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbitt.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding.
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.
TRAVELING AGENTS.
John E. Page, Orson Hyde;
Daniel Tyler, Wm. O. Clark.
Z. Coultrini, John Cairn,
Lorenzo Barnes, Joseph Ball,
Benj. Winchester, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, B. F. Boydston,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumereaux, Samuel Bennett,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,
Samuel Bent, G. W. Harris,
Amasa Lyman, David Evens,
Daniel S. Thomas, Jesse Turpin.

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D. C. Smith,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 12.] CITY OF NAUVOO, ILL. APRIL 15, 1841. [Whole No. 24]

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

THURSDAY, APRIL 15, 1841.

Celebration of the anniversary of the church—Military parade—Pres't. Rigdon's address—Laying the corner stones of the Temple.

We should do violence to our feelings, were we to pass by, without comment, the interesting scenes that passed before us during the past week. It being the season for the constituted authorities in the church of Jesus Christ of Latter Day Saints, to assemble for the purpose of deliberation and action upon the important concerns of the Redeemer's kingdom; to hail and welcome their co-workers in the vineyard; and to instruct and be instructed in things pertaining to their temporal and spiritual salvation; as might be expected, the Saints flocked in from the several stakes, branches, and the surrounding country in multitudes, to witness the interesting operations that were to transpire during the Conference. At an early hour, on the 6th Inst. the several companies constituting the Nauvoo Legion, with two volunteer companies from Iowa T. making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order, and movements of the Legion, were chaste, grand, and imposing; and reflect great credit upon the taste, skill, and tact of the men comprising said Legion, especially the chief officer of the day, Maj. General Bennett. We doubt whether the like can be presented in any city in the western country.

At half past 7 o'clock, A. M., the fire of artillery announced the arrival of Brigadier Generals Law, and Smith, at the front of their respective Cohorts; and at 8 o'clock Major General Bennett was conducted to his post under the discharge of cannon, and took command of the Legion.

At half past 9 o'clock A. M. Lieutenant General Smith with his guard, staff and field officers, arrived at the ground, and were presented with a beautiful silk national flag, by the Ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the Cornet, to the appropriate position in the line; after which, the Lieutenant General with his suit passed the lines in review. At 12 M. the procession arrived upon the Temple ground, inclosing the same in a hollow square, with Lieutenant General Smith, Major General Bennett, Brigadier Generals Law and Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, &c. in the center, and the ladies and gentlemen citizens surrounding in the interior. The superior officers, together with the banner, architects, principal speaker &c. were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the new hymn book.

Pres't. Sidney Rigdon then addressed the assembly. We regret that the address cannot be given to our readers entire instead of a very imperfect outline. He remarked,

"That the circumstances under which he addressed the people were of no ordinary character, but of peculiar and indescribable interest—that it was the third occasion of a similar nature, wherein he had been called upon to address the people, and to assist in laying the corner stones of houses to be erected in honor of the God of the Saints—various scenes had transpired since the first was laid—he, with some who were with him on that occasion, had waded through scenes, that no other people had ever been, not cursed, but blessed with—had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus—in all those scenes of tribulation, his confidence, his courage, and his joy had been increasing instead of diminishing—now the scene had changed; persecution had in a measure subsided; peace and safety, friendship and joy,

crowned their assembling; and their endeavors to serve God were respected and viewed with interest—that the Saints had assembled, not to violate law and trample upon equity and good social order; not to devastate and destroy; but to lift up the standard of liberty and law, to stand in defence of civil and religious rights, to protect the innocent, to save mankind, and to obey the will and mandate of the Lord of glory; to call up to remembrance the once crucified, but now exalted and glorified Savior—to say that he is again revealed, that he speaks from the heavens, that he reigns; in honor of him to tell the *world* that he lives, and speaks, and reigns, and dictates—that not every people can build a house to him, but those only whom he himself directs—that the present military display is not to usurp; but to command as they are commanded and directed; to honor, not the world, but him that is alive and reigns, the all in all, the invisible, but beholding, and guiding, and directing—that the Saints boast of their King; of his wisdom, his understanding, his power, and his goodness—that they honor a God of unbounded power and glory—that he is the chief corner stone in Zion, also the top stone—that he cannot be conquered—that he is working in the world to guide, to conquer, to subdue—that as formerly, so now he works by revelation—that this is the reason why we are here, and why we are thus—that the Saints have sacrificed all things for the testimony of Jesus Christ, that some from different parts of Europe and from Canada as well as the different parts of the United States are present, and among all a unanimity of purpose and feeling prevails, and why? because the same God over all had spoken from the heavens, and again revealed himself—he remarked, that he defied the devil to collect such an assemblage; none but Jesus would or could accomplish such things as we behold; the devil will not build up, but tear down and destroy; the work of Jesus is like himself in all ages—that as light shines from the east and spreads itself to the west, so is the progress of spiritual light and truth—that Jesus is a God of order, regularity, and uniformity—that he works now by revelation and by messengers

as anciently—shows himself—lifts the veil &c. that such things are marvelous, but nevertheless true—that the order of laying the corner stones was expressive of the order of the kingdom—that the minutie were subject matter of revelation, and all the scenery acts of obedience, and understood by the Saints—that the ancient prophets beheld and rejoiced at this scene and are near to witness the fulfillment of their predictions—that we are highly favored of God, and brought near to the spirits of just men made perfect—he then closed by exhortation, first to the surrounding multitude, and lastly to the church.”

The speaker then gave out a hymn, page 205, and closed by prayer.—When we consider the feeble health of the speaker, worn down, as he has been, by a long and arduous, and ever hazardous service of the gospel truth, the unpropitious circumstances in which he was called to speak, in the open air, and to almost an innumerable multitude, there being probably not less than ten thousand persons present, we are constrained to say he acquitted himself honorably, and in a manner which, the almost breathless attention of the multitudes hanging upon the words that flowed from his lips, as he was borne on by the inspiration of his theme, fully manifested, was deeply interesting and satisfactory.

The architects then, by the direction of the First Presidency, lowered the first (S. E. corner) stone to its place, and Pres't. Joseph Smith pronounced the benediction as follows, “This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head.” Pres't. Sidney Rigdon then pronounced the following, “May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed; in the name of the Father, and of the Son, and of the Holy Ghost; even so, *Amen.*”

Adjourned for one hour,

Assembled according to adjourn-

ment and proceeded to lay the remaining corner stones, according to previous order.

The second (S. W. corner) stone, by the direction of the Pres't. of the High Priesthood, with his Council, and Pres't. Marks, was lowered to its place, when the Pres't. of the High Priesthood pronounced the following: "The second corner stone, of the Temple now building by the church of Jesus Christ of Latter Day Saints, in honor to the great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue, till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within its walls, and the glory of God rest upon the same; *Amen*."

The third (N. W. corner) stone, superintended by the High Council, as representatives of the Twelve, (they being in Europe,) was then lowered to its place, with the benediction of Elias Higbee as follows: "The third corner stone, in representation of the Twelve, is now duly laid; and as they are, in some measure the support of the church, so may this stone be a firm support to the corner, that the whole may be completed as before purposed, and according to the order of the Priesthood."

The fourth (N. E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following, "The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever; *Amen*."

The services were then declared closed, and the military retired to the parade ground and were dismissed with the approbation and thanks of the commanding officers.

The military band under the command of Capt. Duzett, made a conspicuous and dignified appearance, and performed their part honorably. Their soul stirring strains, met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honorable duties of this day.

The choir also, under the direction

of B. S. Wilber, deserve commendation.

What added greatly to the happiness we experienced on this interesting occasion, is the fact, that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God, that the intoxicating beverage, that bane of humanity in these last days, that———what shall we call it? *devil*? is becoming a stranger in Nauvoo.

In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence and virtue, and order; in short, that they were *saints*; and that the God of love, purity, and light was their God, their exemplar, and director; and that they were blessed and happy.

RISE OF THE CHURCH.

[Continued from page 364.]

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all *human* probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift

reflection of the words of the holy messenger,—“Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel”—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be

through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a

state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now

falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath contending, as it were, brother against brother and father, against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and

crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trumpet of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel. C.

Hon. R. M. Young, J. T. Stewart, J. M. Robinson, A. C. Dodge will please accept our thanks for various public documents.—Ed

COMMUNICATION.

Laying the corner stone of the Temple. General Conference.

"Oh! that I could paint the scenes
Which on my heart are sketch'd"

The general conference of the church together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid, in which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself, but we are happy to say, this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to portray the grandeur and majesty of the celebrations, the union and order which every way prevailed, we are confident, we shall come very far short of doing them justice.

For some days prior to the sixth, the accession of strangers to our city was great, and on the wide spread prairie, which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi, were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens, all was bustle and preparation, anxious to accommodate their friends who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length, the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays, were preparations for the celebration of the day going on. Shortly after sun rise, the loud peals from the artillery were heard, calling the various companies of the legion to the

field, who were appointed to take a conspicuous part in the days proceedings.

The citizens from the vicinity, now began to pour in from all quarters, a continuous train, for about three hours, and continued to swell the vast assembly.

At eight o'clock A. M. Major General Bennett left his quarters to organize and prepare the Legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa, and other parts of the county, which joined them on the occasion.

At half past nine Lieut. General Smith was informed that the Legion was organized and ready for review, and immediately accompanied by his staff, consisting of four Aids-de-camp, and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the Band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air marching in front to the stand of the Lieut. General. On his approach to the parade ground the artillery was again fired, and the Legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies, presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers, would have become a Bonaparte or a Washington.

After the arrival of Lieut. General Smith, the ladies who had made a beautiful silk flag, drove up in a carriage to present it to the Legion. Maj. General Bennett, very politely attended on them, and conducted them in front of Lieut. General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut. General Smith, acknowledged the honor conferred upon the Legion, and stated that as long as he had the command, it should never be disgraced; and then politely bowing to the ladies gave it into the hands of Maj. General Bennett, who placed it in possession of

Cornet Robinson, and it was soon seen gracefully waving in front of the Legion. During the time of presentation, the Band struck up a lively air, and another salute was fired from the artillery.

After the presentation of the flag, Lieut. General Smith, accompanied by his suit, reviewed the Legion, which presented a very imposing appearance, the different officers saluting as he passed. Lieut. General Smith then took his former stand and the whole Legion by companies passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organized the procession, to march to the foundation of the Temple, in the following order; to wit:

Lieut. Gen. Smith,
Brig. Generals Law & Smith,
Aids-de-Camp, & conspicuous
strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies eight abreast,
Gentlemen, eight abreast,
1st Cohort, (horse troops)

Owing to the vast numbers who joined in the procession, it was a considerable length of time before the whole could be organized.

The procession then began to move forward in order, and on their arrival at the Temple block, the Generals with their staffs and the distinguished strangers present, took their position inside of the foundation, the ladies formed on the outside immediately next the walls the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendence of B. S. Wilber, sang an appropriate hymn.

Prest. Rigdon, then ascended the platform, which had been prepared for the purpose, and delivered a suitable ORATION.

which was listened to with the most profound attention by the assembly.— From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and

being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God, and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short it was full to overflowing, of christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the saints had passed, the barbarous cruelties inflicted upon them for their faith and attachment to the cause of their God, and for the testimony of Jesus, which, they endured with patience, knowing that they had in heaven a more enduring substance, a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens, were they engaged in laying the foundation of the Temple that the Most High might have a habitation, and where the saints might assemble to pay their devotions to his holy name,

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder them in their labors, consequently their circumstances were very different than before.

After the address, the choir sung a hymn. Prest. Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labor on the building.

The first presidency superintended the laying of the

CHIEF CORNER STONE

on the south east corner of the building, which done, Prest. J. Smith, arose and said, that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the saints might have an habitation to worship the God of their fathers.

Prest. D. C. Smith and his counsel-

lors, of the high priests quorum, then repaired to the south west corner, and laid the corner stone thereof.

The High Council, representing the Twelve laid the north west corner stone.

The Bishops with their counsellors laid the north east corner stone with due solemnities.

The ceremony of laying the corner stones being over, the Legion marched to the parade ground, and formed a hollow square for an address. Maj. General Bennett addressed the Legion at some length, applauding them for their soldier like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant General Smith, likewise expressed his entire approbation of the conduct of the Legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favorite and adopted state.

It was indeed a glad some sight, and extremely affecting, to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs and where they could again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious— heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April A. D. 1841 be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the saints, admiring their order and unanimity, and undoubtedly received favorable impressions by their visit.

Too much praise cannot be given to Maj. General Bennett for his active services on the occasion, he has labored diligently for the prosperity of the City, and particularly for the Legion, and it must have been a proud

day for him, and entirely satisfactory, to see his efforts crowned with success and his labor so well bestowed.

R. B. THOMPSON

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, APRIL 15, 1841.

MISCELLANEOUS.

☞ We have on our table a very neat little Poem, styled "Time and Change," written by Miss Eliza R. Snow, and printed by E. Robinson of this city. Sister Snow is well known to most of our readers as having contributed liberally to our columns, and we take great pleasure in commending the Poem before us to the notice of the Saints and the public, we doubt not they will be, as we have been, highly gratified in its perusal. It is the production of a well cultivated, chaste, and pious mind. Let the young commit it to memory, and thus transmit it as a useful and pleasing lesson to future time.

Our readers will be pleased to learn that we have the promise, from Pres't. S. Rigdon, of a lengthy communication, for our next number, containing an expose of the false systems of the day, an exhibition of the true Priesthood, a vindication of the claims of the Saints, drawing the contrast between true and false prophets, &c. &c.

ELOQUENCE.—A worthy female correspondent writes as follows, "There is a commandment which says, 'Be ye therefore wise as serpents, and harmless as doves.' It was generally believed by the ancients, that the serpent possessed the power of fascinating

in order to secure his prey. There is a fascinating power in eloquence, which I have often thought is more like the fascinating power attributed to the serpent, than any thing else on earth. A minister of the gospel should possess that power, in order to obey that commandment literally and fully; and his success will generally be in proportion to the degree in which he possesses it: for there is nothing that can so effectually secure the attention, and gain the hearts of the people, as *truth clothed with eloquent language.*"

☞ BAPTISMS.—We are informed that about 80 persons were added to the church of Latter Day Saints, by baptism, during the sitting of the conference in this city.

☞ MONEY INTERCEPTED.—Frequent communications have been lately received stating that moneys had been forwarded for the Times and Seasons, and that no returns had been received. We have not failed, in all cases where moneys had been received, to answer the request of our correspondents, by forwarding our paper immediately.—There must be mischief some where, and we hope our friends will be duly cautious in forwarding moneys. Interceptions are becoming numerous, and call for watchfulness and investigation, that these abuses may be obviated.—We wonder if the like things happen to our brother Editors!

NOTICE.—Our agents and subscribers will perceive that this number closes the first half year of the present volume. It will be remembered that our terms are, in *all* cases, annually or semi-annually, in advance, and *no* pa-

per will be continued after the subscription expires. The reason of our being thus strict, is obvious to every candid observer of the times—it is the only safe principle upon which we can support the press: persons therefore who are on the six months' list and who wish a continuance, will please remit immediately.

Agents and others about to make remittances, would do well to join with others, enlarge their remittances as much as possible, make a deposit in some bank, and transmit to us by mail, a certificate or check. This would be, by far, the safest course, as moneys are frequently intercepted. We hope our agents will take this extra pains, and prevent as far as possible, the embarrassment growing out of such iniquitous pilfering.

The report comes to us, by way of St. Louis, apparently well authenticated, that the Chief Magistrate of the United States *William H. Harrison*, died on the 4th inst. of pleurisy.

DREADFUL SHIPWRECK.—One of the most appalling disasters at sea ever recorded, occurred in the Irish Channel on the night of the 16th Feb. The New York Ship Gov. Fenner sailed from Liverpool at noon on that day, with *one hundred and twenty four* persons on board, mostly Irish emigrants, and when off Holyhead, at two hours past midnight she came in collision with the Dublin Steamer, Nottingham, which was on its way from Dublin to Liverpool, and the Gov. Fenner sunk immediately, only the master and mate escaping.

REPORT OF THE FIRST PRESIDENCY.

The Presidency of the Church of Jesus Christ of Latter Day Saints, feel great pleasure in assembling with the Saints at another general conference, under circumstances so auspicious and cheering; and with grateful hearts to Almighty God for his providential regard, they cordially unite with the Saints, on this occasion, in ascribing honor, and glory, and blessing to his holy name.

It is with unfeigned pleasure that

they have to make known, the steady and rapid increase of the church in this State, the United States, and in Europe. The anxiety to become acquainted with the principles of the gospel, on every hand, is intense, and the cry of, "come over and help us," is reaching the elders on the wings of every wind, while thousands who have heard the gospel, have become obedient thereto, and are rejoicing in its gifts and blessings.—Prejudice with its attendant train of evils, is giving way before the force of truth, whose benign rays are penetrating the nations afar off.

The reports from the Twelve in Europe are very satisfactory, and state that the work continues to progress with unparalleled rapidity and that the harvest is truly great.

In the eastern states, the faithful laborers are successful, and many are flocking to the standard of truth. Nor is the south keeping back—churches have been raised up in the southern and western states, and a very pressing invitation has been received from New Orleans for some of the elders to visit that city, which has been complied with.

In our own State and immediate neighborhood, many are avowing their attachment to the principles of our holy religion, and have become obedient to the faith.

Peace and prosperity attend us; and we have favor in the sight of God and virtuous men.

The time was, when we were looked upon as deceivers, and that Mormonism would soon pass away, come to nought, and be forgotten. But the time has gone by when it was looked upon as a transient matter, or a bubble on the wave, and it is now taking a deep hold in the hearts and affections of all those who are noble minded enough to lay aside the prejudice of education, and investigate the subject with candor and honesty.

The truth, like the sturdy oak, has stood unhurt amid the contending elements, which have beat upon it with tremendous force. The floods have rolled, wave after wave, in quick succession; and have not swallowed it up. "They have lifted up their voice, O Lord, the floods have lifted up their voice; but the Lord of Hosts is high-

tier than the mighty waves of the sea." Nor, have the flames of persecution, with all the influence of mobs, been able to destroy it; but like Moses' bush it has stood unconsumed, and now at this moment presents an important spectacle both to men and angels.—Where can we turn our eyes to behold such another? We contemplate a people who have embraced a system of religion unpopular, and the adherence to which has brought upon them repeated persecutions—a people who for their love to God and attachment to his cause, have suffered hunger, nakedness, perils, and almost every privation—a people, who, for the sake of their religion, have had to mourn the premature deaths of parents, husbands, wives, and children—a people who have preferred death to slavery and hypocrisy, and have honorably maintained their characters, and stood firm and immovable, in times that have tried men's souls.

Stand fast, ye Saints of God, hold on a little while longer, and the storms of life will be past, and you will be rewarded by that God whose servants you are, and who will duly appreciate all your toils and afflictions for Christ's sake and the gospel's. Your names will be handed down to posterity as saints of God, and virtuous men.

But we hope that those scenes of blood and gore will never more occur, but that many, very many such scenes as the present will be witnessed by the saints, and that in the Temple, the foundation of which has been so happily laid, will the saints of the Most High continue to congregate from year to year, in peace and safety.

From the kind and generous feelings manifest, by the citizens of this State, since our sojourn among them, we may continue to expect the enjoyment of all the blessings of civil and religious liberty, guaranteed by the constitution. The citizens of Illinois have done themselves honor in throwing the mantle of the constitution over a persecuted and afflicted people; and have given evident proof, that they are not only in the enjoyment of the privileges of freemen themselves, but, that they willingly and cheerfully extend that invaluable blessing to others,

and that they freely award to faithfulness and virtue their due.

The proceedings of the Legislature in regard to the citizens of this place have been marked with philanthropy and benevolence; and they have laid us under great and lasting obligations, in granting us the several liberal charters we now enjoy, and by which we hope to prosper, until our City becomes the most splendid, our University the most learned, and our Legion the most effective, of any in the Union. In the language of one of our own poets, we would say,

In Illinois we've found a safe retreat,
A home, a shelter from oppressions dire;

Where we can worship God as we think right,

And mobbers come not to disturb our peace;

Where we can live and hope for better days,

Enjoy again our liberty, our rights:

That social intercourse which freedom grants,

And charity requires of man to man.

And long may charity pervade each breast,

And long may ILLINOIS remain the scene

Of rich prosperity by *peace secured!*

In consequence of the impoverished condition of the saints, the buildings which are in progress of erection do not progress as fast as could be desired; but from the interest which is generally manifested by the saints at large, we hope to accomplish much by a combination of effort, and a concentration of action, and erect the Temple and other buildings, which we so much need for our mutual instruction and the education of our children.

From the reports which have been received, we may expect a large emigration this season. The proclamation which was sent some time ago to the churches abroad, has been responded to, and great numbers are making preparations to come and locate themselves in this city and vicinity.

From what we now witness, we are led to look forward with pleasing anticipation to the future, and soon expect to see the thousands of Israel flocking to this region, in obedience to the

heavenly command; numerous habitations of the saints thickly studding the flowery and wide spread prairies of Illinois; temples for the worship of our God erecting in various parts; and great peace resting upon Israel.

We would call the attention of the saints more particularly to the erection of the Temple, for on its speedy erection great blessings depend. The zeal which is manifested by the saints in this city is indeed praise worthy, and we hope will be imitated by the saints in the various stakes and branches of the church, and that those who cannot contribute labor, will bring their gold and their silver, their brass, and their iron, with the pine tree and box tree, to beautify the same.

We are glad to hear of the organization of the different quorums in this city, and hope that the organization will be attended to in every stake and branch of the church, for the Almighty is a lover of order and good government.

From the faith and enterprise of the saints generally, we feel greatly encouraged, and cheerfully attend to the important duties devolving upon us, knowing that we not only have the approval of Heaven, but that our efforts for the establishing of Zion and the spread of truth, are cheerfully seconded by the thousands of Israel.

In conclusion we would say, brethren, be faithful; let your love and moderation be known unto all men; be patient; be mindful to observe all the commandments of your heavenly Father; and the God of all grace shall bless you, even so, Amen.

R. B. THOMPSON, *Clerk.*

Minutes of the general conference of the Church of Jesus Christ of Latter Day Saints held at the City of Nauvoo, Hancock Co. Ill. on the seventh day of April, in the year of our Lord one thousand eight hundred and forty-one.

Conference convened at 10 o'clock A. M. when the names of the presidents of the several quorums were called, who took their seats on the stand, and their councillors immediately in front. The meeting was then called to order, and the choir under the superintendence of B. S. Wilber sung

a hymn, and the conference was opened by an address to the throne of grace by Pres't. W. Law.

The clerk was then called upon to read the report of the First Presidency, which was read.

On motion. Resolved that the report be printed in the Times and Seasons.

Pres. Rigdon arose and stated, that in consequence of his weakness from his labors of yesterday, he would call upon Gen. J. C. Bennett to officiate in his place.

Gen. Bennett then read the revelations from "The Book of the Law of the Lord," which had been received since the last general Conference, in relation to writing a proclamation to the kings of the earth, building a Temple in Nauvoo, the organization of the church &c.

Pres. Jos. Smith rose and made some observations in explanation of the same, and likewise of the necessity which existed of building the Temple, that the saints might have a suitable place for worshipping the Almighty, and also the building of the Nauvoo Boarding House, that suitable accommodations might be afforded for the strangers who might visit this city.

The choir sung a hymn, and the meeting adjourned for one hour.

Conference met pursuant to adjournment and was called to order by Pres. W. Law.

The choir sung a hymn, and Pres't. W. Marks addressed the throne of grace.

Gen. Bennett, read the charters granted by the Legislature of this state for incorporating the "City of Nauvoo," the "Nauvoo Legion," "The University of the City of Nauvoo," "The Agricultural and Manufacturing Association" & for the "Nauvoo House Association."

On Motion; Resolved; That the charters now read be received by the Church.

Carried unanimously.

Pres't. D. C. Smith arose and gave an exhortation to the assembly.

Gen. J. C. Bennett, then spoke at some length on the present situation, prospects, and condition of the church, and remarked that the hand of God must indeed be visible, in accomplishing the great blessings and prosperity of the

church, and called upon the saints to be faithful and obedient in all things, and likewise forcibly and eloquently urged the necessity of being united in all their movements, and before he sat down, he wished to know how many of the Saints who were present felt disposed to continue to act in concert, and follow the instructions of the First Presidency, and called upon those who did so, to arise on their feet; when immediately the saints, almost without exception arose.

The choir sung a hymn, and the meeting after prayer, adjourned until to-morrow morning.

Thursday morning April 8th: at an early hour this morning the different quorums, who had previously been organized, came to the ground and took their seats as follows: the First Presidency, with the presidents of the quorums on the stand; the High Council, on the front of the stand; the High Priesthood on the front to the right of the stand; the Seventies immediately behind the high priesthood; the Elders in the front, to the left; the Lesser Priesthood on the extreme right.

On motion; Resolved: that this session of Congress continue until Sunday evening.

Pres't. J. Smith declared the rule of voting, to be a majority in each quorum, exhorted them to deliberation, faith and prayer, and that they should be strict, and impartial in their examinations. He then told them that the presidents of the different quorums would be presented before them for their acceptance or rejection.

Bishop Whitney then presented the First Presidency to the Lesser Priesthood, who were unanimously accepted.

Pres't. J. Hicks presented them to the elders' quorum—unanimously accepted.

Pres't. J. Young presented them to the seventies—unanimously accepted.

Pres't. D. C. Smith presented them to the High Priesthood.

Councillor Elias Higbee presented them to the High council—unanimously accepted.

The clerk then presented them to the Presidents of all the quorums, on the stand—unanimously accepted.

Gen. J. C. Bennett was presented

with the First Presidency as assistant president, until Pres't. Rigdon's health should be restored. The presidents and counselors belonging to the several quorums, were then presented to each quorum separately for approval or rejection, when the following persons were objected to, viz. John A. Hicks, president of the Elders quorum; Alanson Ripley, Bishop; Elder John E. Page, one of the twelve; and Noah Packard of the High Priesthood.—Newel K. Whitney, Bishop; moved their cases be laid over until the intermission, to be tried before the several quorums.

Pres't. Joseph Smith presented the building Committee of the "House of the Lord," to the several quorums collectively, who were unanimously received.

Pres't. Smith observed, that it was necessary that some one should be appointed to fill the quorum of the twelve, in the room of the late Elder David W. Patten, whereupon, Pres't. Rigdon nominated Elder Lyman Wight to that office, which was unanimously accepted. Elder Wight stated, that it was an office of great honor and responsibility, and he felt inadequate to the task, but inasmuch as it was the wish of the authorities of the church, that he should take that office, he would endeavor to magnify it.

On motion; Resolved: that James Allred be appointed to the office of High Counsellor, in the place of C. C. Rich, who had been chosen as a councillor to the presidency of this stake.—On motion; Resolved: that Leonard Soby be appointed to be one of the High Council in the room of David Dort, deceased.

The choir sung a hymn, and after prayer by Pres't. Rigdon, the meeting adjourned for two hours.

Conference met pursuant to adjournment. A hymn was sung by the choir. Pres't. Rigdon delivered a discourse to the conference on the subject of "Baptism for the dead" which was set forth in a manner new and interesting, and with an eloquence peculiar to the speaker, which was listened to with intense interest by the assembly.

Gen. Bennett made some very appropriate observations in continuation of the subject.

Pres't. Smith likewise followed on the same subject, threw considerable light on the doctrine which had been investigated.

The choir then sung a hymn, and after prayer by elder W. Smith, it was moved that conference adjourn until to morrow morning at 10 o'clock.

Friday Morning, conference met pursuant to adjournment.

The quorums reported, that they had investigated the conduct of the persons who had been objected to, and that they had rejected Alanson Ripley and James Foster.

Leave was then given for Elder James Foster, to make a few remarks to the quorums respecting the charges preferred against him; after speaking; on motion, resolved, that James Foster continue his standing in the church.

Resolved, that as Alanson Ripley, has not appeared to answer the charges preferred against him, that his bishoprick be taken from him.

Pres't. J. Smith made some observations respecting the duty of the several quorums, in sending their members into the vineyard, and also stated, that labor on the Temple would be as acceptable to the Lord as preaching in the world.

Pres't. Smith then stated that it was necessary that some one should be appointed to collect funds for building the Temple.

On motion resolved that John Murdock, Lyman Whight, William Smith, Henry W. Miller, Amasa Lyman, Leonard Soby, Jahiel Savage, and Zenas H. Gurley, be appointed to travel and collect funds for the same.

A Hymn was then sung by the choir and prayer by Pres't. D. C. Smith.

Pres't. J. Smith then stated that he should resign the meeting to the presidency of the Stake, and the president of the High Priest Quorum.

The building committee were called upon to address the assembly, Elder Cahoon first took the stand and spoke at length on the importance of building the Temple, and called upon the saints to assist them in their great undertakings.

Elder Alpheus Cutler spoke in continuation, and made some very appropriate remarks. The conference adjourned for one hour.

Conference met pursuant to adjournment. Elias Higbee spoke on the same subject.

Elder Lyman Wight then came forward and addressed the meeting at considerable length.

The clerk read a letter from Elder J. Taylor in England, to Pres't. Joseph Smith which gave an account of the prosperity of the work of the Lord in that land.

On motion resolved that conference adjourned till to morrow morning at 10 o'clock.

Friday April 9th: the weather being so wet and cold, the conference did not meet

Saturday, the weather was unfavorable consequently no business was transacted.

Sunday morning. The conference again met, Elder Gurley was called upon to preach. He spoke on the subject of the literal fulfillment of prophecy.

Pres't. Rigdon made some observations on baptism for the remission of sins. A Hymn was sung by the choir. Conference adjourned for one hour.

Conference met pursuant to adjournment and was addressed by the Bishops of the Stake, who stated the situation of the poor who had to be supported and called upon the saints to assist in relieving the necessities of widow and fatherless.

Elder Lyman Whight made some observations on the subject.

Pres't. Joseph Smith then addressed the assembly and stated, that in consequence of the severity of the weather, the saints had not received as much instruction as he desired and that some things would have to be laid over until the next conference—as there were many who wished to be baptized, they would now go to the water and give opportunity to any who wished to be baptized of doing so. The procession was then organized and proceeded down to the water.

After the baptism were over—on motion resolved, that the conference adjourn to the 1st of October next

R. B. THOMPSON Clerk.

HYMENEAL

MARRIED, In Lee County I. T. on Sunday April 4th, by Elder Jas. H.

Rollins, Mr. Geo. Peacock, to Miss Sarah Lowry.

In Vanburen Township, Marshall Co. Ia. March 21st by Elder Franklin D. Richards, Mr. Wm. H. B'shop of Laporte, to Miss Eliza Pratt of the former place.

OBITUARY.

DIED,—Jan. 2nd in Laporte, Ia. *Jas. Whitty*, aged 40 years.

Dec; 16th *Joseph Jarvis*, aged 49 years. They were both from Canada, on their way to the place appointed for the gathering of the saints, and have left their bereaved families as pilgrims in a strange land. May the widow's God be their God, and the orphan's Father their Protector!

POETRY.

For the Times & Seasons.
PROSPERITY OF ZION.

BY G. HILLS.

Arise thou, and shine! for thy light is appearing,
And glory and beauty thy temples adorn;
Lo! darkness and gloom on the nations are brooding,
While brightly to thee breaks the radiant morn.

The beams of thy glory the saints are reflecting,
And scattering wide the refulgence so bright:
While princes and sages the dawn are expecting,
When Gentiles and Jews shall rejoice in the light.

Lo! now in glad troops see them hast'ning to Zion,
The sons and the daughters of faith, love and joy;
Their trumpets are sounding, their banners are flying;
In songs of redemption their tongues they employ.

The camels of Midian, in multitudes, bending
With frankincense, myrrh, and with offerings of gold;
The flocks too of Kedar, with shepherds attending,
Shall lay on thy altars their treasures untold.

Behold, what are these, like a cloud on the ocean?
Like doves to their windows, that fly thro' the air?
Ah! these are the ships from the Isles; for devotion
They bring with their treasures, thy sons from afar.

The sons of the strangers shall rear thy munitions,
And Kings shall thy walls and thy temples adorn:
Thy gates shall be crowded with hastening millions,
That bear to thy treasuries oil, wine, and corn.

The glory of Lebanon, dressed in full verdure,
The fir-tree, the pine-tree, the box-tree, shall rear
Their evergreen beauty; and, odor and splendor,
The place of thy dwelling abundantly cheer.

The sons of thy captors shall come to thee bending,
And all that despised thee shall bow to thee low;
Acknowledge thy excellence, greatly commending
The Zion, the dwelling of Jesus below.

The love and the presence of Jesus, thy Savior,
Redeemer, and King, who is mighty to save,
Thou fully shalt know, and experience his favor,
Rejoice in his smiles, now set free from the grave.

Thy wood and thy stone, changed to brass shall abound,
Thy iron to silver, thy brass to pure gold;
Thy rulers and judges shall spread peace around,
Thy officers true, shall the righteous uphold.

No more in thy borders, the voice of contention,
Of discord, or wailing, or sorrow, they raise;
But high from thy walls sounds the tramp of salvation,
And songs, in thy gates, of devotion and praise.

The days of thy mourning forever are ended,
The sun and the moon shall no more be thy light;
But beauty and glory are over thee blended,
Shed forth by Jehovah in majesty bright.

Thus Zion! the saints, after holiness panting,
Inherit for ever and ever thy lands;
A branch of renown, of Jehovah's own planting,
Messiah's own people the work of his hands.

A list of receipts by mail for the second volume of the Times and Seasons during the second quarter.

A. Lisk, Sacketts Harbor, N. Y.	\$1,00
E. Randall, " "	1,00
J. Luff, " "	1,00
W. Black, Shinston, Va. *	2,00
W. Kidd, Michigan city, Ia.	2,00

M. Smith, Hammond, N. Y.	2,00	West Leyden, Lewis co. J. L. Robinson.
M. Wheaton, Chester Ill.	1,00	MASSACHUSETTS.
R. Beach, Livonia, Mich.	1,00	Georgetown, Essex co. Nathaniel Holmes.
J. Dustin, Gilsun, N. H.	2,00	NEW HAMPSHIRE.
E. Holmes, Mulbery, Ohio.	1,00	Gilsun, Chilon Mack, P. M.
L. Sanger, Ottawa, Ill.	2,00	Lisbon, Grafton co. Zadock Parker.
J. Paden, Coneautville, Pa.	2,00	TENNESSEE
W. G. Goforth, Bellville. Ill.	2,00	Pekin, Jackson co. Wm. R. Vance.
A. Simpson,	3,00	Whitleyville, Jackson co. T. K. Witcher.
J. O. Marsh, Cairo, Ill.	2,00	KENTUCKY.
H. Edwards, Liverpool, O.	2,00	Centre Point, Monroe co. Wm. Dixon.
Z. Decker, Rushville, Ill.	2,00	OHIO.
E. Reed, Adams co. Ill.	1,00	Kirtland, Lake co. Almon Babbit.
O. Cook, Kent, Mich.	1,00	" " W. W. Phelps.
I. Rice, Superior, "	2,00	West Milton, Dr. Harvey Tate.
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		Charles Thompson, Ben. Johnson,
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		Julian Moses, Z. H. Gurley,
		Samuel Bent, G. W. Harris.
		Amasa Lyman, David Evens
		Daniel S. Thomas, Jesse Turpin.

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FOR THE
TIMES & SEASONS.

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Mt. Pulaski, Logan co.	Jabez Capns.
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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2, No. 13.] CITY OF NAUVOO, ILL. MAY 1, 1841. [Whole No. 25.]

RISE OF THE CHURCH.

[CONCLUDED.]

LETTER VIII.

DEAR BROTHER,—

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited;" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing; enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feelings of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho.—And I confess that my mind was filled with many reflection; and though I did not then loose my shoe, yet with grati-

tude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, and is ready to conclude that they were same feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.—It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they now contain than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, *their* bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our

finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few hints for the special benefit of all, it will be necessary to return, and proceed as formerly.— And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things were the beginning to effect the same, they would, at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time arriving at Cumorah, on the morning of the 22nd of September, 1823 after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him,

that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untried, and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could be secure, would still add to his store of wealth. These in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have

not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing, and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of ac-

cumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of

truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongues, and people under the whole heaven.— This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of enmity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord

will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.”

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose. So however afflicting to

his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, If he never had been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that

my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehanna, or causing others to do it by some art of necromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bain-

bridge, on or near the head waters of the Susquehanna river. Some forty miles south, or down the river, in the town of Harmony, Susquehanna county, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coiled in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith. (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfil, on her part, that passage in sacred writ.—“and they twain shall be one

flesh."—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers; and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. 'Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are led to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise. (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the country; but there being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to

see thousands rejoicing in the assurance of the promises of the Lord confirmed to them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

OLIVER COWDEY.

To W. W. PAULS.

COMMUNICATIONS.

BAPTISM FOR THE DEAD.

Why are they then baptized for the dead?—Paul.

A knowledge of the state and condition of the dead has been anxiously desired and sought after, by almost every nation and people in all ages of the world. This knowledge was once, by revelation, unfolded and understood; but like other truths of divine teaching, through neglect, contempt, and the malicious operations of the prince of darkness was shrouded, and lost, and mankind were left to mourn in despair over the ashes of their departed friends and associates. Though Enoch, the seventh from Adam, wrapped in vision, was privileged to look through the vista of succeeding years, and centuries, and eras unnumbered, scan the history of envolving and conflicting empires, rising, rolling forth, dishing, and expiring; though he beheld myriads of intelligences embolying, growing, dying, redeemed, restored, and rising; though the end from the beginning was thus spread before him, and thousands were permitted to hear him descant upon the mysteries of redemption, delineate the moles and changes of being, and depict the glories of the celestial world; yet how soon did the Almighty look down from heaven and find them "all gone out of the way,"—"the imagination of the thoughts of their hearts only evil continually." And because they did not like to retain God in their thoughts, he gave them up to reprobacy of mind, to work out their own destruction greedily. From time to time, however, he renewed to the just the gospel covenant; established a lineal priesthood of wisdom, intelligence, virtue, and blessing; thus penetrating the gloom of moral darkness, and bespangling the firmament of a benighted world with radiances, which, if he did would have been sufficient to guide the way.

ward to "the port of peace." At length the "Sun of righteousness arose, and life and immortality were brought to light." Salvation for the living and the dead was proclaimed, "through the redemption that is in Christ Jesus," faith in him established as a condition, and baptism with water, as a seal and pledge of the latter, and the effusion of the Holy Spirit, as an earnest of the promised and desired inheritance. No wonder the multitudes "*gladly received the word, and were baptized;*" when, by simply trusting in the Son of God, and going down into the laver of regeneration, in obedience to his command, they could come forth filled with hope and joy; and by the laying on of the hands of his duly commissioned and authorized servants, receive the fulness of his spirit; to lead them into all truth; to show them things to come; to take of the things of the Father and convey them unto them; to assure them that death was deprived of his sting, and the grave robbed of its victims; and to point them to a state of existence free from woes and ills, and glorious in all its associations and enjoyments. Such was the gospel. And as such it was proclaimed, by Christ and his apostles, to the living and to the *dead*; for we learn from Peter, that Christ went spiritually, "and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is eight) souls were saved by water. The like figure whereunto baptism doth now also save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." 1. Peter iii. 19-22

Speaking of the wicked Gentiles, he says [iv. 5,6,] "who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached *also* to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—We see by the above, and by other scriptures, what is the gospel method of saving mankind—faith in him, and obedi-

ence to his commands by submission to the ordinance of baptism, administered by those duly authorized and commissioned. How the living, who hear the gospel and have the means of obedience within their reach, stand affected, is plain and not easily misunderstood; "He that believeth and is baptized shall be saved, but he that believeth not and is not baptized shall be damned."

Here we leave the living and inquire for the dead. How are they affected by the gospel? We have seen that the gospel has been, and we infer *is still*, preached to the dead—that is, to disembodied spirits. St. Peter has informed us why the gospel is preached to the dead; "that they might be judged according to men in the flesh."—Men in the flesh are judged according as they believe and obey the gospel, or disbelieve and reject it. Inasmuch then as the gospel is preached to the dead, they have a capacity and agency, to believe and in some way obey it, or the contrary. It is easy to imagine how the departed spirit may be made to see, to understand, to comprehend, and to embrace truths which were not manifested to, nor embraced by that spirit while incarnated; but how that spirit could render acceptable obedience, is the subject of our present inquiry. It has been a general supposition for ages past, that no such acceptable obedience could be rendered, and if such spirit had departed before being visited by the sound of the gospel and without ever having had an opportunity of embracing it, it was irrevocably lost and sealed up to misery indescribable and irremovable. True, some have had charity to suspend so heavy a judgment, and to recommend them to mercy; while others have endeavored to conjure up some means to bribe justice. God has been pleased to reveal an answer to our inquiry, and disclose a truth, once well understood and practised upon, but for a long time past wrapped up and lost among the rubbish of error. It is simply this, that the disembodied spirit shall have the opportunity of embracing by faith, or rejecting the gospel of the Son of God; and that its believing kinsman may step forth in its behalf and be baptized for the remission of sins, and be confirmed for the reception of the holy spirit; and that

this service thus rendered shall be acceptable in behalf of the believing spirit; and that such shall be blessed with a part in the first resurrection, and be a partaker and an inheritor of a celestial glory.

St. Paul understood this principle of the gospel, as we learn from his letter to the Corinthians, [1 cor. xv. 22, 25, 26, 29.] "For as in Adam all die EVEN SO in Christ shall all be made alive:—For he must reign, till he hath put all enemies under his feet.—The last enemy, DEATH, shall be destroyed.—Else what shall they do which are baptised for the dead if the dead rise not AT ALL? why are they then baptised for the dead?"

The above passages of scripture teach us the important and cheering truth, that the departed spirit is in a probationary state and capable of being affected by the proclamation of the gospel. The idea is perfectly consistent with reason, honorable to the divine character, and in accordance with the desires and wishes of every truly pious and benevolent mind.

Compare it with the horrible views of the partial bigot, who anticipates basking eternally in the beams of the sun of righteousness, in ineffible bliss, while he beholds in full view a father, a mother, a brother, or a sister, or a beloved child, dwelling in eternal burnings, writhing in hopeless anguish and despair, tossed upon the billows of a lake of fire, blowing the flames that consume his inconsumable spirit, cursing his Maker, and being cursed.—Dreadful heaven to any being but a devil!

Compare it with the motley association of the impartial liberalist, who fancies heaven composed of characters as various as those of earth, the pious and the profane, the virtuous and the vicious, the willing and obedient, and the disobedient and rebellious, commingling in one eternal association, some praising the Angel who redeemed them, others ascribing honor to the penitentiaries that sanctified, or the gibbets that saved them. Horrible heaven to any beings but devils!

But we have not so learned of Christ. He offers pardon, peace, holiness, and eternal life to the quick and the dead—the living on condition of faith

and baptism for remission of sins; the departed on the same condition of faith in person, and baptism by a living kinsman in his behalf. It may be asked, will this baptism by proxy necessarily save the dead? we answer no; neither will the same necessarily save the living. But this, with the other requisites will save both the living and the dead, and God will raise them up to glorify him together.

We are not surprised that this doctrine should meet with the bitterest opposition from the sectarian world. It aims a heavy blow at their malevolent and dictating spirit; meekly submitting the cause of salvation into the hands of him who is bitter able to devise and execute the same. Sectarianism is not its only enemy; the devil no doubt will oppose this doctrine with all his hosts of earth and hell combined; and why? Because it enters his dark dominions, bursts the prison doors, proclaims liberty to the captive spirits, and sets them free. Yes, satan and wicked men will rage; but let them rage. The glorious truth, through the instrumentality of the prophet whom God has raised up in these last days, is proclaimed again in the earth; and though satan with all his sectarian hosts wages war against it, it shall stand unshaken and immovable while their schemes, their creeds, and their works shall fade, vanish away, and be forgotten, or only remembered as a painful dream. G. H.

Philadelphia April 5th, 1841.

DEAR BROTHER JOSEPH SMITH:

Through the mercies of our Heavenly Father we have been prospered on our journey thus far—we have enjoyed reasonable health on the way, and have succeeded in accomplishing a part of our business.— Brother Hyrum has labored unremittingly in the word and doctrine on our whole route; he has been joyfully received by the brethren every where. I trust his labours will be like bread cast upon the waters to be gathered many days hence. We have had the cheerful and valuable co-operation of the services of brothers Babbit and Winchester, who have aided us in the object of our mission. But amidst the cheering prospects of our present prosperity, it has pleased our Heavenly Father to remove from the scenes of political turmoil and party strife, our beloved HARRISON. That the ways of the Almighty are inscrutable to the human mind, his wisdom surpassing our deepest researches, his councils exceeding our most exalted perceptions of pro-

priety, and his goodness exceeding our most sanguine expectations, will not admit of a single doubt; we are however still left to trust to that inscrutable wisdom, and Almighty power, to turn this most melancholly and disastrous event to our good—whether we have not sinned as a nation by idolizing that worthy and long to be lamented patriot and father of the West, by looking to him as a source of relief in our present calamities, instead of relying upon that God in whose hands is the fate of all the kingdoms and empires of the earth, is worthy of our serious consideration. It would seem that the wickedness of the present generation is so superlatively great, that the Father of mercies has condescended in his infinite wisdom and benevolence to afford to the present nations of the earth, one of the most striking examples of the mutability of all earthly glory, honor and excellence. For it is asserted, and that too with great propriety, that the office of Chief Magistrate of the United States, filled as it is by the voice of the people (which is the voice of God) is surrounded with a halo of human glory, and earthly grandeur unparalleled in excellence by all the hereditary Monarchies, Royalties, Aristocracies, or mixed Republics of the earth. Hence the individual whose sudden and unexpected death this nation is now called to mourn, has been called from the very pinnacle of human aggrandizement, after filling, for the brief period of thirty days, the highest and most exalted station upon this earth, to the peaceful slumbers of the tomb, and joyful repose in the paradise of God. Though he is hereby taken from the "evil to come," yet we are admonished thereby that "in the midst of life we are in death." O, what a lesson is this to a sinful world—But I tremble for my country when I reflect that God has taken from us the individual who was so pre-eminently qualified to restore again the tranquillity and prosperity of our nation. While we are surrounded with menaces from abroad, and threatened with ruptures and disunion from within, it has pleased the Almighty Father, for some wise purpose, known only to himself, to deprive us of the aid and influence of that amiable person to whom all eyes were turned. We are again loosed from our anchorage and cast forth upon a hoisterous political sea, to toil and strive with adverse winds of political speculation, with the blustering gales of human passion and the mis-leading *quicksands* of political demagogues. Vain, therefore it would seem, is the help of man; we can only rely with assurance of success upon the Lord for help. For the credit of human nature, I wish I could say that this national bereavement was duly appreciated by all our citizens, but alas! how mortifying the reflection to know that there are some who would even wish to be regarded as respectable citizens, who are so destitute of every redeeming virtue, and so polluted with the malignity of party rancor, that they cannot suppress their infernal and fiend-like howlings of exultations until the solemnities of the occasion are ended. O! what a comment on human depravity—it would seem as though this generation was labouring under a depravity which could only be the result of the fall of a second Adam.

But I cannot dwell on a subject which is a reproach to my species, and makes me blush that I am a man. May God protect our nation, and grant that this signal judgment of his providence may cause our people to learn wisdom and practice virtue.

I am most sincerely yours

In the bonds of the everlasting gospel,
E. GALLAND.

P. S. President HARRIS breathed his last at 35 minutes past 12 o'clock on the morning of the 4th inst. (Yesterday morning).
E. G.

Liverpool, Feb. 3-1841.

VERY DEAR BROTHER:—

Pearse be to you and your household, and may the blessings of the God of Abraham, of Isaac, and of Jacob rest upon you, and abide with you for ever and ever, Amen.

I have to apologise for being so long in writing to you, as month after month has rolled along in which scarcely since ever I performed that duty, or occupied a line to that man whom above all others upon the face of the earth, I have the greatest reason to respect; because God has chosen, and chosen him from among all the nations of the earth as the honored instrument to whom he would reveal himself, commit the keys of the kingdom unto, and by whose means he would usher in the "dramas of the dispensation of times," gather his Israel, bring in the fulness of the Gentiles, rob the earth from under the curse, and prepare a people for that time when the earth should resume its paradisiacal glory, creation be delivered from under the curse, and all creation praise the Lord, that dispensation which cheered the hearts of Patriarchs, and Prophets, and Apostles, that restitution the thought of which dried the martyr's tear, soothed the pillow of the dying saint, supported his prophets when sangers, and pilgrims, upheld and cheered them in prisons, in dens, in caves, in dungeons, in death; for they had respect to the recompense of reward. That dispensation which has employed the energies of dead (living saints) to accomplish, even Abel, Enoch, Noah, Melchizedek, Abraham, Moses, Elijah, Our Savior, Peter, Moroni, Alma, Amulek, Nephi,—and Michael, and all the priesthood, who according to the councils of God, the decrees of heaven, the order of the priesthood, the eternal purposes of Jehovah have selected the man, set in order the priesthood, shored in that dispensation of which they all wrote, all prophesied of, all looked forward too, all anticipated, all died in the faith of which faith we participate of, which blessings we enjoy; which glory we expect to see brought about through the mercy of God the intercession of Jesus, and the united energies of living and dead saints, we being made perfect by them and they by us.—

I thank God my Heavenly Father, that ever I heard the sound of this gospel, and received a part in this priesthood. I received it with greater joy than earthly treasures, than the effervescent praise of man, or all the empty bubbles of earthly honor. And I pray

that I may be kept humble, and that I may be able to realize continually the importance of my calling and finish my work with joy.

I have no doubt but that the rest of my brethren in the Quorum have all written to you, and no doubt will have put you in possession of all general information in relation to the work here; you have also received intelligence of our movements through the medium of the "Star" it would therefore be superfluous in me to enter into those things generally. I am happy to state, however, that we have been united in our councils to the present time; that there has been no discordant feeling, nor jarring string; we were very happy to receive a communication from you, and to hear that things were prospering so well in Nauvoo, and with the church generally; we were pleased to have your approbation and council which at all times is very acceptable. We have also received your letter in the "Times and Seasons" which also gave us satisfaction; and we feel thankful to our Heavenly Father that in all things we have gone right both in regard to our publishing the Hymn Book, the Book of Mormon and to our purposes in regard to coming home, and in regard to our labors. We find that in all things our proceedings have precisely accorded with your council.

As it regards the work in general it is prospering here on all hands. In Preston, where it first commenced; they are continually adding to the church in Manchester, Gloucestershire, Herefordshire, and in Lancashire. In London, the work is beginning to break out, and in Edinburgh, and Glasgow it is prospering. In the Isle of Man, and in Wales, it is rolling forth and to use a Sectarian expression "there has been a going among the mulberry trees" "a shaking among the dry bones."

Perhaps it may not be altogether uninteresting for me to give a brief history of my proceedings since I left Nauvoo in company with Elder Woodruff, it would be superfluous for me to state the route we took to New York. Our mode of traveling, my sickness on the road, and our visit to Kirtland &c. Suffice it to say, Elder Woodruff, Elder Turley and I landed in Liverpool January 1840 and immediately proceeded to Preston, to council with the President of the church in England and his council, as to our best mode of proceeding until the rest of our Quorum came, when it was agreed upon that I should go to Liverpool, Elder Woodruff and Turley go to Staffordshire and then go to Birmingham if they thought proper; we took the parting hand the day following and each one took his respective course. Elder Fielding accompanied me to Liverpool where we immediately commenced our labors: the first Sabbath we visited several places of worship I asked liberty to make a few remarks in one and had an opportunity of speaking in their vestry to 18, or 20, preachers, and leaders while I was delivering my testimony some wept and others shouted Glory be to God, but when on being asked, I informed them what society we belonged to, they were afraid of us, having heard so many reports. One of their preachers, however, invited us

home in the evening, and we appointed a meeting at his house in the week—members attended, to whom we conversed. We then took a room that would hold 4 or 500 people and in the meantime visited a place that we could get access to. We called upon many of the leading ministers of different denominations and delivered our testimony to them, some received us kindly, some otherwise but not without the lay-people. Churches to add to this, they were so good in general, and so pure, that they had no room for the gospel, they were too holy to be righteous, too good to be pure, and had too much religion to enter into the kingdom of heaven.

Our being in town soon got around about and I suppose about 500 attended our first meeting, in preaching the power of God rested upon the people, and on my calling them if it was not good news they responded "yes"—while many wept under the influence of the spirit: after preaching, ten persons came forward to be baptized, some of which felt convinced as soon as they saw us that we were men of God, and others had dreamed about us. Thus we saw that the power was of God and not of man and to Him be the Glory. Things have continued to progress in this place from that time to the present we have now about 1200 in society: 314 doors, 5 Priests, 2 Teachers, and 2 Deacons. We have taken the largest Hall in Liverpool, and in the most eligible situation for twelve months, and things seem more likely for progressing than ever they have done from the commencement.

I visited Ireland some time ago and planted the standard of truth in that nation I stayed there something over a week, preached in several places, and baptized 2 before I left. Elder Curtis is now there and there is between 20 and 30 baptized. I did purpose making a stand in Belfast, but as I had other engagements in Scotland and Liverpool, I knew that I would not commence without giving our adversaries an advantage which I knew that they would make a dishonorable use of; so I thought it best not to commence, as I had not time to stay. From thence I went to the City of Glasgow in Scotland where I met with Elder Hadlock, who had raised up a small church, to whom I preached. On my way to Glasgow a gentleman on the same boat informed me that Elder Mulholland had written a letter to his friends concerning the per-se-cution and that as he was acquainted with him he had published it in a periodical of that City (Bellast.) I preached several times also in a place called Paisley in Scotland, where Elders Mulliner and Wright had raised up a church and obtained considerable influence, from thence I returned to Liverpool, soon after I started to the Isle of Man, where I hired a large room capable of containing 1000 persons and commenced delivering lectures: great excitement prevailed and a persecuting spirit soon manifested itself. I held a discussion with one man, a preacher which had a tendency to enlighten the eyes of the public. Another wrote in the papers, and I answered him, another published pamphlets, and I answered them; another delivered lectures and I answered.

ed them, and finally challenged any of them to meet me before the public and prove the Book of Mormon, and my doctrine false if they could, but this they were afraid to do and gave up the contest. I see sir, more clearly every day the impossibility of overturning the principles of truth by any of the foolish dogmas or lame reasoning of this present generation, and how should they! for God has revealed it, and his arm supports it. I went to a country place on the Is and and sat down in the chimney corner, and talked to a few neighbors, who came in, and baptized 8 and confirmed them the same night before I left them, nor would they wait until the morning. I sent you several papers which no doubt you will have received, I staid between two and three months in the Is and, Elder Blakesley has been laboring there since I left, now he is gone to New York, and one of our Liverpool brethren is there. There is about 70 baptized and the work is still progressing there is another place in the neighborhood of Liverpool, a branch of this place, where there is 30 members. The numbers in this neighborhood that I have had a hand in, are as follows:

Liverpool	160.	Isle of Man	70.
Ireland about	25.	Howarden	30.

I mention this to show that I have not labored in vain, but that God has in some measure blessed my feeble labors.

The work in this country is beginning to attract more general notice, and to assume a more formidable and respectable appearance in Manchester, in Liverpool, and also in the Isle of Man, we have the largest Hall in this place, and men of respectability and influence begin to look at it: it has for some time been almost exclusively confined to the lowest grade of society, particularly in the manufactory districts, but I think the time is not far distant when the trumpet will sound loudly through all parts of this land and all classes will hear it.

You will probably be made acquainted with our attentions of visiting America this next Spring we propose holding a general conference and settling in order the affairs of the church, and then taking our departure some time in the middle of April. Elder P. P. Pratt however purposes staying. We have no intelligence yet of Elders Hyde and Page, nor any of the Seventies arrived but three, two of which have returned. (Elders Winchester and Blakesley) Elder Burnham will stay for some time. It would be well if more of them were here, if they were good men, and men of intelligence. Elder Snow is in London, from whence Elders Kimball, and Woodruff have started, Elder Levi Richards continues, he is I think in, or near Birmingham. Elder Hadock will return with us. About 330 saints started from here about 3 weeks ago, upwards of 200, by Elder Clark, Ship "Sheffield." Captain Porter, via New Orleans, the remainder on Ship "Echo." Captain Wood, also for New Orleans. A small company, expect to start the same route, perhaps 50, to sail on the 12th, of this month on the "Ulesto," perhaps you may get this before any of them arrive, as it goes to-morrow per Steam Packet. I have not room for politics, in fact there is nothing particular at

present. The Egyptian affair is settled, France is coming to her reason again, and I do not think that America and England will go to war about McLeod, the sitting of the Syrian question has of course opened a way for the Jews. How the affairs of China will terminate is yet, I believe a little uncertain.

As ever yours in the
bonds of the Ever-

lasting Covenant.

JOHN TAYLOR.

To PRESIDENT J. SEPH SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, MAY 1, 1841.

NEW ARRANGEMENT—It is with much pleasure that I have to announce to the patrons of the "Times and Seasons," the very desirable consociation of Bro. R. B. Thompson with myself in the editorial department. A multiplicity of cares, together with some bodily affliction, has rendered some such arrangement necessary on my part, in order that our paper may continue to merit the respectable standing which it has in some measure hitherto sustained. In selecting Bro. Thompson as an associate, regard was had to his talents as a scholar, to his wisdom as a man of extensive acquaintance with business, to his candor, prudence, and skill in composing, selecting, and compiling, as also his connexion with the first Presidency of the church; he being the clerk of the church, and consequently having a better acquaintance with the subjects, doctrines, &c., which comes before them, than any other person. To those acquainted with him, commendation is unnecessary; and I have no doubt he will meet with a favorable reception in coming before the patrons of our paper.

We shall spare no pains to make our paper a true mirror of the *times*, and a correct index of the *seasons*; introducing from time to time such improvements in its typographical execution and collocation of matter, as may be suggested by our united judgments; that in all things we may not be, in this matter, behind the age in which we are called to act.

We confidently expect that this arrangement will meet the best wishes of our patrons, and we earnestly hope our agents will use their influence to for-

ward the interests of the paper by extending its circulation as much as possible. While the world is flooded with literary and religious *trash* of every description, it becomes the saints to counteract as far as possible its baneful influence; and this may in a great measure be effected by the extensive circulation of a periodical, devoted to the cause of *Truth*. Plain, simple, unadulterated, and unvarnished TRUTH, shall be, as heretofore, unchangeably inscribed upon our banner.

D. C. SMITH.

TO THE PATRONS OF THE TIMES AND SEASONS.

Having made arrangements to assist Bro. D. C. Smith in conducting the *Times and Seasons*, I would observe that great responsibilities are involved and it is important that no other desire but to communicate truth and correct principles should pervade the minds of those who have the management of the same. Thousands are looking to it as a source of correct information respecting the doctrines and ordinances of our holy religion, both in this and other nations, and it has been a means in the economy of God of removing much prejudice, and throwing a flood of light into places where the elders of Israel have not visited, and has also been a source of comfort and happiness to many of the Saints who reside at remote distances from this place.

To maintain its character, and to make it interesting to the saints and to the lovers of truth, shall be my constant study, and I shall, conjointly with Brother Smith, avail myself of every opportunity of giving the earliest information of all important matters respecting doctrine, revelation, and the general affairs of the church.

If, in this undertaking, I shall advance the cause of TRUTH, or be the means of administering comfort to the meek and persecuted saint of God, I shall feel myself abundantly rewarded.

R. B. THOMPSON.

Nauvoo, May 1st, 1841.

MURDER AND INCENDIARISM!

The citizens of St. Louis, have lately been thrown into consternation, by a gang of ruffians, who entered into the Store occupied by Messrs. Collier &

Pettus, and murdered two clerks, and then not being able to effect their main purpose & get possession of the funds which were in the establishment, maliciously set fire to the building which consumed a large quantity of goods valued at \$30,000, and the building valued at \$10,000.

Nor is this all; one of the engineers of the Union Fire Company, was crushed to death by the falling of the walls. From the last accounts, no trace of the perpetrators of this foul deed had been obtained.

"See the numbers, how they swell!
How they gather like a cloud!"

Since our last, Elder Hiram Clark, with about two hundred persons from Old England, have arrived in this city. They had a very favorable voyage indeed, and but very little sickness.

Numbers more are on the way, and are expected here in a few days, among whom is Bro. Charles Ivins and a company from New Jersey. Great curiosity is excited, by persons in the various ports, where our bretheren have to wait, and great wonder and surprise is manifest. And well may the people be surprised, for the Lord has set his hand to "gather his sons from afar, & his daughters from the ends of the earth." This is but the commencement of the work of the last days, which must roll forth with a power and glory which will not only astonish individuals and communities, but the whole world.

We are happy to state that Pres. H. Smith, who left this city with Dr. Galland to transact business for the church in the east, returned a few days ago, in good health, and gives a favorable account of the progress of the work of the Lord, where he has travelled, and that the saints in the east were making every preparation to come to this place as soon as possible. During their journey, they were treated with the greatest respect. The brethren hailed them with delight, and were greatly edified by their labors.

Dr. Galland will continue in the east some time longer, to attend to some business transactions.

Elder Samuel Bent, has likewise returned from a mission to the east, and gives a very pleasing and satisfactory

account of the spread of truth, and states that great enquiries were made respecting "the everlasting gospel" wherever he travelled.

Elder Geo. W. Harris, who accompanied him to the east, is expected home in a short time.

We beg leave to call the attention of our subscribers and agents to inform them that we have now entered upon another six months labor, and that the period for which many have paid for their papers has elapsed. As many as desire to subscribe for the next six months, are respectfully invited to do so soon, by remitting the money to D. C. Smith, the publisher, or handing it to any of our authorized agents. We would likewise urge upon our agents abroad to use their endeavors to obtain subscribers. We think that with a very little exertion, our subscription list could be doubled, and we assure them that there shall be a corresponding exertion on our part, to make the Times and Seasons as interesting and valuable a periodical as possible.

It is probably unnecessary for us to urge the utility of our paper, in removing prejudice, and in giving correct information respecting the movements of the church, which has now become very extensive, and from the vast accession of members who are daily flocking to the standard of truth, will undoubtedly soon assume an important standing.

To those who prefer the prosperity of Zion to their chief joy, and who feel desirous to assist in the great work, let them second our efforts, by all the means in their power; by doing so they will facilitate the great and good work in which we are unitedly engaged.

All the elders in good standing who are engaged in the ministry, are respectfully requested to act as agents for the Times and Seasons, and as soon as their names are known, they shall appear on the list of agents. Brother—on, help!

IMPORTANT.

Dr. Bennett is of the opinion that most of the bilious affections to which our citizens are subjected during the hot season, can be prevented by the free use of the Tomato—we are of the

same opinion, and as health is essential to our happiness and prosperity as a people, we would earnestly recommend its culture to our fellow-citizens, and its general use for culinary purposes. Do not neglect it.

ERRATUM.

Being in ill health when our last was published, a typographical error, on page 387, first column, 3 paragraph, escaped notice. It read thus; Resolved, that this session of conference. &c. It should read conference.

In consequence of the sickness of Pres. Rigdon, the article on false prophets, &c. promised in our last, could not be got ready for the present number, but as soon as his health will admit, we shall take pleasure in giving it publicity.

No 40 Ironmonger Row, St. Lukes, London, Feb. 20th 1841.

To the Editor of the Times and Seasons:

It is with pleasure we occupy some few moments this morning in presenting you information in relation to the progress which the everlasting Gospel is making in this great Metropolis. We more cheerfully do this, as we suppose that information of this kind will be looked for, and when received we hope it will prove satisfactory.

Though we have experienced much tribulation, and had many difficulties to oppose in establishing, in this city, a branch of Zion's kingdom, but through the power and assistance of the Most High, at length we have succeeded; the stone is permanently laid, and bids fair to become a great mountain, and fill a large portion of this vast city.

Several persons of acknowledged intelligence, influence, and respectability in this city, have submitted to the laws of the celestial kingdom; among whom are Dr. W. Copeland, and J. Allon, minister of the Presbyterian denomination.

For your more particular information we have thought to present you entire the minutes of the first conference of Latter Day Saints held in this great city, which is no doubt properly esteemed the mistress of the world.

Minutes of a Conference held in London.

A Conference of the church of Jesus Christ of Latter Day Saints was held

at J. Barrett's Academy, 55 King Square, Gospel road, on Sunday the 14th of Feb. 1841, there being present elders H. C. Kimball, W. Woodruff, L. Snow, W. T. A., and 4 Priests.

The meeting was then called to order by Elder Kimball, at — a clock P. M.

It was then moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff be Pres't of this Conference, carried.

Moved by Elder Kimball, seconded by Elder Woodruff that Dr. Wm. Copeland be Clerk of this Conference, carried.

The meeting opened by Elders Kimball by singing and prayer.

The Pres't then called upon the official members to represent their respective branches.

The church at Bedford represented by Robert Williams Priest, consisting of 42 members, one Priest, seven moved, two died.

The church at Ipswich, represented by Elder Pitt, consisting of 12 members, one Elder, one Priest, one Teacher.

The church at Wolwich represented by John Griffith consisting of six members, one Priest.

The church at London represented by Elder Kimball consisting of 46 members, 4 elders 2 Priests, generally in good standing, excellent prospect of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff that James Alton be ordained Elder in the church at London, carried.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained Teacher, carried.

Moved by Elder Kimball seconded by Elder Pitt, that R. Williams be ordained Elder to oversee the church at Bedford, carried.

Moved by R. Williams, seconded by Elder Pitt that Wm. Smith be ordained Priest in the church at Bedford, carried.

Moved by Elder Kimball, seconded by Elder Pitt that Richard Bates be ordained Priest in the church at Wolwich, carried.

Moved by R. Williams, seconded by Elder Pitt that John Sheffield be ordained, Teacher at Bedford, carried.

Moved by Elder Kimball, seconded by John Griffith that A. Painter be ordained Teacher at Wolwich, carried.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff that Elder Snow be appointed President of this Conference; also to take the superintendency of the church in London, carried.

Much valuable instruction was then given by Elder Kimball, and Woodruff, in relation to the duties of official members.

It was then moved by Elder Kimball, seconded by Elder Snow, that this Conference be adjourned to Sunday the 16th of May 1841; carried.

The Conference was then closed by the President at half past five by singing, and prayer.

W. WOODRUFF Pres't.

W. COPELAND Clerk.

We are now about leaving this city, having placed the churches of the London Conference under the care of Elder Snow through whose instrumentality we have the highest confidence that the work of our Lord in these parts will prosper and still be onward in its progress. We shall visit the churches in different parts of the kingdom; after which we shall be on the 6th of April at the Conference of the Twelve held in Manchester. After this we intend to proceed home as soon as possible.

As ever,

we remain your brethren

in the new and

everlasting covenant.

H. C. KIMBALL.

W. WOODRUFF.

HYMENEAL.

MARRIED, in this city, Jan. 28th 1841, by Elder HYMAN SMITH, Mr. MYRON CRANFAL to Miss THIRENA BIZBEE.

— in Payson, Adams co., Illinois, on the 31st of March, by Elder CHAUNCEY G. WEBB, Mr. JOHN HARVEY, to Miss ELIZA EVERETT.

OBITUARY.

DIED, in this city, April 1st, HANNAH, consort of Wm. Snow, aged 31 years.

— at Franklin, Portage co. Ohio, March 57th 1841, SUSAN S., consort of ZERUBBALE SNOW, aged 30 years.

— at this place on the 20th ultimo Mr. JAMES ROBINSON, aged 30 years.

The deceased had resided in this county many years, and from his business habits and kind disposition he was highly respected. Previous to his death he held the offices of Quarter Master Sergeant in the Nauvoo Legion, and Assessor for the city of Nauvoo. In his death, this community has lost one of its most active and effective members, and his loss will not only be severely felt by his relations and friends, but by all who had the pleasure of his acquaintance.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 22, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dye Stuffs, all of which he will sell low for ready pay only.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next, or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841.

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.
" " Daniel B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsun, Chilon Mack. P. M.

Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbitt.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page, Orson Hyde,
Daniel Tyler, Wm. O. Clark,
Z. Coultrin, John Cairn,
Lorenzo Barnes, Joseph Ball,
J. Savage, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, F. D. Richards,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumeraux, Robert Snider,
Wm. Smith, Hyrum Smith,
Julian Moses, Z. H. Gurley,
Samuel Bent, G. W. Harris.
Amasa Lyman, David Evens
Daniel S. Thomas, Jesse Turpin.

The Times and Seasons,

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D. C. Smith, & R. B. Thompson,

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D. C. SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL"

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TIMES AND SEASONS.

CITY OF NAUVOO.

SAURDAY, MAY 15, 1841.

THE JEWS.

Among the various nations which have flourished on the stage of life, there is none whose history is more interesting, or which ought to occupy the saints more, than that of the house of Israel. Descended from an ancient and honorable stock, and chosen by divine command, to be a peculiar people, distinct and separate from all others on the face of the earth, that they might keep the statutes and judgments of the Most High, and be a light and an example to all surrounding nations.

Whether we trace their history while surrounded with the blessings and privileges enjoyed in the land of Canaan, or while in captivity, and under circumstances of humiliation and wretchedness, there is something peculiar—something striking in their character and procedure, both individually and nationally.

To follow them through the various scenes in which they have been called to act a conspicuous part, different feelings occupy the mind, which linger in sorrow, when we consider, that for near two thousand years, their houses have been left desolate, their harps have been unstrung, the voice of joy and gladness have not been heard, their enemies in possession of their lands and holy places, which, above all others, were the most dear to them; 'their holy

and beautiful house, where their fathers worshipped, desecrated, and all their pleasant places laid waste,' while they, scattered and peeled, have had to wander, like fugitives through the world, and have become a hiss and a by word among all people. But there is no necessity for the mind to settle down in gloomy melancholy at their present state, but to look forward, and through the glass of scripture, contemplate a scene of glory and excellency, far surpassing their former exaltation, and beyond the glory and honor of any other nation under heaven.

To the saints of the last days, especially, who through obedience to the gospel, claim a relationship with their father Abraham, the events, which have transpired from the time they became a people to the present, must be doubly interesting.

There are many things recorded in the scriptures, respecting them prior to the destruction of their beloved city, which shed considerable light on their history and future prospects, and, which shew forth the power and majesty of Jehovah, and also, his loving kindness and tender mercies. Their sojourn in Egypt, their exit there from, their wanderings in the wilderness, their settlement in Canaan, their captivity, &c., all afford materials to the contemplative mind, and present before it, all that is great and grovelling in man, and all that is glorious, compassionate and just in our Heavenly Father.

Their situation since their rejection of the Messiah, altho' painful to contemplate, is full of interest, and shows to a demonstration, that all those things have come upon them, which were spoken by the prophets and by the Savior, respecting their degradation and overthrow. From the historians who have written since the death of the Savior, many facts are related, which show that the predictions of the ancient prophets, have been fulfilled, and likewise many things respecting their history which are worthy of being handed down from generation to generation. We intend to make such selections, and publish from time to time, such of their proceedings, and anecdotes, which we hope will meet with the approval of our readers, and will illustrate their peculiar attachment to their ancient faith, their ardent love for the land of their fathers, their bravery and indomitable spirit in war, and likewise their unwavering belief of their final restoration to the land of Canaan.

In whatever light the Jews may be looked upon by the world, it is evident, that they will ere long assume an important attitude. That they will "rise from the dust," gather up from their long dispersions, return to their much loved lands, re-build the Temple, and again take the lead among the nations of the earth, is abundantly proven from the word of God.

The assurance of these things, are calculated to raise feelings of no ordinary kind in the bosom of every Saint of God. It was the anticipation of the glorious events connected with the return of the Jews, and the building of the Temple, that caused the sweet singer of Israel to tune to sweetest harmony, and strike his golden lyre in praises to the Lord, and which called forth the unrivalled eloquence of Isaiah, and the pathos of Jeremiah, who, while contemplating the scenes which are now about to be fulfilled upon the heads of the Jews, broke forth into such sublime and delightful strains; which have a powerful effect upon every mind, and carry conviction, that the writers were then under the operation of the spirit of Him who hath said, "*I am a Father to Israel and Ephraim is my first born.*"

Not only have we "the more sure word of prophesy," but the events which

have recently transpired, on the old continent, have been gradually preparing the way for Israel to gather to the places where their fathers once flourished, and which are endeared to them by unnumbered pleasing and interesting associations, calculated to raise and give scope to the most lively feelings of the heart.

But it is not their mere gathering together, that awakens such interest in the bosom of the saint of God, but the glorious events which necessarily grow out of the same. We not only contemplate the ancient covenant people of the Lord, restored to happiness, and in the enjoyment of power, wealth, and immense influence, but the much more sublime and glorious spectacle of the glories of Heaven's King resting down upon them, the veil which has long shrouded them in darkness, for ever rent assunder, the spirit of grace and supplication poured out upon them, the Savior appearing in their midst, shewing his hands, his feet, and side, while twice ten thousand tongues, in one commingling strain and glorious exaltation sing, "BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. HOSANNA, HOSANNA IN THE HIGHEST, AMEN, AND AMEN."

"Come thou glorious day of promise,

Come and spread thy cheerful ray;

When the scattered sheep of Israel

Shall no longer go astray;

When Hosannas

With united voice they cry:

Lord, how long wilt thou be angry?

Shall thy wrath for ever burn?

Rise, redeem thine ancient people,

Their transgressions from them turn,

King of Israel

Come and set thy people free.

O that soon thou would'st to Jacob

Thine enliv'ning spirit send;

Of their unbelief and misery

Make, O Lord, a speedy end.

Lord, Messiah,

Prince of Peace, o'er Israel reign.

Glory, honour, praise and power,

Be unto the Lamb for ever;

Jesus Christ is our Redeemer,

Hallelujah! Hallelujah!

Praise ye the Lord!

Hallelujah! Praise the Lord."

From the "Gospel Reflector."

THE PRESENT CONDITION OF THE RELIGIOUS WORLD REPRESENTED BY THE SIMILITUDE OF A DREAM.

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions.—When I saw this I marveled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I enquired of one that stood by what this meant, he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies;—I exclaimed, O ignorance! thou foul monster, why hast thou so much degraded this people?

I then turned my attention to that part of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society; I answered and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others; and others were more candid. At this warring about creeds, and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the bible. I was much disgusted and was about to turn from the scene in despair; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor conse-

quence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven; also the advantage of being a Christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself,—which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself, the scene was changed, and I was rescued: before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment. And behold, there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the

multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the Christian part of the multitude soon enquired if he believed and enjoyed religion; he answered that he was entirely ignorant of the Christian religion; but he manifested a willingness to learn the particulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was however dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge. The favorable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth. He read the history of Christ, and the object of his mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think that he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth, with apostles, prophets, and had promised various spiritual gifts, such as healing the sick, speaking in other tongues, prophesyings, visions, administration of angels, &c., on conditions of obedience. After he had learned the doctrine of Christ, and the manner the church was organized, and the blessing promised, he resolved that he would go

to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the bible believed in those things, and that they had apostles and prophets in the church according to the pattern. He immediately solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was we have no apostles in the church now: and this.

The stranger was astonished at this; and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts.—The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him: first, they informed him that the bible gave a description of their doctrines; but when he read and compared it with their doctrines and enquired for apostles & prophets, &c., they denied having any such organization; yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them.—They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was point-

ted at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others, who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—

A BELIEVER IN THE SCRIPTURES.

The following letter we copy from one of our exchange papers, which places in a striking point of light the tendency of this generation.

It has something more than the bold, clear and eloquent style which we admire, to recommend it to the saints, viz; truth, which, although this generation may be unwilling to admit, will by and by break upon them with tenfold violence and carry away their refuges of lies.

INCREASE OF CRIME.

Mr. Editor: I am horror stricken with dreadful facts of almost daily occurrence. Scarcely a newspaper which is not surcharged with terrible accounts of murder, theft, robberies, house-burning or the like. Moral restraints no longer hold men in check.—The dignitaries of law are but feeble barriers to licentious man. Ambition, rage, revenge, or lust, are the laws by which he is governed. The most slight insult, is a pretext for shedding a fellow creature's blood, as if the blood of a murdered man had no voice before the throne of the Lord God of heaven and earth. Dirks, Pistols, Bowie-knives, &c., are daily worn by thousands—worn even at the plough.

I tremble for the fate of my country—for the fate of the human family! Where will these things end? What a horrid state of things at this time, compared with the moral situation of the world thirty years ago! What a recklessness of life! How impotent are the laws of God and man, in checking the mighty tide of crime!—What is to be the state of society, thirty years hence, if vice should go on unchecked at a ratio with the last ten years?—O, heaven! my heart sickens! No human being on the earth will see the fact tested. Long before thirty years, the world will be smitten by the strong arm of Omnipotence! The most important events are hanging over the

world—at the very doors—events which will put all past events in the shade—obliterating all the epochs of the human family—stamping a new era on the annals of time! These things are true, or I have read the living oracle in vain. These things are true, and the pulpit is crying out peace and safety! These things are true, and are come on the world as a snare; yea, as a snare, or the scriptures are not true. Why as a snare? Because the pulpit is crying "peace and safety?" Oh, what a crash of governments, thrones and empires is awaiting the world, and the pulpit is clapping lulabies to its slumbering ears! War, pestilence, and fire, standing in dead array against the human family, and the conservators of its moral weal, fading the dawn of universal peace—fading a millennial dawn, when the harbingers of war and carnage are standing in bold relief over a guilty world.

They are dreaming about times of refreshing from the presence of the Lord, when we are to have the vials of his wrath! They are clothing in brilliant diapers, the future triumphs of the gospel, when the drama is about to close, and present a theatre of blood! They are, in imagination, smoothly gliding by the gradual flow of time, into a heaven of repose, without once turning an eye to an intervening vortex which is to engulf, perhaps, more than half the human family! They are spreading a banquet of peace, and proclaiming the acceptable year of the Lord, when he is about to deluge the world in fire! This tremendous event is passed over by the pulpit, as a doomsday work of Almighty God, when it is to be pre-millennial, and, probably, consummated on the present generation.

A deluge of water once depopulated the world for crime; a similar scourge, by a different element, has a similar mission to perform, and for a like cause. The measure of human crime is coming to the full, and the arm of Omnipotence lifted to "shake terribly the earth;" and the watch quarrelling about creeds, territory or gold. The present christian dispensation is about to close like the Jewish—the heavens about to be rolled to—

gether like a scroll; the stars in that heaven about to be thrown from their orbits, in wild consternation, and the indications overlooked; prophetic allusions to the terrible wreck, mistaken, misapplied, or applied to the wreck of nature; an event without foundation in holy writ. These things are true.—They are not the freaks of a heated imagination; but predicated upon a long, candid, cool, unbiassed investigation of the living oracles; and on the premises we throw the gauntlet to all the clergy, learned or unlearned on earth!

S. M. M'CORKLE, a layman.

CONFERENCE MINUTES.

Minutes of a general Conference held in Philadelphia, April 6th, 1841.

The conference was called to order by Elder B. Winchester; Pres't. Hyrum Smith was unanimously called to the chair, and B. Winchester chosen secretary.

The conference was then opened with prayer by the president.

The president then made known, in part, the business of the day, which was as follows; that this branch of the church should be more extensively organized, with necessary officers; viz: a presiding elder, and two counsellors, to be ordained to the office of the high priesthood, to preside over the spiritual affairs of the church in this place: also, that a bishop and his counsellors be ordained, to take charge of the financial affairs of the church, and transact such business as the law directs.

The church was then called upon to make choice of men to fill these several stations.

On motion, Elder B. Winchester was chosen and ordained to preside in this branch of the church, Edson Whipple and Wm. Wharton were chosen and ordained to act as assistant counsellors.

On motion, Jacob Syfrett was chosen and ordained bishop.

Jesse Price and—Nickolson were chosen and ordained to act as the bishop's counsellors.

Liberty was then given for elders residing at a distance, to represent the various branches of the church.

Elder Lucian R. Foster represented the New York (city) branch to consist of 155 members, including 2 high

priests, 9 elders, 3 priests, 2 teachers, and 2 deacons in good standing. He also stated that the work of God was in a prosperous condition in that city, and the vicinity, and gave a general invitation for the travelling elders to come to their assistance.

Elder L. D. Barnes represented the Chester County (Pa.) branch to consist of 150 members, firm in the faith of the everlasting gospel, and rejoicing in a hope of a glorious resurrection, and reign with Christ. He also stated, that the lately ordained elders of that branch had been faithful in the discharge of their duty.

Elder E. Snow represented the Monmouth County (N. Y.) branch to consist of 102 members, including 5 elders, 2 priests, and 1 teacher, to be in good standing. He also represented the Toms River branch (N. Y.) to consist of 24 members in good standing and enjoying the spirit of God.

Elder R. Crawford represented the Lancaster County (Pa.) branches, viz: The New Holland branch to consist of 34 members including 1 Elder, 2 Priests and 1 Teacher. The Georgetown branch to consist of 32 members, including 2 Elders, 2 Priests, 1 Teacher & 1 Deacon, firm in the faith, observing to keep the commandments of the Lord, given to his people of the last days. The Octarara branch to consist, to the best of his knowledge, of 21 members, including 1 Elder, 1 Priest, 1 Teacher and 1 Deacon; all in good standing, with one or two exceptions.

Elder J. Newton represented the Burlington (N. Y.) branch to consist of 11 members, including 1 Elder and 1 Priest; all in good standing, enjoying the spirit of God.

Elder L. R. Foster stated that 11 or 12 had lately been baptised at a place called Stoney-Brook (Long Island, N. York.)

Elder J. G. Divine represented the following branches, to wit:

The branch at New Rochell, Westchester County, (N. Y.) to consist of 9 members, including 1 Priest, firm in the faith.

The branch at Brooklyn (city) to consist of 14 members, including 1 Priest, firm in the faith.

The Hempstead branch (Long Island) consisting of 33 members, 1 Elder, 1 Teacher and 1 Deacon.

The Newark branch (N. J.) consisting of 10 members, in good standing.

The Greenville branch, Monmouth county (N. Y.) consisting of 10 members, 1 Elder, 1 Priest and 1 Teacher, (built up by Elder T. Curtis.)

The Shrewsbury [N. J.] branch, consisting of 15 members and 1 Priest in good standing.

The branch at Stark River, consisting of 6 members and 1 Deacon in good standing.

He also stated that he had lately baptized two on Staten Island (N. Y.)

Elder Wm. A. Moore stated that he had lately baptized 9 in Centreville, New Castle county, (Del.) and that there is a foundation for a still greater work; that even now others are ready for baptism.

On motion, Conference adjourned.

At 2 1-2 o'clock P. M., Conference re-assembled.

Elder B. Winchester represented this branch (at Philadelphia) to consist of 214 members, including 13 Elders, in good standing.

The Chairman then read a resolution of recent date, in which the first Presidency of the Church, and others are commanded to make a solemn proclamation to the Kings of the earth. Also, a commandment for the building of a house of worship at Nauvoo. He also gave some beneficial instructions relative to the saints gathering at Nauvoo, at present, instead of any other stake of Zion. And also, some instructions with regard to the use of wine, for the sacrament, bought of our enemies.

On motion, Conference adjourned.

At 7 1-2 in the evening, Conference met pursuant to adjournment, and was opened by singing and prayer.

The congregation was then called upon to bring forward their donation money for the building of the Lord's House at Nauvoo, and put it into the hands of the Chairman, and have their names recorded.

Elder E. Snow made a few appropriate remarks upon the importance and necessity for the saints to contribute liberally for the above work.

The Chairman then gave additional instructions with regard to the duty of the presiding officers.

On motion, Conference adjourned.

April 7th, at 10 1-2 A. M., Confer-

ence re-assembled, and was opened by singing and prayer.

On motion, Edward Hunter, and Samuel Forges were ordained to the office of Elders.

Much instruction was given during the day.

On motion, Conference adjourned for three months.

HYRUM SMITH, Chairman,
B. WINCHESTER, Secretary.

N. B. There will be a Conference held in this city (Philadelphia) on the 6th of July next.

P. WINCHESTER.

Minutes of a Conference of the church of Latter Day Saints held in Grafton, Lorain Co. Ohio, Feb. 20th, 1841.

The Conference was called to order by Elder Thomas Kee, Zebedee Coltrin was called to the Chair, and R. C. Wetherbee chosen clerk. After singing a hymn the throne of Grace was addressed by the President, and then another hymn was sung. It being presented to the Conference that Andrew Allen, an elder, denied the truth of the book of Mormon, he being present acknowledged the charge true, and the Conference voted that he be no longer a member of this church; and on request, gave up his license.

The president then addressed the conference and congregation on the duty of the elders; and on the different orders of the priesthood; the Articles and Covenants were read, and again the president addressed the congregation on the same. There being several members in the place, who had received the fulness of the gospel through the instrumentality of Elder Thomas Kerr and Elder Z. Coltrin, they requested to be organized agreeably to the covenants of said church; which was accordingly done; and several members united with them; making in all twelve members. They then made choice of Thomas Kerr to preside, who was set apart to that office; and W. W. Diger was publicly ordained to the office of Priest.

Voted that this church be recognized as the Grafton branch of the church of Latter Day Saints.

The branch of the church in Brooklyn, Cuyahoga Co. was represented by Elder John Hughes, consisting of 21

members, including one elder, one priest, and one teacher. The branch in Brownhelm, Lorain Co. was represented by Elder Charles Weeden, consisting of 12 members, including one elder, one priest, and one deacon.

Elder Z. Coltrin represented 6 members in Charleston Lorain Co. Official members present: one high priest, four elders, one priest, and one teacher.

Resolved; that a conference be held at this place, commencing on the third Saturday of May next, at ten o'clock A. M. Elders and brethren are respectfully invited to attend; and elders travelling through this section are requested to call.

Z. COLTRIN, Pres't.

R. C. WETHERBEE Clerk.

City of Nauvoo. May 6, 1841.

TO THE EDITORS OF THE TIMES & SEASONS,

Gentlemen:—

I wish, through the medium of your paper, to make known, that on Sunday last, I had the honor of receiving a visit from the Hon. Stephen A. Douglass, Justice of the Supreme Court and Judge of the fifth Judicial Circuit of the State of Illinois, and Cyrus Walker Esq. of Macomb, who expressed great pleasure in visiting our city, and were astonished at the improvements which were made. They were officially introduced to the congregation who had assembled on the meeting ground, by the Mayor; and they severally addressed the assembly. Judge Douglass, expressed his satisfaction of what he had seen and heard respecting our people and took that opportunity of returning thanks to the citizens of Nauvoo, for conferring upon him the freedom of the city, stating that he was not aware of rendering us any service, sufficiently important to deserve such marked honor; and likewise spoke in high terms of our location and the improvements we had made, and that our enterprise and industry were highly creditable to us indeed.

Mr. Walker spoke much in favor of the place, the industry of the citizens &c. and hoped they would continue to enjoy all the blessings and privileges of our free and glorious Constitution, and as a patriot and a freeman he was

willing at all times to stand boldly in defence of liberty and law.

It must indeed be satisfactory to this community to know, that kind and generous feelings exist in the hearts of men of such high reputation and moral and intellectual worth.

Judge Douglass has ever proved himself friendly to this people; and interested himself to obtain for us our several charters, holding at that time the office of Secretary of State. Mr. Walker also ranks high, and has long held a standing at the bar, which few attain, and is considered one of the most able and profound jurists in the state.

The sentiments they expressed on the occasion, were highly honorable to them as American citizens, and as gentlemen.

How different their conduct, from that of the official characters in the state of Missouri, whose minds were prejudiced to such an extent, that instead of mingling in our midst and ascertaining for themselves our character, kept entirely aloof, but were ready at all times to listen to those who had the "poison of adders under their tongues," and who sought our overthrow.

Let every person who may have imbibed sentiments prejudicial to us, imitate the honorable example of our distinguished visitors. (Douglass & Walker) and I believe they will find much less to condemn than they anticipated, and probably a great deal to commend.

What makes the late visit more pleasing, is the fact, that Messrs. Douglass & Walker, have long been held in high estimation as politicians, being champions of the two great parties that exist in the State; but laying aside all party strife, like brothers, citizens, and friends, they mingle with us, mutually disposed to extend to us courtesy, respect and friendship, which I hope, we shall ever be proud to reciprocate.

I am, very respectfully, yours &c.
JOSEPH SMITH.

Fittsburg, Santa Fee and Rocky Mountains.—Passing by our friend A. Beelen, Esq. Commission Merchant, Market street, we observed a parcel of

goods marked Santa Fe, and upon enquiry found 104 boxes and boxes from Eastern cities, marked S. Houch. Santa Fe. Mr. Bell informed us he was shipping these goods in a Steamboat for Independence, Missouri, and that they would be then taken in wagons to Santa Fe, a distance of 807 miles by land. He also informed us that goods were also consigned to him for the American Fur Company, from the Eastern cities, to be sent on steam boats to St. Louis, and then be loaded in steamers to the Yellowstone, 300 miles—then re-loaded into Kibbats & taken to the very head of the Missouri river to the Company's Fort and store, in the Rocky Mountains, 600 miles farther.—The whole distance to which from the Eastern cities, is about 4640 miles. Such is the spirit of trade and commerce.—*Fits. Adv.*

TIMES AND SEASONS.

CITY OF NAUVOO,

SAURDAY, MAY 15, 1841.

SUMMARY OF NEWS FROM THE ELDERS ABROAD.

TENNESSEE.

Elder John D. Lee, writes from Rutheford co., stating that he had been laboring with success in that county, and had baptized upwards of thirty, in that and surrounding counties; had held five debates, with different ministers, and that the principles of *Truth* were triumphant. He had labored part of the time with Elders T. M. Edwards and Webster, and also states that the prospect is very flattering, and that he has more calls than he can fill, and requests one or more elders to go to his assistance. The people generally, are wealthy, industrious, and intelligent; kind and benevolent to strangers.

NEW YORK.

We received a letter from Bro. Isaac C. Haight, dated Cayuga co., stating that a Conference of the members of the church, had been held in West Niles, and a branch organized. The work was spreading, and twenty six had been recently baptized, and that many were enquiring after truth.

UPPER CANADA.

We have been favoured with the perusal of a letter from Elder John

Morrison, who had sounded the alarm in the neighborhood of Kingston in company with Elder Bates; they had baptized about 20 and more were believing.

The ministers of different denominations, had endeavored to put down the gospel, and Bro. Bates had been challenged to discuss the subject of religion with several of them, and they not being able to answer his arguments, the congregation went into an uproar, the same as the Ephesians did when the Apostle Paul preached unto them "Jesus and the resurrection."

He says, "You that left this place have reason to rejoice, for I can tell you that it is ripening as fast as it can for the judgment of God. The fear and love of God does not reign in priest or people. Were it not for the laws guaranteeing the liberty of conscience, they would soon establish an inquisition. Many cattle are starving in consequence of the long cold winter, the wheat crops were nothing last summer. I understand some are discontented and wish themselves back; if this be so, I pray the God of Heaven to open their eyes, that they may behold and appreciate the goodness of God towards them. They ought to be thankful for having the privilege of going, and ought not to repine against God. I would put them in mind of the days of Moses, and the sufferings of the Children of Israel forty years while travelling in the wilderness. Tell them to rejoice, that they are where they are, even if they have not half sufficient clothing and only one meal a day. All the brethren here are willing to go to-morrow if they could get their places sold, at any rate. I would not stay here another summer if I was obliged to leg my way, and go on my hands and knees."

NEW ORLEANS.

We are informed by a letter, to President Joseph Smith, that Elder H. Sagers had arrived in that great city, and commenced to proclaim the fulness of the everlasting gospel to the inhabitants thereof. Elder Sagers writes as follows: "I have held three meetings in this city, and I can truly say the prospects are good. We have crowded congregations, who pay great attention; many appear to feel deeply interested, and I have no doubt but there are hun-

dreds here who will receive the truth; for the people here have not got so much religion but what there is room for more. Bro. Stickney, who has recently joined the church, has just come down from a place three miles above here, bringing intelligence that the Mayor and Judges of the place have offered their assistance to procure a house for preaching. We are getting up quite an excitement here."

"THE MORMONS. The steamer *Marmion*, arrived day before yesterday, and brought a large number of Mormons on their way to Nauvoo. We learn that this fanatic tribe are growing to an unparalleled extent, and that they are sending out missionaries and establishing Jo Smith Bible Societies. The credulity and gullibility of human nature are enough to turn the heart sick, and lead an intelligent man to inquire of himself whether it be possible that he really belongs to the same race of beings as these wretched creatures."

The above is from the *St. Louis "Pennant and Native American,"* edited by G. G. Foster. The illiberal spirit manifest in it, and other articles which have lately graced his paper, respecting the Mormons, call for a passing remark.

The fact that our church is 'growing to an unparalleled extent' we cheerfully admit, and also that we are sending out missionaries, without purse and scrip, the same as the ancient followers of Christ did, but it is the first time that we heard of "Jo Smith's Bible Societies."

It is true, we are anxious to promulgate the Bible throughout the world, and not only so, but to impress upon all persons to read and believe the same, and walk by its precepts; and we do think that if the editor of the "*Pennant and Native American*" would study its sacred pages, and endeavour to practise its divine precepts, such scurrility would not be found in its columns.

With respect to the concluding remarks, we would say, that if mankind were of the same stamp as the editor of the "*Pennant and Native American*," we should not be proud of the relationship.

We believe that the same disgraceful spirit which characterized the proceed-

ings of the upper Missourians, when they, contrary to all law and justice, rose up against a peaceful and unoffensive people, because they worshipped God according to the dictates of their own consciences, pervades the mind of the Editor. With such master spirits we do not, neither do we want to hold any affinity. We are, however, glad to know that this is not the feeling of every 'Native American.' No! there are, thank God, thousands who are worthy the character of Americans, and are willing that the great principles of the Constitution, should be enjoyed by all, who are obedient to its laws.

In another part of this number, will be found the general orders for the Nauvoo Legion on the 3rd of July, proximo.

We hope, that those of our friends in this county, who have not yet enrolled their names in the Legion, will lose no time in doing so, and make every preparation to appear to advantage on the day of general muster.

It has been rumored by our enemies, that, the Legion was got up for sinister and illegal purposes. This we deny. It is not confined to us as a people, but all the citizens of the county have the privilege of, and are respectfully invited to unite with the same.

It is true, we are desirous to excel all other military organizations in this state, or in the United States; but this ought not to be a cause of envy, or prejudice in any one, but rather of honorable emulation.

It is well known, that Gen. Bennett has for some time been striving to organize the militia of this state, on a plan which would make them more effective in the time of emergency. The example of his skill and ability, to effect that object, so necessary for the public weal, is now fairly before the public; and as lovers of our country we hope that it will be satisfactory and be adopted by the citizens of this state.

In time of peace, it is necessary to prepare for war; the following remarks of Gen. Washington to both houses of Congress in 1793 are so appropriate, that we cheerfully give them a place.

"I am pressing upon you the necessity of placing ourselves in a condition of complete defence, and exact the fulfilment of duties towards us. The people ought not to indulge a persuasion contrary to the order of human events. There is a rank due to the nation, which will be withheld if not lost, by the known weakness and absolute neglect to improve our system of defence. *If we desire to avoid insult we must be ready to repel it.*"

✧ The Circuit Court of Hancock County, commenced its sittings on the 3rd inst. Judge Douglass presiding.—All parties bear testimony, that he is eminently qualified for the station he occupies. A large number of suits have already been disposed of.

CANADA.

From our exchange papers, we learn that the recent elections held in the Canadas, have been attended with unparalleled riots and loss of life. Party spirit rages to an alarming extent.

✧ It is ascertained, that the recent murder and incendiarism, at St Louis, were perpetrated by some free negroes. The officers of justice are in active pursuit, and have succeeded in arresting two of the offenders.

NAUVOO LEGION.

HEAD-QUARTERS, NAUVOO LEGION.
City of Nauvoo Ill. May 4, A. D. 1841

GENERAL ORDERS.

Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion, will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3rd day of July proximo, at half past 9 o'clock, A. M., armed and equipped according to law.

At 10 o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery.

The commandants of the 1st and 2nd companies, 2nd Battallion, 1st Regiment, 2nd Cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other company of the Legion, between the ages of 18 and 45

years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglass, of the Supreme Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation, as an able and profound jurist, politician, and statesman; the officers and privates, belonging to the Legion are exempt from all military duty not required by the legally constituted authorities thereof; they are therefore expressly inhibited from performing any military services not ordered by the general officers, or directed by the Court Martial.

*City of Nauvoo, Ill.,
May 3rd, A. D. 1841.*

GENERAL BENNETT:—

Dear Sir: In reply to your request, I have examined so much of the Nauvoo City Charter, and legislative acts, as relate to the "Nauvoo Legion," and am clearly of opinion that "any citizen of Hancock County who may attach himself to the 'Nauvoo Legion,' has all the privileges which appertain to that independent military body," and is "exempt from all other military duty," as provided in the 25th section of the City-charter; and cannot, therefore, be fined by any military or civil court, for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws upon this subject is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position which is evident from an inspection of the laws themselves.

I am, very respectfully,

your friend,

S. A. DOUGLASS.

The Legion is not, as has been falsely represented by its enemies, exclusively a Mormon military association, but a body of citizen-soldiers organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, offending citizen from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mob

violence—no other views are entertained or tolerated.

The general parades of the Legion will be in the city of Nauvoo, but all other matters will be within the bounds of the respective Companies, Battalions, Regiments, and Coorts.

The 8th Sec. of "An Act for the organization and government of the Militia of this State" in force July 2nd, 1833, provides that "when any person shall enroll himself in a volunteer company, he shall forthwith give notice in writing to the commanding officer of the company in which he was enrolled," &c., and that the commanding officer of a regiment, or battalion, may in a certain contingency, "dissolve such company," and some of the propriety, ignoring and impudent military officers maintain that such is still the law; but those blind leaders of the blind are informed that the 11th Sec. of "An act encouraging volunteer companies," approved March 2nd, 1837, reads as follows: "So much of the 8th Section of an act entitled an act for the organization and government of the militia of this State, in force July 2nd, 1833, as requires a volunteer to give notice in writing to the commanding officer of the company in which he was enrolled, and authorizes commanders of Regiments to dissolve independent companies, be, and the same is hereby repealed." If officers act upon the obsolete laws of the "little book," which have been repealed years since, it will be sweet to the taste, but "make the belly bitter;" and should any civil or military officer attempt to enforce the collection of any military fines upon the members of the Legion, excepting when such fines are assessed by the Court Martial of the Legion, such persons are directed to apply to the Master in Chancery, for Hancock county, for an injunction to stay the illegal proceedings.

The militia companies of Hancock county, and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

All officers are required to enforce the most rigid discipline on all days of public parade.

Persons holding enrolling orders are directed to act with energy, consume their trust, and make prompt returns to the office of the Major General.

The Lieutenant General desires that *all his friends should attach themselves to some company either in the 1st or 2nd Cohort.* This will enable them to receive correct military instruction under the teachings of experienced officers, according to the drill and discipline of the United States Army—and qualify them for efficient service in the cause of their beloved country, and State, in the hour of peril.

The eleven companies of minute men will at all times hold themselves in readiness to execute the laws, as originally instructed by the general officers.

The officers and troops of the Legion are directed to treat with proper respect and decorum, all other officers and troops in the service of this State, or of the United States.

Officers are directed to treat their troops with marked respect—and while they discharge their duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen*.

The 2nd Company, (Light Infantry,) 1st Battalion, 1st Regiment, 2nd Cohort; and the 1st Company (Lancers,) 1st Battalion, 3rd Regiment, 2nd Cohort, of the Legion, will act as an escort for the reception of such visiting companies from Illinois, and Iowa, as may be present. Should the Governor be present, it will be announced by a fire of artillery by the 1st and 2nd Companies, 1st Battalion, 1st Regiment, 1st Cohort; and the 1st Company, 1st Battalion, 1st Regiment, 2nd Cohort, when he will be received by the entire Legion with the honors due so conspicuous a personage as the Commander-in-Chief of the forces of the State.

Officers receiving copies of these orders, will promulgate the same without delay throughout the bounds of their respective commands.

JOSEPH SMITH,

Lieutenant General.

JOHN C. BENNETT,

Major General.

Editors throughout the State of Illinois, who are favorable to the effective organization of the Militia, are respectfully requested to copy the following:

STATE OF ILLINOIS, CITY OF NAUVOO, }
Quarter Master General's Office. }
 May 8th, A. D. 1841. }

TO THE MILITIA OF ILLINOIS:—

Having an intimate acquaintance with your present organization, and supply of public arms, I am clearly of the opinion that the public service, and the best interests of the State, require that all new Independent Companies to be enrolled, and organized, during the present year, should be *right-men*, either mounted or foot, (the State being pretty well supplied with swords, pistols, muskets and cannon,) and have determined, therefore, to make the designation and requisition on the Ordnance Department of the General Government, accordingly. You would do well, therefore, to organize in view of receiving arms of that description, and file your bonds, duly authenticated, with the Governor of the State, as all applications will be filed *in order of date*, until the distribution is consummated. I have finished the distribution for 1838, '39, and '40, excepting a few six pounder cannon which are ready for delivery to first applicants.

JOHN C. BENNETT,
Quarter Master General of Ill.

From the Belleville Advocate.

MR. BENT: I have read with much interest, the "Inaugural Address" of Dr. John C. Bennett, of the city of Nauvoo, which was delivered to the City Council on the 3rd of February last, as published in the "Times and Seasons."

It is a document which, I think, is entitled to the particular notice of our respectable fellow-citizens; and if it should meet your views, as it does mine, diffusing a will to promote morality and science, I would be proud to see it in its *ceratulum* character, portrayed in the columns of your widely circulating paper, the "Belleville Advocate."

I am and have been long acquainted with Dr. Bennett, both as a physician, and minister of the Gospel; and his present character in the military department of this State, is not inferior to any in existence, throughout the Union.

With this communication, you will receive the Address.

With sentiments of respect,

I have the honor to be,

Yours, respectfully, &c.

W. G. GOFORTH.

Belleville, Ill. March 22, 1841.

We should be happy to comply with the request of our worthy and esteemed M. D. friend, "Old Pills" to publish the "Address," entire, which he was kind enough to furnish us; but the press of other matter

prevents. We have given it an attentive perusal: and heartily concur with the sentiments contained therein. Certainly, they ought to be the guide of those who are placed in immediate authority over the morals of community, and Mayor Bennett clearly understands his duties. We shall make some extracts from his speech, and earnestly commend them to our readers. We think, our "town" Trustees might profit by the example that is set them, by the Mayor of Nauvoo.

FOR THE ROCKY MOUNTAINS.—The steamer *Trapper*, belonging to the American Fur Company, left yesterday for the Yellow stone river. On board were a large number of hunters, all of whom appeared in the highest spirits; and the deck was strewed with their paraphernalia. A number of the fair sex were standing on the levee, with the heart-felt tear in their eyes, as they waved their handkerchiefs and sighed unspoken, when the boat left the landing. She will be absent about four months. Our Eastern brethren expand to the pleasures of a trip with their Attili steamers; out, psalm, it is nothing in comparison to our inland voyage. There, all is dull and monotonous, nothing to relieve the eye; nothing to attract the attention, excepting perhaps a Mother Cary's chicken, or the fin of a shark. Here, every day brings a change of scenery, each vieing with the other in grandeur. What a glorious trip for a worshipper of nature.—*St. Louis Bul. April 8th.*

✂ We hope to be able to lay before our readers in our next, an important revelation, given to Pres't. J. Smith some time ago, which has not yet been published.

FROM THE (WARSAW) WESTERN WORLD. SKETCHES OF HANCOCK COUNTY.

NO VII.—GEOGRAPHY AND TOPOGRAPHY.

This County is bounded on the north by the Counties of Henderson and Warren; on the South by the County of Adams; on the east by the Counties of McDonough and Schuyler; and on the west by the Mississippi river, which separates it from the State of Missouri, and the Territory of Iowa. It embraces twenty-two Townships, each 36 miles square—beginning on the S.E. with Township 3 North and 5 West, and ending on the N. W. with Township, 7 North and 8 West. In shape it is nearly a perfect square—having five tiers on each boundary—abridged at three only by a magnificent bend in the Father of Waters, which increases the extent of our water communication. The face of the country is mostly level, with some beautiful undulations, and

near the streams, a few bold hills. The soil of the County is rich, and well adapted to the purposes of agriculture. As much has been said by supercilious observers and thoughtless complainers, of the disproportion of prairie and wet land in Hancock, I shall be justified in attempting to set these in their true light. It is unfortunate for the interests of our County, in these respects, that two or three of our principal roads are located over those small glades, or strips of ground which are calculated to give to the unthinking an unfavorable impression of the character of the soil. Hence the frequent cries of "bogs, mud holes, ponds, crawfish-county, Atlantic ocean, out of sight of land, &c"—these last two are intended to give an idea of the great extent of our prairie. But, I think, a thorough, impartial examination of the subject will wholly remove or greatly diminish the ground of the complaints.

1st. As to the alleged disproportion of prairie in Hancock. Bisect, the county in the centre, north and south, and examine the east half. Start from Polaski and go through to La Harp; then travel from that place through Carthage to Chili, and while in nineteen out of twenty points of observation, you will see the most delightful and equal proportion of prairie and timber interspersed the one with the other; you will not discover a single point, where a settler could locate himself more than two or three miles from timber in your whole route. Nor is there any wet land in those parts of the county, to be complained of. Thus we can dispose of one-half of Hancock with satisfaction. Run a line due west from the centre of the county to the Mississippi, and what complaint in relation to a deficiency of timber would you find south of the line? Three or four miles is the farthest you can locate from timber in that direction. And even as to the great bug-bear of "a'l prairie" north west of our centre—it is questioned whether a single quarter section of land can be found five miles from timber there. Let then the settler take but a small capital only, and, when we considered how rapidly and easily timber can be grown, together with the richness and feasibility of the soil, with suitable exertion by economy in building, with the use of sod fence, and a cheap cook stove to save fuel—there can be nothing insurmountable or even formidable, in the difficulties to be overcome in such a location—even the most remote from timber. Then as to the alleged great quantity of *wet land*, in the County. Any one who shall make a careful estimate and examination by the acre and quarter section, will be greatly and agreeably surprised to find how few parcels of land, even large enough for a farm can be reckoned in the County, which are too wet for successful and advantageous cultivation. The truth is, people on long journeys, or with heavy loads, at unfavourable season of the year—particularly in the spring—themselves and teams worn down by fatigue, when fast in the slough or a ravine, are but poor judges of the thousands of acres of land surrounding their position, and to which they are paying no attention. People in such and indeed more favourable circumstances, will have traveled over miles upon miles of most delightful and valuable

soil—enjoying perhaps the refreshing influences of "kind nature's sweet restorer, balmy sleep;" at all events insensible of their progress, and the objects that surround them—when they at length, are impeded by a few yards of marshy ground—or even by a single slough—their antipathies are aroused at once and lo! what a terrible road! what a wet worthless country they are traveling through! and having finished the toils of the day, very probably the little point at which they were perplexed, will occupy more space and importance in their memories, than the thirty or forty miles of delightful traveling, which they have measured since they put up for their last night's lodging and repose. Is this philosophical!—is it reasonable! Above all should the character of a county suffer from such childish folly and injustice? But I am not to be understood to deny, that there is some wet land—say enough for a half dozen farms of some thousand acres, in Hancock County. And yet, that man, who should deal out wholesale condemnations of the county for this reason, on the same principle, might denounce the whole American Union as sterile and valueless because of a few uninhabitable places in the Allegheny or Rocky Mountains, or the existence of an impassable swamp in Florida. He might with the same propriety, discard the whole navigation of the Ohio or Mississippi because of a few sand-bars—or that of the Atlantic on account of a few shoals and reefs, occupying the millionth part of her ample bosom. The writer while traveling, last October, through the south and west portions of Warren county, and the North West portion of Hancock, made a somewhat careful comparison of the two counties in those sections, and was totally unable to detect such a difference between them as many have assumed. Indeed it is believed, that nineteen twentieths of this County will challenge comparison with any of the contiguous counties. A word as to the cultivation of our *wettest* soil and I have done. Two years since I traveled in company with a gentleman of Morgan County across 8 miles of Prairie in this county. After, sometime listening to the expression of admiration from that gentleman passed upon the face and soil of the section we had been traveling over, I remarked to the Morgan County friend, that we had some wet Prairie in Hancock. No matter for that, was the prompt reply. "It will all be equally valuable in the end. Indeed some of our wettest land proves to be the most valuable in the end—as it neither has 'seeps' nor washes way. In Morgan County, near my residence, some 15 years ago, there was quite a body of land, which was constantly covered with water, and no one expected then ever to see it good for anything. But it has been drained, ridged, and cultivated since, and is now valuable as any land in that county." On this the reader is entitled to his reflections.

HISTORICUS.

The above article is from the pen of a gentleman of high standing in this county, and we recommend it to our friends in the east, who may, from report, have imbibed wrong opinions respecting this county.

POETRY.

INSPIRED WRITINGS.

Revelations now coming forth,
Are sublime and eterna truth;
In them Jehovah's voice proclaims,
This is my church, enrol your names.

The word of wisdom's a sure guide
To all who do the same abide;
Its promises are very great.
Though I the same need not relate.

Enba'med records, plates of gold,
Glorious things to us unfold;
Though sealed up they long have been,
To give us light they now begin.

Long since to Daniel God did say,
"Seal up the book and go thy way:
For many shall be purified,
By sacrifice they shall be tried."

A noble man of ancient birth
Beheld the same spring from the earth;
And many more in visions saw
The books which now contain the law.

Judah's writing and Joseph's too,
Each testifies the other's true;
They teach the same when searched thro',
Believe them both, we're bound to do.

The Lord hath said "I'll make them one,
As I command let it be done:
For a short work I now will make,
And Israel from the heathen take."

"To their own lands on mountains high,
I'll bring them with a watchful eye;
To them the kingdom I'll restore
And be their king forever more.

The book of Jasher has been found,
And many more hid in the ground;
All these, with Enoch's book, unfold
And spread true light from pole to pole.

Those things are true we testify,
And all who do with them comply,
Will in eternity rejoice,
That they have made so wise a choice.

SAMUEL BROWN.

THE STORM CALMED.

'Tis darkness all! no star appears
Upon the dusky brow of night;
No moon the anxious watcher cheers,
Nor charms him with her gentle light
While one small ship, its sails all riven,
Abides the furious blasts of heaven.

Loud and more loud the billows roar,
And dash the white foam o'er the deck;
The storm is fiercer than before;
And soon that ship must be a wreck:
But who is this that lies asleep,
While all besides in anguish weep?

The stranger wakes from his repose
And eyes the storm with looks serene,
He speaks; the list'ning water flows
Calm as in Eden's peaceful scene!
The winds his high commands obey,
And in soft whispers die away.

Dr. JOHN C. BENNETT has been
appointed Master in Chancery for this
county by Judge Douglass.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the latest fashions direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

INFORMATION WANTED.

Hannah Henderson desires information from her husband Samuel W. Henderson, who left home (Nauvoo city) for the east last July, and not been heard of since.

N. B. Editors will please give the above publicity.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 22, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dy Stuffs, all of which he will sell low for ready pay only.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next, or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841.

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

WANTED by the Subscriber, a good Book Binder; none but those who are thoroughly acquainted with the business need apply.

E. ROBINSON,

Nauvoo May 1, 1841.

POSTSCRIPT.

On Tuesday the 11th inst. as the steam boat Sarah Ann, was ascending the river a little below this city, the body of an individual was seen floating on the water. Immediately a small boat was manned and came up to the corpse, which was taken to the opposite shore. On examination, it proved to be the body of an individual, who, it is supposed, had drowned himself at Fort Madison, about eight or ten days ago. The name we did not ascertain, but understood he was a baker by trade.

The conduct of the officers on board the "Sarah Ann" was praise worthy and humane and such as must entitle them to respect.

EARTHQUAKE.

The Courier de Lyon of the 13th ult. publishes a letter from Italy of the 4th, stating that the city of Reggio, in Calabria, was nearly destroyed by an earthquake, Feb. 22d. The shocks were fifteen in number; most of the houses were thrown down and the rest were so much damaged as to be altogether uninhabitable; the palace of the governor, the tribunal, the prison, the barracks of St. Augustine, the cathedral, five other churches, and various other public buildings, were entirely destroyed. The inhabitants had sought refuge partly at Messina and partly at Naples.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper.
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow.
Centreville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

NEW HAMPSHIRE.

Gilsum, Chilon Mack, P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO

Kirtland, Lake co. Amos Babbitt.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Findover, Ashtabula co. James M. Adams.
Livonia Wayne co. Rich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans. E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding.
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.
TRAVELING AGENTS.
John E. Page, Orson Hyde.
Daniel Tyler, Wm. O. Clark,
Z. Coultrim, John Cairn,
Lorenzo Barnes, Joseph Ball,
J. Savage, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumereaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs.
Lorenz Snow, James Bakeslee,
Norman Shearer, F. D. Richards,
A. B. Tomlinson, Eliza H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumereaux, Robert Snider,
Wm. Smith,
Julian Moses, Z. H. Gurley,
Amasa Lyman, G. W. Harris.
Daniel S. Thomas, David Evans,
Jose Turpin.

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D. C. Smith, & R. B. Thompson,

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NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

PROGRESS OF THE CHURCH.

More than ten years have passed away since the rise of the Church of Jesus Christ of Latter Day Saints, and although it has had to meet with difficulties from almost every source, it still survives, and at this moment, probably, is possessed of more strength, and zeal than at any former period of its existence.

While tracing over the history of events which have transpired since its first commencement, and while calling to mind the scenes of affliction and persecution which the first propagators of our holy religion had to contend with; who, nobly and honorably, bore up under scenes of woe and distress which would have daunted persons less determined and resolute, we feel our bosoms animated with the same feelings, as those which have frequently agitated our frame, while reading the privations, sufferings, valor, and achievements of our forefathers, who stem'd the current of corruption and oppression, bore up under difficulties and dangers sufficient to appall the stoutest heart, and counted not their lives dear, so that they could be privileged to bequeath to their posterity the invaluable blessings of LIBERTY. The days of the revolution, were days that tried men's souls. The sycophant crouched to each party as it rose in power, and for the sake of gain, frequently betrayed his best friends. But there was a band, resolute, determined, and invincible; who scorned to crouch to power and popularity, a band in whose bosoms, under all circumstances, continued to burn the sacred flame of liberty. Many waters could not quench it, the winds of adversity could not extinguish it: it warmed them in the winter's blast, it cheered them in disappointment and in the gloomy prison, and survived them when their bodies fell in the battle field, covered with wounds and gore, to descend upon their posterity.

By their steadfastness, patience and indomitable courage, they effected the object, they bound themselves by every sacred tie to accomplish. Victory perched on the warrior's shield and the glad notes of peace were heard through the land. The patriot found himself surrounded by friends, his name was emblazoned on his country's banners, and on the hearts of tens of thousands, who duly appreciated his toils, and who rejoiced in the liberty, for which he nerved his arm in the day of battle. The whole nation respected them and cheerfully awarded to them the honor & merit which were justly their due.

And shall not those, who were the first to make a stand against iniquity, corruption, and the false religions of the day; who have had to contend against a wicked and gainsaying people; and for their testimony, have had to wade through scenes too heart rending to mention, been tarred, feathered, whipt, stoned, imprisoned, be likewise rewarded for their toil and labor of love? Yea, verily; for they have given evidence of a love of liberty as strong, a courage as great, a spirit as indomitable, as the fathers of the revolution. These are the Elishas, upon whom the flowing mantles of our Elijah's fell, who have honorably maintained their character in the sight of Heaven and earth; and although some have died in the conflict, and have entered into rest, yet their names will be had in remembrance from generation to generation and they will be rewarded by the Judge of all the earth, who will do right. Those who yet survive, have the assurance that their labors have not been in vain, they know that they have been crowned with success.

Ye noble hearted scions of honored sires, may Heaven's choicest blessings rest upon you, may your declining years, be years of peace, may your children and your children's children, enjoy all the blessings of that gospel which you struggled to establish, and may you see them flourish like the trees of Lebanon—your sons grow up as plants of renown, and your daugh-

ters be polished after the similitude of a palace—may all your wants, both temporal and spiritual, be supplied, and when you shall gather up your feet, and bid adieu to mortality, may the sacred halo of glory surround your honored heads, and your posterity catch the sacred flame of liberty and love, to be handed down to generations yet unborn.

Cold is the heart of that man, and unworthy the character of a saint of God, who does not feel his bosom heave at the recital of the cruelties practised upon the saints of the Most High, and does not appreciate the toils of the first Elders.

Although they have no emblazoned urn to perpetuate their names, yet they live, and will continue to live, in the hearts and affections of a church, which is coming up out of the wilderness, "fair as the sun, clear as the moon, and terrible as an army with banners."

We do not suppose that the struggle has yet terminated, or, that an unbroken scene of prosperity will attend the saints, from this time forth. Such an idea would be incompatible with the word of God; but we do expect, that, although afflictions may be the lot of the saints, and they be driven from one city to another, yet the purposes of Jehovah will at the same time be consummating.

One thing, however, is certain, that Zion shall be established, her foundations shall be laid, her beauty shall astonish the world, and she become the glory of the whole earth. These things are decreed by the King of Kings and Lord of Lords, and he hath declared, that Heaven and earth may pass away, but not one jot or tittle of his word shall fall to the ground.

Knowing then, that the work of the Lord is propelled by Almighty power, the saints can rest satisfied, under all circumstances, that it will roll forth with power and energy, that shall comport with the purposes of Jehovah.

And if, in the short space of ten years, it has risen from obscurity—penetrated into the different states of the Union,—spread and flourished in the European Isles—caused the wisdom of wise men to perish, and the understanding of the prudent to be hid—risen above

the persecutions of individuals and communities, and appears so marvellous in the eyes of this generation, what may be expected ten years hence? Where is the individual, whose mind is sufficient to grasp the fulness, extent and glory of the church? None but those who catch the sacred spirit which animated the bosom of the prophets, when they foretold of the glories of the last days, and when the visions of the Almighty rested upon them.

A field, wide as eternity; a labor worthy the archangels, appear before the saints of God; and to accomplish which they must be faithful, diligent, enterprising, and prepared to make whatever sacrifice the Almighty may require at their hands. By doing so, they will not only be instrumental in securing the happiness of their fellow man, but their own; and when the judgment is set and the books are opened, and every man rewarded according to his works, they will hear from the righteous Judge, "well done good and faithful servant, thou hast been faithful over a few things, now I will make thee ruler over many things, enter thou into the joy of thy Lord."

EXTRACTS

From a Revelation given to Joseph Smith, jr., Jan. 19th 1841.

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable President elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall

be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those Kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them? Awake! O Kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily I say unto you, let my servant Robert B. Thompson, help you to write this proclamation, for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your council, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me saith the Lord.

Again, let my servant John C. Bennett, help you in your labor, in sending my word to the Kings and people of the earth, and stand by you, even you my servant Joseph Smith in the hour of af-

liction, and his reward shall not fail if he receive council; and for his love, he shall be great; for he shall be mine if he does this, saith the Lord. I have seen the work he hath done, which I accept, if he continue; and will crown him with blessings and great glory.

And again, I say unto you, that it is my will that my servant Lyman Wight, should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honor to himself, and to my name, that when he shall finish his work, I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also, my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

And again, verily I say unto you; my servant George Miller is without guile, he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him. I therefore say unto you, I seal upon his head the office of a bishoprick, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord. Let no man despise my servant George, for he shall honor me. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one, as my servant Joseph shall show unto them, upon the place which he shall show unto them also. And it shall be for a house of boarding, a house that strangers may come from afar to lodge therein—therefore let it be a good house, worthy of all acceptation, that the weary traveller, may find health and safety, while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor which shall be appointed unto it, shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

And again, verily, verily I say unto you, let all my saints from afar; and

send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree and und the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron and with copper, and with brass, and with zink, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after ye have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the Keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my

name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and adornment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I design to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord: for instead of blessings, ye, by your

own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, indignation, wailing, anguish and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your bretheren, who have been pure in heart, and have been slain in the land of Missouri saith the Lord.

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life.

And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and

his house have place therein from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the heads of his posterity after him, and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

Therefore, let my servant Joseph and his seed after him, have place in that house from generation to generation, for ever and ever saith the Lord, and let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive, also, the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

Behold! verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, receive any stock into their hands, in monies or in properties, wherein they receive the real value of monies they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock, any where else, only in that house, without the consent of the stockholders, and do not repay four fold, they shall be accursed, and shall be removed out of their place saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

Let my servant Vinson Knight lift up his voice long and loud in the midst of the people, to plead the cause of the poor and needy, and let him not fail neither let his heart faint, and I will accept of his offerings, for they shall not be unto me, as the offerings of Cain, for he shall be mine saith the Lord. Let his family rejoice and turn away their

hearts from affliction, for I have chosen him and anointed him; and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord; Amen.

Let my servant Isaac Galland put stock in that house, for I the Lord loveth him for the work he hath done, and will forgive all his sins, therefore, let him be remembered for an interest in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

Let my servant William Law pay stock in that house for himself and his seed after him, from generation to generation. If he will do my will let him not take his family unto the eastern lands, even unto Kirtland, nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. Let no man go from this place who has come here assaying to keep my commandments. If they live here, let them live unto me, and if they die, let them die unto me; for they shall rest from all their labors here and shall continue their works.—Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land: If ye love me keep my commandments, and the sickness of the land shall redound to your glory.

Let my servant William go and proclaim mine everlasting gospel, with a loud voice, and with great joy as he shall be moved upon by my spirit unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage & also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, & then await patiently and diligently for further instructions at my general conference, saith the Lord. If he will do my will let him, from henceforth, hearken to the council of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him, with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed as a counselor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed and whoever he curseth shall be cursed—that whatsoever he shall bind on earth, shall be bound in heaven; and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth, I appoint unto him, that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also, with my servant Joseph; and that he shall receive council from my servant Joseph, who shall shew unto him the keys, whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head, the bishoprick, and blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him, that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever. Let my servant William Law, also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile and he shall receive my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say; and these signs shall follow him: he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison, and shall be led in paths where the poisonous serpent cannot lay hold upon his heel; and he shall mount up as upon Eagles' wings; and, what if I will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever, saith the Lord your God.

Behold! I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone, and let my servant Joseph tarry at home, for he is needed; the remainder I will shew unto you hereafter, even so, amen.

And again, verily I say unto you, if my servant Sidney will serve me and be a counsellor unto my servant Joseph, let him arise, and come up and stand in the office of his calling and humble himself before me; and if he will offer unto me an acceptable offering and acknowledgments, and remain with my people; behold I the Lord your God will heal him that he shall be healed, and he shall lift up his voice again on the mountains and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet and warn the inhabitants of the earth to flee the wrath to come; let him assist my servant Joseph, and also, let my servant William Law assist my servant Joseph in making a solemn proclamation unto the Kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not move his family unto the eastern lands, but let him change their habitation even as I have said. Behold it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice it shall be well with him.

To those of our readers who reside at remote distances from this place, and who may have but a very slight acquaintance with the doctrines of our holy religion, and who, from their scattered situation have not the advantages to obtain instruction in things concerning the Kingdom of God and his purposes in the last days, we intend of occasionally giving them a short synopsis of the discourses, and items of doctrine set forth and investigated by the presidency and the experienced Elders of the church, who address the congregation of the saints at this place.

To this place, we know, the saints abroad look for information and in-

struction, and we should be pleased if, in the providence of God, they could soon locate themselves in this vicinity, that they might enjoy all the blessings and privileges of their bretheren here. But owing to various circumstances, many will probably not be able to move to this place for some time, and who, undoubtedly, will cheerfully hail any intelligence respecting our proceedings and the doctrines illucidated from time to time, by the authorities of the church.

However, before we enter upon this part of our labor, we would say, that we shall not attempt to give the discourses at length; this we are unable to do, neither have we sufficient space in our columns, but merely to give the outlines of the principle addresses delivered, embracing such matters of faith and doctrine, as shall tend to benefit our bretheren in the gospel and the world at large.

In attending to this, we hope that our friends will appreciate the motives that induce us to engage in it, and that we shall meet their approval and support.

SUNDAY MORNING, MAY 16TH, 1841.

The indications of the morning promised a beautiful day. At 10 o'clock A. M. a large concourse of the saints assembled on the meeting ground and were addressed by Pres. Joseph Smith, who spoke at considerable length. He commenced his observations by remarking that the kindness of our Heavenly Father, called for our heartfelt gratitude. He then observed that satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to evil, all was voluntary.—Those who resist the spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory—God would not exert any compulsory means and the Devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths, and difficulties which surround us. Where is the man that is free from vanity? None ever were

perfect but Jesus, and why was he perfect? because he was the son of God, and had the fulness of the Spirit, and greater power than any man.—But, notwithstanding our vanity, we look forward with hope, (because “we are subjected in hope,”) to the time of our deliverance.

He then made some observations on the first principles of the gospel, observing that many of the saints who had come from different States and Nations, had only a very superficial knowledge of these principles, not having heard them fully investigated. He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the religious societies of the day, but the doctrine of laying on of hands for the gift of the holy ghost, was discarded by them.

The speaker then referred them to the 6th chap. of Heb. 1. and 2. verses. “not laying again the foundation of repentance from dead works &c., but of the doctrines of baptism, laying on of hands, the resurrection and eternal judgment &c.” The doctrine of eternal judgment was perfectly understood by the apostle, is evident from several passages of scripture. Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the Rulers he said, “I would that through ignorance ye did it, as did also *those ye ruled*.”—Repent, therefore, and be converted that your sins may be blotted out, when the times of refreshing (redemption) shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you &c.” The time of *redemption* here had reference to the time, when Christ should come; then and not till then would their sins be blotted out. Why? Because they were murderers, and no murderer hath eternal life. Even David, must wait for those times of refreshing, before he can come forth and his sins be blotted out; for Peter speaking of him says, “David hath not yet ascended into Heaven, for his sepulchre is with us to this day:” his remains were then in the tomb. Now we read that many bodies of the saints arose, at Christ’s resurrection, probably all the

saints, but it seems that David did not. Why? because he had been a murderer.

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

The speaker then spoke on the subject of election, and read the 9th chap. in Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, “In thee and in thy seed all the families of the earth shall be blessed.” To them belonged the adoption, and the covenants &c. Paul said, when he saw their unbelief I wish myself accursed—according to the flesh—not according to the spirit.

Why did God say to Pharaoh, “for this cause have I raised thee up?” Because Pharaoh was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature.

The election of the promised seed still continues, and in the last days, they shall have the priesthood restored unto them, and they shall be the “Saviors on mount Zion” the “ministers of our God,” if it were not for the remnant which was left, then might we be as Sodom and as Gomorah.

The whole of the chapter had reference to the priesthood and the house of Israel: and unconditional election of individuals to eternal life was not taught by the apostles.

God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man’s sins, but visits them with correction, and if his children will not repent of their sins, he will discard them.

This is but a very imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention by the vast assembly present.

In the afternoon, the assembly were

addressed, by Pres. H. Smith, and Dr. John C. Bennett. We have not room for remarks.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

☞ We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator.

We observe that several of the *religious* Periodicals are publishing the ex-parte evidence taken before Judge King at Richmond, Mo., relative to certain individuals belonging to this church, during the unhappy and painful circumstances connected with our expulsion from that State.

We should not have noticed this circumstance, had they given a correct and impartial account of the proceedings; this they have not dared to do; but with that *christian* kindness that characterizes the leading religious journals of the day, they seize with avidity upon any ex-parte statement that may best suit their purpose.

If we thought these religious editors were susceptible of truth, we could tell a tale of woe and suffering, and substantiate it too by the most indubitable testimony, which would soon wither the short lived glories they may have borrowed from the partial statements of individuals. It is well known that all of our friends, who were knowing to the facts respecting the charges, preferred against our bretheren, were driven away by the mob, or else immured in dungeons, while those who dared to say a word in our favor, were abused by the officers of the court. Those who were reckless of their character, and honor, had every favor shown them, and were cheered by the mob while betraying the innocent and unoffending, whose darkest crime was, in resisting mobocracy. Dr. Avar, the principle witness that figured on the occasion, is well known as an infamous scoundrel, destitute of every redeeming characteristic, and whose testimony on that occasion was impeached, and can be, by hundreds of

living witnesses. Such men suited the purpose of the enemies of truth, who have immortalized their names for cruelty and intolerance.

These proceedings are before the American people, thousands of whom have stamped the proceedings of Missouri with indignation, and she has sunk in the estimation of a virtuous community. However, there are some from motives, not the most exalted and honorable, feel disposed to stir up strife and animosity, and would glory in our overthrow & destruction; these, we are sorry to say, are found in the different religious societies, and among *religious* editors. Truth has ever been opposed by those whose craft has been in danger, consequently we do not marvel, neither are we afraid. Truth stands on its own merits; meets without alarm the gathering storm, and all the combined agency of men and devils; rises in triumph over all contending powers, and stands unmoved while nations and empires crumble into ruins. Upon such a foundation we hope ever to build, for the scriptures inform us, that the "refuge of lies will be swept away."

THE WARSAW SIGNAL.

We can hardly find language to express our surprise and disapprobation at the conduct of the Editor of the "Signal" as manifested in that paper of the 19th ult. We had fondly hoped that the sentiments there expressed, would never have dared to be uttered by any individual, in the community in which we reside, whose friendship we esteem, and whose virtuous and honorable conduct, have secured them the approval of every patriotic and benevolent mind. We are, however, anxious to know the real feelings of individuals, and are glad that the latent feelings of the Editor of the Signal, have at last, manifested themselves, clearly and distinctly.

And, we would ask the Editor of the Signal, what is the cause of his hostility—of this sudden and unexpected ebullition of feeling—this spirit of opposition and animosity? Whose rights have been trampled upon? whose peace have we disturbed? General Bennett has been appointed Master in Chancery, by Judge Douglass, and General Bennett is a Mormon! This is the a-

troubling act—this is the cause of the Editor's vile vituperation. It will not require the gift of discernment to tell what spirit the Editor was possessed of, when he wrote the following:—

"Bennett has but recently become an inhabitant of this state. He came here followed by evil report—he joins a sect and advocates a creed in which no one believes he has any faith—his true character is not known to our citizens, nor have they any confidence in him."

It is obvious, that the intention is to make the community believe, that General Bennett is a mere renegade—hypocrite—and all that is base in humanity. But General Bennett's character as a gentleman, an officer, a scholar, and physician stands too high to need defending by us, suffice it to say, that he is in the confidence of the Executive, holds the office of Quarter Master General of this state, and is well known to a large number of persons of the first respectability throughout the state. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the church, and has resided three years in this state. But being a Mormon, his virtues are construed into defects, and is thought a proper object of the base, cowardly, and ungentlemanly attack of the Editor of the "Signal."

Respecting the remarks of the Editor, on the disappointment of certain individuals, on their arrival here, we have to say that there may be individuals who feel dissatisfied, but it is far from being general. Those who have come expecting to find gold in our streets, and all the luxuries of an old country, will find themselves disappointed, but those who have maturely considered the advantages and disadvantages, are perfectly satisfied and contented, and cheerfully engage in cultivating the beautiful and wide spread prairie of the County. What objections they may have to the temporal government of this city we can not imagine, without it is, that the authorities do not allow persons to get intoxicated.

The Editor, then, after stating that it is not his intention to interfere in our religious concerns, says "But whenever they as a people, step beyond

the proper sphere of a religious denomination, and become a political body as many citizens are beginning to apprehend will be the case, then this press stands pledged to take a stand against them." "Terrible announcement!—What! the Editor of the "Signal," concentrate all his mighty energies against us! Alarming!! O ye free and independent citizens of Hancock County, whose misfortune it is to be associated with the church of Latter Day Saints, be careful how you use your elective franchise, do not concentrate on any one individual, particularly if opposed to the "Signal," for if you do, depend upon it, that an engine, more terrible than that which the ancient Romans used to bring down the walls of mighty cities, will be pointed at you, and play upon you with terrible destruction. Hear and take warning for *"this press stands pledged to take a stand against them"!!*

The Editor is alarmed at the prospect of a Mormon being elected to the office of School Commissioner for this County, and calls for a Convention to be held in Carthage, and says "The reason of our calling public attention to this matter is, that there are now in the field three candidates, for the office of School Commissioner, two of whom are well qualified for the office but the third has no other qualification to recommend him, than the fact of his being a Mormon—and it is feared if some such step as is above suggested is not taken, he will be elected."

We were not aware, that any of our friends were aspiring for the office of School Commissioner, until we read the above extract; but if there be any, we have no objection. It is their prerogative, whatever be their recommendations. Since we read the above we were informed that Dr. Coulson is the person alluded to by the Signal, who is a gentleman of high standing in this County, and was elected to the office of County Commissioner about three years ago, and at that time, we believe, headed the polls. But he was not a "Mormon" when he was elected to that office, consequently had talents and qualifications necessary, but being so unfortunate as to join our society, he has lost his talents and qualifications for any office in the county.

The more we reflect on the subject, the more we are satisfied of the baseness of the motives which have induced the Editor to make an attack upon this community: a community that has never done him any harm, but ever treated him with hospitality and kindness.

His conduct must sink him in the estimation of all those who love the prosperity of this county and state, and who are possessed of those high toned feelings of republicanism, which animated the bosom of their ancestors; and which are the pride of Americans.

WEEKLY NEWSPAPER.

We are not, however, of the opinion that the party with which the Editor of the Signal generally acts, hold the same opinions: We believe there are many who will discard the sentiments he has advanced—gentlemen of high and lofty bearing, happy in the enjoyment of liberty and peace, and who would scorn to avow such low, mean and condescending sentiments.

In conclusion we would say, we shall wrap ourselves in the wide spread mantle of the Constitution, and under its ample folds we intend to abide,

"And bid men rage,
Nor fear their foolish noise."

ON MARRIAGE.

Ques. What is the doctrine of the church of Jesus Christ of Latter Day Saints, respecting the saints marrying out of the church?

Ans. They, who marry out of the church, are considered weak in the faith.

Ques. What do the scriptures teach respecting the saints marrying with unbelievers?

Ans. The apostle Paul in his 2d epistle to the Corinthians 6:14,15,16, says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God had said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people.

Ques. How are those persons looked upon, who act contrary to the advice of the apostle?

Ans. They must be considered as desirous to please themselves rather than God, entering into temptation voluntarily, which, in the end, will lead to the most lamentable consequences.

Ques. When does the conduct of the Saints best please the Lord?

Ans. When they walk in accordance with his commands, and live by every word that proceedeth out of his mouth.

"Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven"

"THE NEWS" REVIVED.—Some time ago the publisher of this Journal issued proposals for publishing a weekly newspaper in this City; but from the pressure of the times, and other unfavorable circumstances, it was postponed. However, as the prospect of better times is already brightening, and a considerable accession of strangers are settling in this neighborhood, it is the intention to publish a weekly newspaper at an early date, and will issue a Prospectus, in the next number of this Journal.

Miss ELIZA R. SNOW has again favoured us with one of her poetic effusions; it will be hailed as a rich treat by all lovers of the muse.

All persons sending communications to me by letter, are requested to pay postage on the same, otherwise, they will not be taken out of the Post Office—this in consequence of the numerous letters I receive from friends and foes
JOSEPH SMITH.

COMMUNICATIONS.

Liberation of L. M. Davis—honorable conduct of his Attornicks.

DEAR BRETHREN—

This is a bright and pleasant afternoon; the sun shines clearly and warmly, upon this southern land. The fruit trees are already in full bloom, and the forest trees are beginning to put forth their leaves. The wheat fields are covered with a beautiful green, and we may already walk upon a rich carpet of soft green grass. Oats were sown in Feb. and the Planters are now busily engaged in preparing their grounds for the corn and cotton crops.

I have just left the noise and bustle, the tumult and confusion, the perplexity and anxiety attendant upon a Court of Justice, and retired to this country place, and sat me down to write you a few lines in order that you, and the rest of my brethren may know, that I have lately been mercifully delivered, by the God of the Saints, from the hands of wicked and unreasonable men. I sent you a letter last Oct. which I suppose you never received: it was written soon after Oct. Court, at which time my persecutors got their suit put off and indicted me again, on account of the letter that you published in the Times & Seasons, which states that "false accusation" was made against me. I gave security, in both cases, to the amount of \$2,000; but

have been obliged to remain here till the present time, under circumstances which have prevented the spread of the gospel to any considerable degree. But this, you know, is the means that this generation make use of, to prevent the spread of truth; that is, by endeavoring to destroy the reputation of those who proclaim it to the world. Both cases have now been thrown out of Court without the complement of a trial, being deemed unworthy of notice, so that I am now honorably delivered from my bonds, for which I feel disposed to render thanks to that Being who has always supplied my wants, and who has preserved me in the time of my severest trials. Two eminent Lawyers, H. Sumner, & A. W. Thompson Esqrs undertook my defence without any prospect of compensation from me, for which they have my thanks, and may the God whom the saints worship reward them.

The seeds of truth are sown in the hearts of some of the people here; and I trust that ere long they will spring up and bear fruit. I expect to continue to travel, and administer the words of life to the people of this southern land.

I am made to rejoice when I hear of your prosperous and peaceful condition, under the administration of just and equitable laws—Give my love to all the faithful saints. May the Lord bless you, keep you humble, and preserve you blameless until the day of his coming, Amen.

I am, as formerly, your Brother
in the Gospel bonds.

L. M. DAVIS.

Cross Keys Union, S. C. March 10, 1841.

TO THE SAINTS ABROAD.

The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this the corner stone of Zion. Here the Temple must be raised, the University be built, and other edifices erected which are necessary for the great work of the last days; and which can only be done by a concentration of energy, and enterprise. Let it therefore be understood, that all the stakes, excepting those in this county, and in Lee county, Iowa, are discontinued, and the saints instructed to settle in this county as soon as circumstances will permit.

JOSEPH SMITH.

City of Nauvoo, Hancock co., Ill.,
May 24th 1841.

Burslem, 20th March, 1841.

ELDER D. C. SMITH,

I sit down in haste, at this time, to give you an account of the prosperity of the work of God in this region, as I expect to leave here for Manchester to-morrow morning in company with Elder Woodruff, who is now here, to attend the general conference on the 6th April: after which, we expect, as soon as our circumstances will admit, to leave England for home. The Steam Ship carrying the Royal Mail, will sail from Liverpool on the 3rd April, and will carry a letter to you six weeks before we shall reach it we have a good passage. The work is prospering in this country steadily, and with majesty and power, truly worthy the cause of truth: hundreds are embracing the gospel, and thousands are rejoicing in the truth. To give your readers a proper account of the progress of the work I will give you an extract from the minutes of our quarterly conference held in the Magistrate's Assembly room in Stanley, on the 25th March.

Meeting was called to order by Elder Woodruff at half past ten in the morning, Elder G. A. Smith was chosen president, and Asa Shaw and T. Filcher were nominated clerks; and as the assembly was large, Elders Player, Simpson, Taylor and Bowers, were appointed to preserve the order of the day. There were represented 17 branches, 663 members, 19 elders, 54 priests, 25 teachers, 14 deacons: showing an increase since I first came to the Potteries of 570, including those who have removed, and an increase of 141 in the last three months. The conference then proceeded to ordain 5 elders, 8 priests, 4 teachers, and 1 deacon. The voice of the meeting was called on each one separately and unanimously carried. The meeting then adjourned until half past two o'clock, and met according to appointment, and was called to order by the President, who opened by prayer.

Elder G. A. Smith then mentioned the case of Jas. Monford, and called upon Elders Woodruff and Cordon to make some remarks, who stated the case to the meeting, informing them that Br. Monford had been disfellowshipped by the council of officers, for using magic, and telling fortunes &c. and enquired of the meeting if they sanctioned the proceedings of the officers, which was done by a unanimous vote.

Moved, and carried, that letters of recommendation and acknowledgement of gratitude for their labors be presented to Elders W. Woodruff and G. A. Smith.

Suitable instructions were then given to the officers by Elders Woodruff and Smith, Elder Woodruff then administered the sacrament.

The minutes of the Conference were then read and accepted, there being present 18 elders, 34 priests, and 11 deacons.

Conference was dismissed with prayer by the President.

G. A. SMITH, Chairman,

G. SHAW, } Clerks.
T. FILCHER }

March 20th.—Star office Manchester.

After a ride of forty miles, Elder Woodruff and myself, arrived in safety at Manchester,

Elder Pratt and family are in good health, all the Twelve are expected at Manchester this week. We have just received the 7th No. of the Times and Seasons, and three Nos. of the Gospel Reflector, published at Philadelphia, and also a letter from Joseph Smith, with other papers from home. I feel very glad to get so good news from home. Br Joseph's letter is very interesting. Please remember me to all my friends, my aged parents in particular.

G. A. SMITH.

Burslem, 29th March, 1841.

BR D. C. SMITH—

The following is a brief sketch of my journey from London to this place, Elder Kimball left London on the 19 Feb., I left on the 29th, and arrived at Bristol on the same day, where I found Elder Kingston, who was busily engaged in the work of the Lord in that city, and had established a small branch of 14 members, I tarried here a short time, and preached three times in a theatre, had full congregations, good attention, and baptized one, and there appears a good prospect of a work in that city. Population of Bristol 200,000. While there, I visited the suspension bridge now erecting across the river Avon, at St Vincent's Rocks, Clifton; which bridge is 100 feet in height above the river, and 700 in length. I spent one evening in Monmouth, on the borders of Wales, preached to a full congregation, several offered for baptism after meeting. On the 8th March, I attended a conference in Garway, Elder Levi Richards was chosen President, James Morgan Clerk, heard four branches represented containing 134 members; three were ordained to the ministry. I also preached at L. gwardne, Shucknall Hill, Leadbury, Dymock, and Turkey Hall, to full congregations, and find the work of the Lord still progressing throughout that region. The excitement upon the subject in the city of Hereford has been so great, that it has assembled together in the Market place 3000 persons at a time, to hear something upon the cause of Latter Day Saints. On the 15 March, I attended the Gadfield Elm Conference, which met at the Gadfield Elm Chapel. Elder W. Woodruff was chosen President, John Hill Clerk, and heard 18 branches represented, containing 403 members, 8 elders, 32 priests, 11 teachers, 1 deacon; when such business was transacted, as was deemed necessary.

I also met large congregations at Keyson, Street, Coldville, Browcut, Dunelose, Frooms Hill, and Stanly Hill, and left many churches on the right and left, which time would not permit me to visit. I also met with the Frooms Hill Conference on the 22nd March, at Stanly Hill, Herefordshire, there being present 1 of the traveling high council, 2 high priests, 20 elders, 31 priests, 9 teachers, 2 deacons. Elder Levi Richards was chosen President and Elder Woodruff Clerk. On this occasion, I heard represented 30 branches, containing 917 members, 24 elders, 66 priests, 27 teachers, 7 deacons and 6 were ordained to the ministry. The sum total represented at these conferences is as follows: 1539 members, 36 eld. 103 priests, 41 t'hs. 7 deacons, all of which have embraced the work in that part of

the vineyard, in the term of one year, besides many members and officers, who have emigrated to America; and I am happy to say that the saints and the officers, and members, have universally been ready to hearken to counsel, and give heed to our instructions, and it was with no ordinary feelings, that I took my farewell of those churches who have been so ready to receive and embrace the truth. I called upon the saints in Birmingham and Grits Green, but had not time to hold any meetings among them. I arrived in Hanly on the 2th where I had the privilege of again meeting with Elder Smith, and was rejoiced to find the churches universally prospering in Staffordshire. I spent one evening with the church at Longton, and baptized 7, and have had the privilege of sitting with Elder Smith in the Staffordshire Conference, the minutes of which he has already presented before you, we now feel that our labors are about closing in this land at present, as the Manchester Conference will be the last we shall hold in England, during this mission, as we shall then immediately leave for home, and I truly feel thankful unto our Heavenly Father, for his mercies unto me and my brethren since we have been in this land, for great has been the mercy of God unto us, at the same time we also rejoice at the prosperity of the saints in Nauvoo, and the progress of the work throughout the United States; and my prayer is, that the Lord will bless us in returning to the bosom of our families, and the society of the saints.

W. WOODRUFF.

NAUVOO LEGION.

HEAD QUARTERS, NAUVOO LEGION,
CITY OF NAUVOO, Illinois,
May 25th, A. D. 1841.

GENERAL ORDERS.

The 1st Company, (riflemen) 1st Battalion, 2nd Regiment, 2nd Cohort, will be attached to the escort contemplated in the general orders of the 4th inst., for the 3rd of July next.

In forming the Legion, the Adjutant will observe the rank of companies as follows; to wit:

1st Cohort—the flying artillery first, the lancers next, and the riflemen next—visiting companies of dragoons next the lancers, and cavalry next the dragoons:

2nd Cohort—the artillery first, the lancers next, the riflemen next, the light-infantry next, and the infantry next—visiting companies in their appropriate places on the right of the troops of their own grade: the ranking company of the 1st Cohort will be formed on the right of said cohort, and the ranking company of the 2nd Cohort will be formed on the left of said cohort,—the next on the left of the right, the next on the right of the left, and so on to the center. The escort will be formed on the right of the forces.

JOSEPH SMITH,
Lieutenant General.

JOHN C. BENNETT,
Major General.

THE JEWS.

The following extracts are taken from *Den Orient*, a German newspaper. They seem to be taking a movement among the continental Jews in relation to the late crisis in Syria.

We have a country, the inhabitation of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe. Environed by the deep delled Taurus, the lovely shores of the Euphrates, the lofty steeps of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land, situate at the farthest extremity of the sea which connects three quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion and the rich coasts of Lithuania, near to both the Red sea and the Persian Gulf; the perpetual courses of the traffic of the world, on the way from Persia and India to the Caspian and Black sea; the central country of the commerce between the east and west.

Every country has its peculiarity; every people their own nature. Syria, with its extensive surrounding plains unfavorable to regular cultivation, is a land of transit, of communication, of caravans. No people on the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously to the temperate inhabitants, but not for the heavy soils of the ruder north. In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000. The Arab has maintained his language and his original country: on the Nile, in the deserts as far as Sinai and beyond the Jordan, he feeds

his flocks on the elevated plains of Asia Minor. The Turkoman has conquered for himself a second country, the birth-place of the Osmon; but Syria and Palestine are depopulated; For centuries the battle field between the sons of Altai and of the Arabian Wilderness, the inhabitants of the west and the half nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syrian. A chaotic mixture of all tribes and tongues remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins of Jerusalem. The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet, ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

Think you that Mehemet Ali or the Sultan in Samboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country? Our probation was long in all countries, from the North Pole to the South there is no trade, no art which we have not practised; no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east? People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders! have really the will; a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the Temple on Zion greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict.

POETRY.

[For the "Times and Seasons."]

On the Death of President Harrison.

BY MISS ELIZA R. SNOW.

*"Now to his ashes, honor—peace be with him,
And choirs of angels sing him to his rest."*

Why flows that strain of deep-ton'd sympathy?
Columbia mourns a great calamity!
What is that sorrow? 'Tis a country's grief:
Earth's proudest nation, mourns her highest Chief;
Who, like the rising sun, just usher'd forth,
Then disappear'd to shine no more on earth?

Our country's genius, ever wont to soar
Has never bow'd to grief like this, before;
'Tis true, she's mourn'd a fav'rite Washington, }
Her first born Chieftain; and a Madison— }
Monroe, and Adams, and a Jefferson;
But their high office had been re-supplied;
They'd left the Hall of Justice ere they died—
They'd clos'd their services, and had retir'd,
And in retirement's soft repose expir'd.

But *this* bereavement, comes with heavier tread,
And from the nation, takes her *acting* head;
Whom a free people's suffrage plac'd on high
To guide her helm, beneath a threat'ning sky!
Death aim'd an arrow at our highest trust
And laid the choice of millions in the dust!
Spread wither'd hopes and palsied prospects round
And into sorrow, chang'd the festive sound!
Columbia's willows now are bending low—
Our country's tears in lib'ral torrents flow.

Weep! weep Columbia! tears will grace thee now.
While grief lies heavy on the nation's brow;
Well may thy children now unite to spread
A wreath of sorrow o'er the Hero's head—
Unite to mourn our country's Chieftain gone—
The honor'd, lov'd, lamented Harrison,
And bow submissive 'neath the chast'ning rod
And humbly own the mighty hand of God!

City of Nauvoo, May 21st, 1841.

From the Peoria Register.

DUEL NEAR SPRINGFIELD.

We learn from Captain Field, of the steamer *Glaucus*, that a duel was fought near Springfield, our state capital, on Tuesday last, in which one of the parties, named Shaw, was killed. The only additional particulars we could learn are these: A challenge passed between two men, of whom Dr. Meriman was the second of one, and Mr. Shaw of the other. Arriving on the ground,

Shaw's principal did not appear, and Shaw was of course obliged to take his place.— At the first fire he was shot through the head and died instantly. The assassin fled to Beardstown, whence he took passage in a boat down the river before the news of the affair arrived.

DROWNED, in Bear Creek, Adams co., on the 29th ult., Mr. Benjamin Franklin Miles. He was engaged at work on the mill dam, and, while reaching for something, his feet slipped, and he fell into the water, and was carried away by the current. His body was not found until the following day.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 23, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dy Stuffs, all of which he will sell low for ready pay only.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th. 1841. 13-4t
C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

WANTED by the Subscriber, a good Book Binder; none but those who are thoroughly acquainted with the business need apply.

E. ROBINSON,

Nauvoo May 1, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper.
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centreville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

NEW JERSEY.

Recklessstown, W. I. Appleby.

NEW HAMPSHIRE.

Gilsun, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

SCOTLAND.

City of Edinburgh, Orson Pratt.
TRAVELING AGENTS.
John E. Page. Orson Hyde.
Daniel Tyler, Wm. O. Clark,
Z. Coultrin. John Cairn,
Lorenzo Barnes, Joseph Ball,
J. Savage, Samuel Parker,
Daniel Shearer, Robert P. Crawford
Henry Lumercaux, James Standing,
J. M. Grant, L. M. Davis,
Joshua Grant, F. G. Bishop,
G. H. Brandon, John Riggs,
Lorenzo Snow, James Blakeslee,
Norman Shearer, F. D. Richards,
A. B. Tomlinson, Elisha H. Groves,
Charles Thompson, Ben. Johnson,
A. L. Lumercaux, Robert Snider,
Wm. Smith, E. H. Derby,
Julian Moses, Z. H. Gurley,
H. Sagers, G. W. Harris.
Amasa Lyman, David Evens,
Daniel S. Thomas, Jesse Turpin.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Nich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans. E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London, H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor,

The Times and Seasons,

Is EDITED BY

D. C. Smith, & R. B. Thompson.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 16.] CITY OF NAUVOO, ILL. JUNE 15th, 1841. [Whole No. 23.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 15th, 1841.

TO THE SAINTS.

There being many saints from this land, and also from Europe making preparations to leave the home of their fathers, to seek a location with the saints of God in this place. Before they start upon such an important journey we would ask, what are the motives, that induce you to do so? Have you counted the cost, and endeavored to arrive at just conclusions on the subject? If worldly advantage, wealth, and influence be the motives that propel you forward, and cause you to break the ties which bind you to your friends and neighbors, and locate yourselves with the saints, we are very certain that you will be disappointed. If, it is because you are convinced that it is a duty required of you by your Heavenly Father, and because you delight in the society of the saints, and prefer the prosperity of Zion to your chief joy, and are willing to suffer affliction with the people of God, then we can hail you with pleasure and delight.

The happiness and enjoyments of the saints, greatly depend upon the motives which predominate in their minds, when they remove here. We have seen so many, who have been disappointed, and discouraged when they have visited this place, that we would have imagined they had never been instructed in the things pertaining to the kingdom of God, and thought, that instead of coming into a society of men and women subject to all the frailties of mortality, they were about to enjoy the society of the spirits of just men made perfect, the holy angels, and that this place should be as pure as the third heavens. Here, they expected no jarring string, but uninterrupted harmony; no discord and confusion, but all order and beauty, no sickness or death, but eternal youth beaming on every countenance. But

when they found that this people were but flesh and blood, subject to like passions with themselves, many in poverty and in distress, then their hearts have sunk within them, their confidence has departed, their courage has forsook them, their religion followed in the train, and they have reflected on themselves for ever taking the first step towards the place; and like the children of Israel, at the time when the ten spies returned from the land of Canaan, they have been desirous to choose them a captain to lead them back. We cannot imagine, how such wonderful ideas ever should take possession or be entertained by any one conversant with the bible. How can it be otherwise, but that, in a society like this, composed of people from every state, and different nations of the earth, with their peculiar views, and prejudices of education, there will be some differences of sentiment, manners and customs, and it will be some time before the whole can be harmonized, be one in heart, and in purpose, and be come the Zion of the Lord.

Indeed, from the scriptures, it will be apparent that many false brethren, many hypocrites, will continue to gather with the saints, and will have a name and place among them until the harvest shall come; then the tares will be consumed, and the wheat gathered into the garner. The parable of the Kingdom of Heaven being likened to a net cast into the sea which enclosed fish of every kind, is so plain, "that a wayfaring man, though a fool need not err therein." Yet, notwithstanding the plainness of the scripture on this subject, the brethren are astonished, perplexed, and disappointed if all the brethren do not answer the description of good fish, and the sight of a gar or cat fish, throws them into despair and anguish, and they feel no disposition to associate with such company.—We admit the fact, that there are some unworthy the characters of saints of the Most High, but there are others, and we presume an overwhelming majority, who are honorable and virtuous.

men, who have stood firm and unshaken in times of sorrow and distress; maintained their integrity in the face of tortures and death, and with whom it is a privilege for men or angels to associate with.

If the brethren, who feel themselves so much disappointed, would dig a little deeper than the surface, and could see the precious metal at the bottom of the furnace, they would probably feel more satisfied. While the metal is in the furnace, it sinks to the bottom, but the refuse rises to the top, and presents no very pleasing appearance; and a stranger upon a cursory examination might say; there is no gold there, See! it is all dross.

The brethren forget, that this is a state of trial, and the Almighty has designed to bring us together, to refine and purify his saints; consequently we are not perfect, but only, in a situation where we can become perfected; and while through the fiery ordeal, every evil passion, every thing false, vain and wicked immediately presents itself to the view of our brethren, and to the world, but the gold remains concealed. Let not these things discourage our brethren. Be not too hasty in your conclusions; but remember that while in this state of being, we are all subject to temptation, the enemy has great power, but by and by the saints shall overcome, and shall shine forth in the kingdom of their father.

In conclusion, we would press upon our friends who may feel disappointed in not finding the saints angels, to first cast the beam out of their own eye, and then they will see clearly to pluck the mote out of their brother's eye.

AMERICAN ANTIQUITIES—MORE PROOFS OF THE BOOK OF MOR-MON.

We feel great pleasure in laying before our readers the following interesting account of the Antiquities of Central America, which have been discovered by two eminent travellers who have spent considerable labor, to bring to light the remains of ancient buildings, architecture &c., which prove beyond controversy that, on this vast continent, once flourished a mighty people, skilled in the arts and

sciences, and whose splendor would not be eclipsed by any of the nations of Antiquity—a people once high and exalted in the scale of intelligence, but now like their ancient buildings, fallen into ruins.

From the (New York) Weekly Herald.

Since the Introductory address of Mr. Stephens, which was noticed in the Herald last week, Mr. Catherwood has completed his course of two lectures, on the Antiquities which he has visited in the ruined cities of Central America. Mr. Catherwood and Mr. Stephens left New York in the month of October, 1839, to examine these memorials of a people lost, and landed at Balize, in the Bay of Yucatan, or Honduras, the English Settlement, so remarkable for its produce of mahogany. From thence the travellers proceeded through the interior of the country, into the State of Honduras, one of the States of Central America, and to Copan, where a mass of antiquities was found. This city was situated on the banks of the river Copan, and its ruins consist of massive stone walls, enclosing a considerable space, statues, columns carved to a resemblance of human figures, alters, with base reliefs, and pyramids.

The statues here were of very rich carved work; some of them were the idols or divinities of the ancient inhabitants; and not a few were decorated with ear-rings, bracelets, and complicated head dresses, the backs and sides being ornamented with festoons and hieroglyphic characters. The lecture, descriptive of these ruins, was illustrated by a plan of the city of Copan, called by the natives *Las Ventanas*, or *The Windows*, from the appearance of a part of the wall overlooking the river. Several large drawings, representing the carved objects, were also exhibited.

The second lecture commenced with descriptions and illustrations of the ruins of *Santa Cruz del Quiche*, once one of the most important cities of Central America, which the lecturer visited after leaving Copan.—This city, he said, had been of immense extent, but its houses had wholly disappeared, and nothing remains but a ruined Palace and Fortress. The fortress, which guarded the entrance to the Royal Palace, is still in a good state of preservation, and is unapproachable, except by a causeway from one point. The space of ground in front of the Palace has an area of a thousand square feet, and bounded by massive stone walls, on which are painted figures of various animals. In the centre of the place rises a singular edifice, which is designated the Place of Sacrifice. Of this the lecturer exhibited a drawing, a sketch of which was taken, during its exhibitions for the Herald, by an incomparable artist, and will appear in our columns hereafter.

This building was forty feet square at the base, and thirty feet high, with a flat, level, but now ruined space on the summit, of twelve feet square, where it is believed an idol was once placed, and human sacrifices were offered up by the ancient inhabitants to their divinities. Access to the top is

attainable only on one side, by a flight of steep steps, the remaining three sides being very precipitous. The whole structure is still distinguishable. In the distance are seen portions of the massive walls or battlements, of which the drawing gives a representation. From a Spanish Priest, with whom the lecturer met in his travels, he learned that a cave in this vicinity had been discovered, containing skulls of a size much larger than the natural head, with many relations to the conformation of the skull of the Indians who are found in that country, of whom *en passant*, it was remarked that many had embraced the Catholic faith, but had intermixed therewith some of their own heathenish rites. The lecturer also observed, that in that neighborhood the same language was used, as in Yucatan and Central America.

Leaving the City of Santa Cruz del Quiche, the travellers arrived, after several day's journey, at *Gueque tenango*, which, like the former city, was found to be of considerable breadth. Here were found pyramids, which there was some reason to believe contained spacious chambers; but on attempting to dig through the side of one of them, stone and mortar alone were met with. In a small adjoining stone cave, or sepulchre, several *Terra cotta* vases were discovered similar to those found in Italy, called the Etruscan vases. The sepulchre was not sufficiently spacious to contain a body laid out at length but there were the remains of a skeleton which had evidently been doubled up. Other sepulchres were opened, but no skulls were discovered by which a correct judgment could be formed of the people or the race by whom these places had been designed and occupied. For what uses these vases had been intended, the lecturer could not conjecture. He exhibited them to his audience, and there were still observable, painted ornaments inside, and outside, as a part of the vase, were manufactured representations of foliage and the grape.

They next passed to Ocosingo with much difficulty, the native Indian tribes being exceedingly reluctant to visit these ruins, and without a guide the journey was almost hopeless. Chance, however, threw a guide in their way; and the journey was made on horseback through a dense forest, in which the lemon tree was very abundant. At Ocosingo, there are five spacious terraces, and a pyramidal structure, 50 feet in front, and 35 feet deep, with door ways ten feet wide.—Over these door ways are stucco ornaments, which reminded the travellers of the winged globe found over Egyptian portals. These doors led to an ante-chamber, and opposite to them was another door, which was blocked up with rubbish, in which was a large quantity of wood, as hard as lignum vitae. This door way excited much interest. The Indians believed that beyond it was a cavern which, if an entrance could be effected, would lead the travelers to Palenque in three hours—a distance otherwise of 150 miles. The travellers vigorously engaged in the enterprise, and gained access through the doorway, but they found it was merely an entrance to an apartment ten feet square, ornamented with

stucco and painted figures. The place, however, was so hot, and close, and offensive, that they could not long remain to examine its structure; but they remained long enough to ascertain that at the bottom was a bituminous substance, like the bitumen used by the Egyptians to embalm the bodies of their dead.

The great object of their research was Palenque, which is situated in the province of Chiapas, and is distant about a hundred miles from the Atlantic coast; it stands on the bank of a small river, and near a range of lofty hills. The ruins which the travellers here visited, consisted of a group of six buildings, or edifices, and an aqueduct. The palace stands on a pyramidal base, 300 feet in front, 200 in breadth, and 60 feet high. The building of the palace itself, properly so called, is 228 feet in breadth, facing towards the east. The front is divided into fourteen door ways, with fifteen on the eastern front, each pier being ornamented with one or more figures in stucco, beautifully sculptured and painted. A double corridor, nine feet wide, and twenty feet high, extends all round this building, and altogether, in admeasurement, it is 800 feet. The roofs are a sort of arch, which come nearly to a point, and are constructed of stones which overlap each other, the summit being covered with stones that are large and flat. They are built on the same principle as the Cyclopean structures, which are met with in Greece and Italy.

Passing into the structure, of which a ground plan was exhibited, there is found a court yard, 80 feet by 70, with descending steps, 30 feet wide, which are flanked by nine colossal figures in stone, each thirteen feet high and in good preservation. Opposite to them are similar figures; all the piers of this court were ornamented with painted stucco figures (of admirable consistency and nearly as hard as stone,) some consisting of groups, and some of single figures only.

Their bodies are painted of a red color, which appears, in that country, to have been the color universally used in painting bodies. This is the case also with Egyptian figures, the Egyptians always represented their own nation as red, Europeans as white, and Africans as black. Their Divinities were all represented of a red color. Of these sculptured piers there are many still remaining, the figures of which are surrounded by richly ornamented borders; they are about ten feet high, and six feet wide.

The second court is then seen, and like the principal court, is encumbered with trees, large stones, and rubbish. This court yard is eighty feet by thirty, and is ornamented with stone figures and hieroglyphics.—On the western side of the edifice several of the piers are in good preservation, with stucco ornaments. A tower is found in the interior of this structure 30 feet square and about 40 feet high, the two upper stories of which have fallen down; it has a smaller tower, however, inside, which may be ascended by a stone staircase. Near to this is a long narrow chamber, 70 feet in length, on one side of which is a richly sculptured tablet, surrounded with stuccoed verdure. Passing

from this, by a flight of descending stairs, the travellers came to three corridors, each 180 feet long. They extend the whole breadth of the building, and are very gloomy, requiring torch lights in their examination.

These corridors are not ornamented, but they contain several stone tables or beds about six or seven feet in length which were supposed to have been used as grateful and cool couches, when the inhabitants retired in the heat of the day. The Palace also contained a small private chapel or altar, which had probably only been used by the inmates of the Royal Family. The other rooms, which were numerous, generally displayed the remains of rich ornaments of Stucco, painted, the paintings in some instances being discovered to be five different subjects painted over each other. The travellers slept in the outer corridor, where they were exposed to terrific storms of thunder, lightning, and rain, which almost uniformly came on in the afternoons and nights.

Besides the Palace there were other structures, which are called "stone houses," and which the travellers supposed to be temples. The first was situated on a pyramidal base of 110 feet on a slope, and the whole were covered with forest trees of a large size. This "stone house" was described with five doors and six piers, and as measuring 76 feet in front, which is ornamented with hieroglyphics and stucco figures, representing a female holding a child in her arms. This house is situated 300 or 400 feet southwest of the palace, and so densely surrounded by forest trees, that it is not discernable even a few feet distant, and without the aid of a guide the ruins would not be discovered, though lying at the travelers' feet. In the interior are found massive stone tablets, thirteen feet long, each tablet having 240 squares of hieroglyphics. Of the uses of this building no satisfactory conclusion can be arrived at; while the travellers supposed it to be a temple, and the Indians called it the school, some Spanish priest has described it as a place of justice, and the tables of hieroglyphics as the tables of the law; and not the least interesting feature, in connection with these tablets, is, that the same hieroglyphics are used there, as were used at other very distant places.—There are three other stone houses, very much of the same description, but instead of tablets of hieroglyphics, they contain tablets of sculptured figures. In one of these there is an altar, which bears a large stone tablet, representing two singular personages opposite to each other, making offerings to an object, represented on the tablet as supported by two figures with rows of hieroglyphics on each side. The two figures standing one on each side of this tablet, have the peculiar facial angle before described, with noses and eyes strongly marked, representing a race of people totally different from any now seen on this continent. The head dress of one is coarse and complicated, consisting of leaves and plants, interspersed with the beaks and eyes of birds, and also a tortoise. A leopard's skin is thrown over the shoulders, and the figure is represented with sandals and with ruffles round the wrists and ankles.—The other figure has a head dress composed

of a plume of feathers, in the midst of which a bird may be distinguished, and beneath, certain hieroglyphics which, unfortunately cannot at present be read.

A tablet, or small plaster cast, which was a fac simile of one, of the tables of hieroglyphics, seen in these ruins, was exhibited by the lecturer to his audience.

Another of these houses was represented by a drawing of which we shall hereafter give an engraving. It has a double platform, the first of which is 60 feet high. The steps were said to be from 80 to 90 in number, and the upper part of the building to be richly ornamented. Inside the building there are recesses which contain stone tablets of rich and beautiful workmanship. The principal ornament is a cross, but it has no resemblance to the cross of the Christians.

While there the lecturer dug up a statue ten feet high, very much resembling in its general proportions some of the Egyptian statues.

It remained now only to describe the Aqueduct. This structure was by the side of the great palace: it was 200 feet in length, as far as could be explored, 12 feet high, and 6 feet wide; with a large body of water passing through it still. There were several other small buildings, which do not cover a large extent of ground. No other were heard of by these travellers in that neighborhood, but so dense is the forest that it is impossible to penetrate many yards in any direction, for these ruins are literally imbedded in a forest of mahogany, and ceiba, and India rubber tree, with a great variety of other descriptions, no human inhabitant remaining to relieve the solitude. Of *Umal*, which is situated in Yucatan, a country, in breadth about 200 miles by 300 in length which is doubtless covered by the ruins of former magnificence, and the memorials of early civilization, he could say but a few words, as a full description would occupy more time than he could then command. The buildings are numerous—they are in a good state of preservation, but they are of a character distinguished from those at Palenque and Copan, not having either statues or bas reliefs. The fronts were, in some instances, 500 feet in length, and they were richly ornamented with sculptured stone, a specimen of which the lecturer exhibited, to give some idea of the workmanship, at a time when the use of iron was unknown. The lecturer supposed the obelisks then in use to have been of copper, but that those people had some mode of hardening copper which is unknown to the present generation.

These travellers visited eight ruined cities, situated at great distances apart, to which they had to travel by roads of the worst possible description.

On Friday last eleven wagons passed through this place with families for the City of Nauvoo, Illinois, the Mormon city. More, we learned from one of them, are to follow soon. They are all from Chester co. Pa.—Journal.

EXTRACT FROM THE JOURNAL
OF HEBER C. KIMBALL:

*The battle of Crooked river—Death
of D. W. Patten.*

It will not be expected that I should recapitulate the circumstances which then transpired, which were of an extraordinary character, as numbers have written on the subject: suffice it to say, that the Saints suffered privations, hunger, abuse, cold, famine, and many of them death. Yes, the blood of the Saints has stained the soil of Missouri, for which the King of Kings and Lord of Hosts will recompense upon her, the punishment of her crimes.

From about the 6th of August, until the 1st of November, it was a continual scene of agitation, and alarm, both by night and by day. The enemies of righteousness were determined to overthrow the Saints, and regardless of all law, (which was trampled upon with impunity,) they made every preparation, and used every means in their power to accomplish their unhallowed designs.

The Saints, tenacious of their liberties, and sacred rights, resisted these unlawful designs, and with courage worthy of them, they guarded their families and their homes, from the aggressions of the mob, but not without the loss of several lives, among whom was my much esteemed and much lamented friend, Elder David W. Patten who fell a sacrifice to the fell spirit of persecution, and a martyr to the cause of truth. The circumstances of his death I will briefly relate.

It being ascertained that a mob had collected on Crooked river in the county of Caldwell, a company of sixty or seventy persons immediately volunteered from Far West to watch their movements and repel their attacks, and chose Elder Patten for their commander, they commenced their march about midnight, and came up to the mob very early next morning, and as soon as the brethren approached near to them, they were fired upon, when Capt. Patten received a shot, which proved fatal; the mob after firing, ran away. Several others of the brethren were wounded at the same time, some of whom afterwards died.

Immediately on receiving intelli-

gence that Brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see me. He was conveyed about four miles, to the house of Brother Winchester. During his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there.

He lived about an hour after his arrival, and was perfectly sensible and collected until he breathed his last.—Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the gospel which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and its horror. Speaking of those who had fallen from their steadfastness, he exclaimed, "O that they were in my situation; for I feel 'I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me,' &c.

Speaking to his beloved partner, who was present and who attended him in his dying moments, he said, "whatever you do else, O, do not deny the faith!" He all the while expressed a great desire to depart. I spoke to him and said, "Brother David, when you get home I want you to remember me." He immediately exclaimed "I will." At this time his sight was gone. We felt so very much attached to our beloved Brother, that we beseeched the Lord to spare his life and endeavored to exercise faith in the Lord for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his "desire was to be with Christ which was far better." A few minutes before he died he pray-

ed as follows: "*Father I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself:*" and then said to those who surrounded his dying bed, "*Brethren, you have held me by your faith, but do give me up and let me go I beseech you.*" We then committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the church and a blessing to the Saints: and whose faith and virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the church of Christ from generation to generation.

It was indeed a painful circumstance to be deprived of the labors of this worthy servant of Christ, and cast a gloom upon the Saints: yet the glorious and sealing testimony which he bore of his acceptance with heaven, and the truth of the gospel, was a matter of joy and satisfaction not only to his immediate friends, but to the Saints at large.

COMMUNICATIONS.

May 8th 1841.

DEAR BROTHER:—

I have the pleasure to inform you that I have arrived at Armstrong County, Pa. where I have held several meetings among the brethren. The course of truth in this part of the vineyard is moving with a slow but steady pace. The brethren are in good spirits and strong in the faith and appear liberal towards our public works, and have received and treated me very kindly since I have been here. I have held several meetings, and baptized three. I find plenty to do; there are calls for preaching on every hand—the people say they "never heard it after this sort." Next Saturday, I have to attend a conference among the brethren: it is expected there will be a great assembly on the occasion. I have preached so much since I have been here that I am quite hoarse. I have frequently desired to have you here to help me to proclaim the everlasting gospel, the obedience to which will make mankind heirs of the kingdom of heaven. You know "the pure testimony put forth by the spirit" will cut

its way through—but it must be put forth by the spirit, or else it will do no good. How long I shall stay in these parts I do not know, but when I leave here I intend to visit the saints in Lancaster County Pa.

May 13th I resume my pen this morning to continue my letter. I had a good meeting yesterday, the congregation was composed of Methodists, Presbyterians and Latter Day Saints. I preached from Paul's epistle to the Hebrews 2nd chap. 1, 2, 3, 4 verses. *Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip.—For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?—* The above passages of scriptures offered me an extensive field of argument upon the subject of the gospel, and, also, an opportunity of portraying the downfall of nations and kingdoms, who had not had a respect to the recompense of reward, but had been disobedient to the commands of Heaven and had, consequently plunged themselves into irretrievable woe.

I am happy to say, that the religion of Christ is continuing to gain ground in this vicinity; there is a church of about 40 or 50 members in this place, and are some of the most respectable and intelligent part of the community. It is the baser sort, and the false teachers in sheep's clothing that reject the gospel of Christ—the drunkard reviles the religion of the saints because it takes away his cup—the priests who teach for hire, and divine for money will not come to the light because their crafts will be in danger. "The heathen rage, and the people imagine vain things," and the cry of "these men that have turned the world upside down have come hither also, and 'great is goddess Diana'" is invariably set up by the learned theologians of the day and by their flocks, who are blinded by their teachings. When I consider

the condition of mankind, even, what are termed enlightened nations, and through the glass of scripture see manifest all their blindness, depravity, and hypocrisy, my heart sickens at the sight, and I turn away from the contemplation and I am ready to exclaim, O Lord!

How long shall such wickedness,
Be suffered in the land?
How long before thou makest bare
Thine own Almighty hand?

May 14th. I have just returned to my stopping place, from where I have been preaching. I spoke to the congregation on the subject of the gospel, and the second coming of Christ, and also the judgments of Almighty God which would be poured out upon the ungodly. I showed from the prophet Joel, what the fulness of the gospel was, and that the spirit of God, should be poured out upon all flesh, and then the people should prophesy, dream dreams, see visions &c. I then referred to the thousand years reign of the saints, proving the same from the book of Rev., and other parts of scripture, and likewise that the general judgment would not take place until the thousand years were expired. While testifying to the truth of the gospel and proclaiming the important message of salvation, the power of the Most High rested upon me, the spirit of the Lord was manifest, believers rejoiced in the Lord and others who had stood aloof were constrained to acknowledge the truth of the message, and it is expected that some will be baptized next Sunday.— Thus spreads the work of the Lord, and numbers are added to the church daily, such as shall be saved.

15th. Saturday morning. Preparations are making for the conference. In consequence of my incessant labors, I do not feel very well, my lungs are affected through much speaking; I feel as if I could not forbear, the Macedonian cry of "come over and help us" is so frequently sounding in my ears, that I could not forbear, and have been influenced to labor beyond my strength.

I have not told you much of my journey since I left home, but will give you the particulars in my next; suffice it to say that I have been able to prosecute my journey remarkably well.—

When I left Nauvoo, I had little or no money, and had it not been for the kindness of a gentleman of the name of Mr. Silas Haight who resides in Farmington, Iowa. I do not know how I should have got along. He being on his way to St. Louis on board the same steamer, and seeing me among the deck passengers, took me into the cabin, and paid my fare to St. Louis, and then loaned me money to help me on my journey. I hope the Lord will reward him for his kindness, even a hundred fold.

May 7th. Our conference being over I am now preparing to leave for the east and pursue my journey.

I am, yours in the
bonds of the gospel.

WILLIAM SMITH.

ELDER D. C. SMITH.

NEWS FROM THE SOUTH—DISTURBANCES IN LAFAYETTE CITY.

NAUVOO, JUNE 8TH 1841.

Mr. D. C. Smith:—Dear Brother in the bonds of the Everlasting Covenant, and kingdom of Christ, set up on the earth, no more to be thrown down, nor given to another people.

It is with pleasure that I address a few lines to you at this time, to inform you of my success and labors on my late mission to the City of New Orleans. I arrived in that city on the 26th of last March, with the intention of sounding the gospel trumpet, for the first time in the ears of the inhabitants of that place. I found some few brethren there who had gone to spend the winter season, and had made themselves known as Latter Day Saints, held some meetings, and did what they could to spread the truth. They received me gladly, and assisted me in getting a house, which we hired at five dollars per week. I then published an appointment, and commenced preaching; our meetings were well attended, it was remarked by some, that we had the largest congregations of any in the place. I continued preaching and conversing with the people, until we had obtained a house in the City of Lafayette, immediately above Orleans where we also proclaimed the gospel. I need not say, that the preaching of the gospel had the same effect upon the people

here as in other places, for you well know, that when the truth is preached, it makes the devil mad, in fact, I should not think I had done any good, unless he was to rage. When he is once made mad, it is very easy to discern who his servants are; for they are the first to raise the alarm of false teachers, delusion, &c. So it is with them in New Orleans and Lafayette; for no sooner was the gospel preached, and the people began to believe and to embrace it, than the tocsin of alarm was sounded, not only from grog shops and coffee houses, but also from the pulpit, from priests of Baal and servants of the Devil, who are enemies to the gospel and church of Jesus Christ.—When the people heard of the persecution of the saints in the state of Missouri, and elsewhere, they marvelled that such acts of violence and cruelty could be perpetrated by enlightened or civilized people without some cause or other; but they soon had the privilege of seeing for themselves the course which gives rise to all our persecution and trouble; that it is, because we believe in, and are teaching others, the gospel as preached by Christ and his apostles; thus condemning the world with all their false systems and false teachings as they did, bringing down the wrath and indignation of that people upon them for exposing their wickedness. The Apostle tells us that "all who live godly in Christ Jesus must suffer persecution."

In my preaching to the people in the south, I was very careful to prove every point of doctrine by an abundance of scripture, that those watching for iniquity should have no occasion for finding fault; then calling upon their priests or learned men who were so ready to cry falsehood, to come forward and investigate, that I was ready to meet them any time in defence of the things which I had preached to them; but this they would not do, but rather stand afar off, and cry *delusion, put them down, such things should not be tolerated*; until they at length had recourse to the last means of putting down Mormonism as they call it, which has been so often tried with as little success in other places; for it only awakens the honest in heart, and makes them the more anxious to learn

the truth of these things. They warned me in the first place to preach there no more, but as we had obtained the house from the Mayor of the city we told them that we were not under the necessity of asking them but should continue if the laws of the city would protect us. They at length assembled in a large number one evening as I was preaching, surrounded the house and commenced throwing eggs at me, but none of them hit me, but besmeared some of the ladies who chanced to sit opposite. They then rushed into the house and told the females they had better leave, if they did not wish to get hurt. Some tried to reason with them, telling them that I had preached nothing but the truth, and should not be disturbed, others, who were not members of the church, bore testimony to the things which had been preached and said they would go into the water as soon as they were worthy. The mob came prepared with tar and feathers, determined to put them on to me, but in this they were mistaken, for they were outwitted by the ladies who gathered around me like bold soldiers, and when they were permitted to withdraw, I walked out in the midst of them, and the mob knew it not, until I was out of their reach. (Old men for council but women for war.) When they found I had made my escape, they then broke the benches and windows of the house, took them into the streets, and set them on fire, raised an alarm, and called out many of the fire companies; and I have understood they whipt two men afterward who spoke in our favor.—So much for the citizens of Lafayette, but, notwithstanding all this, there are many who are honest, and no doubt will yet receive the gospel. I continued there until near the first of June, when I left for this city in company with Brother Ludington and family.—The weather being very warm there at this season of the year, and many of the people leaving the city especially those who are from the north, the remainder of which are mostly Catholics. The best time for preaching is in the winter season, as there are people there from all parts of the world. During the time I was in the city, I preached three and four times a week,

in which time, eight embraced the gospel, and many more are believing. I ordained brother Eli Terrill an elder—who expected to remain there until I return, as I expect to return early in the fall, and spend the winter, and I trust that by next spring, we shall be able to gather up quite a company of sons and daughters for Zion.

Yours, in the bonds
of the Everlasting Covenant,

HARRISON SAGERS.

TIMES AND SEASONS

CITY OF NAUVOO,

TUESDAY, JUNE 15, 1841.

THE LATE PROCEEDINGS.

Much anxiety, undoubtedly, exists in the minds of the saints respecting the late proceedings in reference to Pres. Joseph Smith, and many reports have been circulated calculated to mislead the public mind. We shall, therefore, give a brief account of the proceedings as far as they have come under our notice.

On Saturday, the 5th inst., as Pres. Joseph Smith was on his return from Quincy, to which place he had accompanied Pres. Hyrum Smith and William Law, on their mission to the East, he was arrested, at the Bear Creek Hotel, by two officers of Justice, on a warrant from Gov. Carlin, to deliver him up to the authorities of Missouri. He accordingly returned to Quincy, and obtained a writ of *habeas corpus* before C. A. Warren, Esq., Master in Chancery; and Judge Douglass happening to come to Quincy that evening, appointed to give a hearing on the Tuesday following, in Monmouth, Warren county, where the court was then sitting. On Sunday evening, he returned to Nauvoo in charge of the officers, and on Monday morning started for Monmouth, accompanied by several of his friends. On arriving at that place we found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain a sight of the prophet.

On Tuesday morning, Mr. Little, or the defence, motioned that the

case of Mr. Smith should be taken up, but was objected to by the States attorney pro tem, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

Tuesday evening, great excitement prevailed, & the citizens employed several attorneys to plead against the defendant.

At an early hour on Wednesday morning, the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison on behalf of the people wished for time to send to Springfield for the indictment, it not being found with the rest of the papers.

This course would have delayed the proceedings, and as it was not important to the issue, the attorneys for the defence admitted that there was an indictment, so, that the investigation might proceed.

Mr. Warren, for the defence, then read the petition of the Defendant, which stated that he was unlawfully held in custody, and that the indictment in Missouri was obtained by fraud, bribery, and duress, all of which he was prepared to prove.

Mr. Little then called upon the following witnesses viz: Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson who were sworn. The council on the opposite side, objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the Court through the entire day.

All the Lawyers on the opposite side excepting two viz: Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of the gentlemen above named, was to excite the public mind still more on the subject, and inflame the passions of the people against the defendant and his religion.

The council on behalf of the defence, acted nobly and honorably, and stood up in defence of the persecuted, in a manner worthy of high minded and honorable gentlemen. Some had even been told, that if they engaged on the

side of the defence, they need never look to the citizens of that county for any political favors. But they were not to be overawed by the popular clamor, or be deterred from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The council for the defence spoke well, without exception, and strongly urged the legality of the court examining testimony to prove that the whole proceedings on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption. The court, after hearing the council, adjourned about half past 10 o'clock P. M. Thursday morning, the court was opened about 8 o'clock, when the Judge delivered his opinion on the case.

He said, that the writ once being returned to the executive, by the Sheriff of Hancock county was dead and stood in the same relationship as any other writ which might issue from the Circuit Court and consequently the defendant could not be held in custody on that writ.

The other point, whether evidence in the case was admissible or not, he would not at that time decide, as it involved great and important considerations, relative to the future conduct of the different states. There being no precedent as far as they had access to authorities, to guide them; but he would endeavor to examine the subject and avail himself of all the authorities which could be obtained on the subject before he would decide that point. But on the other, the defendant must be liberated. This decision was received with satisfaction by the brethren, and all those whose minds were free from prejudice.

It is now decided that before another writ can issue, a new demand must be made by the Governor of Missouri.—Whether such a demand will be made or not, we do not know, but we should imagine not. We should think that Missouri has already earned disgrace enough, and that she would be pleased if that foul stain which now rests upon

her, was wiped from off her escutcheon. We are not informed that there has been any new demand made for the defendant or others since the reign of Governor Boggs, nor do we believe that Governor Reynolds ever will.—And we hope, that on the part of the executive of this state, these proceedings will drop, and never more be revived. What good can result from such prosecutions we cannot imagine. Surely the saints have been persecuted enough; they have been trampled upon long enough by the citizens of Missouri, and we believe they never would have made the demand for any of our brethren, if a demand had not been made for some of their citizens who had forcibly abducted several of our brethren, and without even the form of a trial, tied them up, whipt, and otherwise abused them.

It is not that the parties shrink from a fair and impartial investigation, far from it: this is what we desire, but can that be obtained in Missouri, where mobs are suffered to roam in despite of the laws and its administrators, and can with impunity commit murder and arson, upon the defenceless Mormons and no one to bring them to justice? We say no! In Missouri mobs are above the laws. They know no other bounds to their vengeance than what their wicked and vile passions dictate. For instance, the murder on Shoal creek of seventeen persons, who were moving into the country, who had committed no offence against the laws, but because of their religious tenets, were butchered in cold blood. And, we would ask where are the perpetrators? They are there yet and can unblushingly boast of their bloody achievement in that vicinity, and yet there has been no attempt to have them arrested and brought to trial. Why then are people so sensitive upon the subject of Joseph Smith and others, being given up to the Missourians? Does it arise from a sense of justice and of right, or is it because of their religion?

The conduct of our persecutors answers the question.

But what have the Saints done in Missouri for which they must suffer such persecutions?

They have after being threatened, abused, sued, harrassed by mobs, and

after appealing to the authorities in vain, dared to stand up in their own defence and in that of liberty and the laws—They have resisted oppression and injustice by every lawful means, and when they did so; they were obliged by executive power to leave their inheritances. These things are true, and can be substantiated, and whatever we have to suffer in consequence thereof, we can appeal to him “that searcheth the hearts and trieth the reins of the children of men” and say, “Thou who knowest all things, knowest that these things are true.”

We do not ask for sympathy, but fair and impartial justice from all, which, if we obtain we shall feel satisfied.

LETTER FROM THE EDITOR

AMERICAN HOTEL,
Monmouth, Warren co., Ill.
June 9th., 1841.

Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man in favor of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honor in the sight of all patriotic citizens who listened to the same.—He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite council, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith.—We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations: The sentiments he advanced were just, generous and exalted, he soared above the petty quibbles which the opposite council urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independantly stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high minded and honorable gentleman, such as we have ever considered him to be since we have

had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathized with us in our afflictions, and we are indeed rejoiced to know, that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee; but the pure and patriotic feelings of christian benevolence and a sense of justice and of right.

While he was answering the monstrous and ridiculous arguments urged by the opposing council, that Joseph Smith might go to Missouri and have his trial; he stated the circumstances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial, was adding insult to injury, and then said. “Great God! have I not seen it? Yes my eyes have beheld the blood stained traces of innocent women and children, in the drear winter, who had travelled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. Twas a scene of horror sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen.

“The Latter Day Saints, a Poem in two Cantos; by Omer, Author of “Eliza or the Broken Vow.”

We have been favored with the perusal of the above work, and feel great pleasure in recommending it to the public. It pictures the condition of the saints in their tribulations in Missouri, and also our present circumstances, in a very pleasing and interesting manner.

We are glad to hail such productions; because they tend to instruct the mind, and fix upon the memory, in poetic language, scenes of great importance, and also improve the taste of the reader.

The author, altho’ young in years, has given evidence of poetic genius, which, we hope, will be cultivated, until he arrives at the acme of perfection

We are, indeed beginning to be proud of our poetic writers; and hope soon to have such a constellation in the West, as shall appear more glorious than the more favored muse in the East.

☞ For want of room, we have had to lay over several communications of interest. Among the number is Poetry on the Nauvoo Legion by "Eliza"—they will appear in our next.

☞ As this paper contains an account of the late proceedings with regard to the arrest of Pres't. J. Smith &c, we have struck off some extra copies, which are for sale at this office.

Payson, Ill. May 20th 1841.

BROTHERS SMITH & THOMPSON.

I improve the present opportunity to inform you in short, of my labors and success in the Vineyard of the Lord during the past year. I left Nauvoo in company with Elder John Herriett, soon after the conference in April 1840 for the purpose of preaching the gospel in the eastern states, we stopt in Freedom N. Y. and held 6 or 7 meetings, and baptized ten; we then went into Allegany and Livingston Counties, traveled and preached in the two Counties nearly 3 weeks, and baptized twelve, then left and by steam boats, and rail car went to Fox Island. We arrived at the north Island on the Sabbath morning, July 26th, went a distance of 4 miles to brother M. Luce's, a brother that came into the church through the means of Elder Woodruff, and was much rejoiced to find him and his family still firm in the work of the Lord. We tarried at brother Luce's over Sabbath, and then went into the South Island, and commenced our labors. We tarried and preached on the west end of the Island nearly 3 weeks, during which time there were 17 baptized. We then traveled in different places on the two Island, and continued to preach and baptize until the first of Oct., when sickness prevented. On the 9th inst Elder Herriett was taken violently sick with a fever; he had been confined but a short time, when he became sensible that his labors were accomplished. On the morning of the 13th inst, he expired (he died as he had liv-

ed) in the triumphs of faith, and could say, with propriety with the Apostle, that he had fought the good fight, and that he had finished his course, & kept the faith. The church, all as one, felt to deplore their loss, and his name and labors whilst with them, will not be forgotten whilst time shall last. His relatives, no doubt, all mourn his absence, but I trust, that God will strengthen them by his spirit, and enable them to realise that he rests where trials, troubles, & the vile hand of persecution can assail him no more.

My feelings on the occasion were inexpressible. I felt that my loss was truly great, but calling upon God, he strengthened me, and I resolved still to pursue my calling. The first of Dec., I left the island, and went on to the main land, a distance of some 15 or 20 miles, and commenced preaching, and the blessings of God attended me. Meeting houses were opened, and calls for preaching from different parts were many more than was possible for me to fill. I continued to labor with diligence and perseverance for nearly 3 months, during which time, amid the false and slanderous reports which were put in circulation by wicked and evil designing men, there were 26 baptized. After organizing them into a branch of the church, and ordaining by the voice of the same 1 elder, 1 priest, and 1 teacher, I returned to the island, and found the church in a prosperous condition; 4 had been added during my absence. I held 5 or 6 meetings after my return, and baptized 21. The church on the island when I left numbered about 70; all in good standing, and rejoicing in the blessings and gifts of the spirit. The number in all that were baptized from the time we left Nauvoo, amounted to one hundred and eleven, fifty seven of whom were baptized by Elder Herriett. I arrived at home April 30th, found my relatives and friends in good health. My prayer to God is that he will roll on his good begun work, until error and wickedness are swept from the earth, and truth and righteousness reign in stead thereof, and until the servants of the Most High shall cease from their labors and rest with their Savior in his peaceful kingdom. In hope of which, I remain

your friend and brother in the Bonds of the Covenant.

WILLIAM HYDE.

For the Times and Seasons.

PRAY WITHOUT CEASING.—St. Paul.

Dear brother in the Lord, and of the house of Israel,

Having learned from our worthy brother Hyrum Smith, that the Lord has revealed something relative to the fulness of the priesthood, or in other words, new things relating to that sacred order, I have thought it best to omit my second No. on "Despise not prophesyings," for a little season, until I became more perfectly acquainted with the subject, it being one of such great interest to mankind: and as I have had some knowledge of the ways of the Saints, in my intercourse with them, and in as much as we have "the more sure word of prophecy" drop a few hints in the "Times and Seasons," on that all important, and often neglected service of the saints called *prayer*. There is a manifest lack of this solemn duty among the saints abroad, and it is not impossible, but some may forget their prayers in the season thereof, at the stakes.—

Prayer is the sacred coin of the heart which buys blessings, and should be offered freely to God twice, if not thrice, a day in public and private; at home and abroad; on the land and the sea; in sickness and in health.

If God is the same yesterday, to day and forever, what excuse can a saint offer for neglecting this everlasting duty? None: in the days of Alma, we learn from the book of Mormon, page 320' (first edition) they were to humble themselves and continue in prayer both morning, midday and evening, and cry unto the Lord for every thing; and shall the saints, now, of the last days, do less and be blessed? No! pray and live: God hears prayer.—When Daniel wished to show the world, that he worshipped a God more powerful than Nebuchadnezzar, his windows being open in his chamber towards Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks before his God; as he did aforetime: yes, *as he did afore-*

time—and as all saints have always done to be blessed.

In the third century after Christ had perfected the salvation of man by his death and sufferings, Mosheim informs us, that "the Christians offered up their ordinary prayers at three stated times of the day, viz: at the *third*, the *sixth*, and the *ninth* hour, according to the custom of the Jews;" which answers to 9, 12 and 3 o'clock, as we divide time; and further, it shows the fact, that the gospel of Jesus Christ recognizes prayer as a duty in all ages.—

First among Jews and then among Gentiles; second, first among Gentiles and then among Jews. If God is God let us worship him according to his pattern. For the sake of virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, and eternal life, from henceforth, let us thank the Lord for what we enjoy, and ask him for what we need: if it is life, pray for it. If wisdom, pray for it; yea whatever thing is needed, pray for it, remembering the promise of the revelation, that, "all victory and glory is brought to pass unto you, through your diligence, faithfulness, and prayers of faith." Once for all, brethren, let us say, that there is no perfume on earth more delightful, nor no essence in heaven more precious, *than the golden vials full of odours, which are the prayers of the saints.*

W. W. PHELPS.

Copiah County, Mississippi,)
April 6, 1841. }

DEAR BRETHREN:—

I sit down this morning to give you a brief outline of my labours for the past twelve months, which, if you should think worthy to come before the public through your Periodical, might possibly prove to be of some benefit to the cause by sending some Elders into this part of the Vineyard.

I commenced preaching in Scott co., Ill., the fore part of March 1840. My health being greatly injured by exposure in Missouri, was only able to preach a part of the time; in Scott, Morgan and Green counties, I preached until December, and baptised 23; then, in company with Brothers R. D. Sheldon and Charles Crismon, I came to this State by water. After our arrival

here, Brother Crismon concluded to go to Tennessee. Brother Shelden and myself have been in this region ever since. Our calls have been so pressing (the gospel being entirely new in these parts) that we have only preached a few times in a place, consequently have baptised only 5, but there are many believing, and some have expressed a full determination to be baptised, and likely will be the first opportunity.— Brother Shelden is about returning for books and more Elders; should he fail to bring any Elders down with him, I shall be compelled to abandon several places where there is a prospect of doing much good. My appointments are generally from 4 to 6 weeks ahead of me, and it seemeth superfluous to me (as I have not long to stay) to sow so much seed and not be able to bury but a small part of it.

Elders cannot come too strongly recommended to meet the customs of the South. I am as ever, your fellow believer in the bonds of the everlasting gospel.

DANIEL TYLER.

POETRY.

[From the "Wabash Courier."]

*TO MISS ELIZA R. SNOW.

Lady, a hand to thee unknown
Would pluck one lowly flower,
For thee—wilt thou not deign to own,
And twine it in thy bower?

Thy form hath never met my eye,
But I have heard thy lays,
High themes—in strains sublimely high,
Poured forth in Zion's praise.

'Tis true, thy people are not mine,
I know no creeds nor forms;
Thy light around me doth not shine,
Alone I brave life's storms.

Thy favored bark may safe outride
The storm, and reach thy home;
I, like the rock, must still abide
Amid the tempest's foam.

I would 'twere else—for I can feel
When others bow the knee;
I cannot—nay, I would not steel
My heart 'gainst holy sympathy.

I catch the music of thy song,
My bosom vibrates at the sound—
Heaven speed thee Lady! mid the throng
Of saints thou shalt be found.

Thou doest well,—raise high the strain!
Angels attune thy lyre:

Thy songs re-echoing shall remain
When other sounds expire.

Lady, my path may ne'er be thine
In this tempestuous life,
Yet oft thy tones, like balm divine,
Shall calm my bosom's strife.

Adieu!—accept the gift I bring
From Nature's wildest bower:
Thou'dst scorn a costlier offering—
Receive my simple flower.

SHAWNEE BARD.

[For the Times and Seasons.]

REPLICATION,—To "SHAWNEE BARD."

BY MISS E. R. SNOW.

Minstrel, I'm proud to wreath my brow
With wildest, simplest flow'rs that grow;
From Zion's friends.—I scorn to bow
T' accept an off'ring from her foe.

I prize *thy* gift—it is a flower
Of noble tint, unknown to art;
'Twas rear'd in nature's holiest bower—
It is the product of the heart.

Since chas'd in exile, for the sake
Of heav'n's eternal truths, I sing;
At friendship's voice, my pulses wake:
True friendship is a sacred thing.

'Tis not the music of my strain—
'Tis not the muse's melting art—
The poet's touching strokes are vain—
The power of Truth, has reach'd thy heart.

Thy heart, unfetter'd by the thrall
Of human creeds and human forms;
Is prompt to vibrate to the call
Of Truth, when robed in native charms.

Altho' the keenest pang I've known,
Is what I've shar'd in *others'* woe;
Had not *this* "light" around me shone,
I'd fain have left the world below.

There is a higher, holier sphere,
And noble, kindred spirits there,
Above the ills that throng us here;
With whom my spirit pants to share.

But 'tis thro' suffering, we must gain
Truth's acme—wisdom's high abode—
To mingle in their holy train,
Who wait around the throne of God.

Then gentle Bard, I welcome thee,
To all our joys, and sorrows too:
Cast in thy lot—salvation's free—
Thou'lt find Jehovah's promise true.

Thou speak'st of Zion: why not, then,
Run for the prize, her God awards?
Then in her cause, thou'lt wield thy pen,
And number with her sweetest Bards.
City of Nauvoo, June 14th, 1841.

[For the Times and Seasons.]

The following lines were written during the late arrest of Pres. Joseph Smith, which was instigated through the untiring malice

of Missouri persecution; and are respectfully inscribed to Mrs. EMMA SMITH;

BY MISS ELIZA R. SNOW.

I saw her in the throng, that met to pray
For her companion—torn from her away,
And from the church; thro' the device of
those,

Who in Missouri, vow'd to be our foes!
I gazed a moment, then I turn'd aside,
The agitation of my soul to hide;
And asked the Lord, to send a quick relief
To her, who ever wept o'er others' grief—
To her, whose presence heav'nly lustre shed—
Who cloth'd the naked, and the hungry fed.

Ah! why should deep, intense anxiety,
Pervade a breast where sensibility
Like hers resides? Oh! why should trouble roll
Its restless waves across her spotless soul?
Ah! why should sorrow's bitterness corrode
A heart that is sweet innocence' abode?
Why should suspense, with racking torture
bind

The impulse of her noble, virtuous mind?
Why sadness shade the brow, so wont to glow
With love's bright radiance, "chaste as winter
snow"?

Why should oppression aim another dart,
To wound the peace of her oft stricken heart?

Beloved of God and every faithful saint!
Thy bosom feels what language fails to paint,
When persecution, cloth'd with heartless
pow'r,

Seeks with untiring malice, to devour
Thy head—the partner, chosen of thy heart!—
With proper defiance, I would fain impart
A word of comfort.—God, our God on high,
Regards thy suffering, and his people's cry;
And will restore the absent to thy side,
And crown thy joy with virtue's sinless pride.

Shall wickedness forever triumph? No!
"The haughtiness of man, shall be brought
low"—

Th' oppressor cease, and wicked men in
power,
Like hungry wolves, no more the saints de-
vour;

The time will come, when truth and right-
eousness,

Will fill the earth with peace and happiness.
City of Nauvoo, June 10th 1841.

HYMENIAL.

MARRIED—On the 7th ult. in Armstrong
co. Pa. by Elder Wm. Smith Mr. Christian
Lehman to Miss Martha Long.

Also, Mr. Joshua Helser to Miss Matilda
Clinger, all of that County.

On the 30th ult. in Geneva, Scott co. Ill.,
by Rev. David Nelson, Hazen Kimball, Esq.
of Hancock co., to Miss Derinda Clark of
the former place.

Also, at the same time and place, by Elder
H. Derby, Mr Samuel H. Smith, of this
city, to Miss Lavira Clark, of the former
place.

On the 9th ult. [In the town of Henderson,
Jefferson co. N. Y., by Elder Zenos Gibbs
Elder Briggs Alden, of Oneida co. to Mrs.
Lydia Bates, widow of Mr. Cyrus Bates.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the Times and Seasons, will issue, about the middle of July next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county, Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the *low scurrility* and personal abuse, resorted to by many of the Journals of the day; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field; he will, without respect to party, award to every individual, of whom he may have occasion to speak, the just reward of merit, without prejudice or restraint.

In contemplating the many transcendent advantages which Nauvoo possesses over almost any other city, or location in the West, to insure her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprize of her citizens—the unequalled beauty of her landscape, and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for the gratification and profit of those who indulge in the inspirations of the muse.

TERMS.

The Ensign and Standard will be published, every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country; at

\$2 payable in advance,

\$2.50 within six months,

\$3.00 at the expiration of the year.

Advertisements inserted on the customary terms.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

THE LATTER DAY SAINTS.

A Poem in two Cantos; by Omer, author of "Eliza or the Broken Vow"; for sale at this office, at the stores of J. Smith, and C. W. Lyon.

Price 64 cts. per copy.

June, 15th 1841.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the latest fashions direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

BEST OF AGENTS

FOR THE
TIMES & SEASONS.
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co Wm. Draper.
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

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" " Erastus Snow,
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Gilsum, Chilon Mack, P. M.
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SCOTLAND.

City of Edinburgh, Orson Pratt.
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" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

The Times and Seasons,

Is EDITED BY

D. C. Smith, & R. B. Thompson

And published on the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us **10** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Publisher **POST PAID.**

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 17.]

CITY OF NAUVOO, ILL. JULY 1st, 1841.

[Whole No. 29]

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 1st, 1841.

THE TEMPLE OF THE LORD.

We are happy to say that this building is progressing in a manner which does honor to the citizens of this place. On visiting it a few days ago we were agreeably surprized to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the saints abroad, with their wealth, would make a corresponding effort, that another year would not roll over our heads before the "top stone would be brought up, with shouts of grace, grace be unto it."

The building committee are making every preparation to erect the baptismal font in the basement story as soon as possible. The font, is intended to be supported by twelve oxen, several of which are in a state of forwardness, and are certainly good representations of that animal, and do great credit to the mechanics who are engaged in carving the same. It is intended to overlay them with gold, and when finished will have a very grand appearance indeed.—Most of the labor that is done has been accomplished by the citizens devoting every tenth day gratuitously to that purpose.

While contemplating the foundation which has been so happily begun, we were forcibly reminded of the circumstances, as recorded in holy writ, connected with the building of the ancient Temple at Jerusalem, by the Israelites after they had escaped the perils of the wilderness and had obtained a possession in the land of Canaan.

When the time arrived to commence the same, the people engaged in the work with the greatest delight, and vied with each other in their zeal to accomplish a work commanded of Jehovah—so dear to their hearts—and which should tend to shed a still greater lustre on the Jewish nation. By the wisdom and enterprize of Solomon and his people, the work progressed rapidly; a zeal was manifested by every one who loved the statutes and judgments of the Lord, and who preferred the prosperity of Zion to their own temporal aggrandizement, which was indeed commendable, and which the saints in this age would do well to imitate, and at length was completed, one of the most elegant structures richly adorned with gold and silver and

curious workmanship, which for centuries was the pride of that people, and caused thousands from distant nations, to visit it, and enquire after that God who had commanded its erection.

The circumstances connected with its dedication were indeed glorious, and sublime. What could be more so? To see the tens of thousands congregated together—their anticipations more than realized—the order of the house—the cloud of the presence of the Omnipotent Jehovah filling the house—the fire from heaven consuming the sacrifices, so that the priests could not stand to minister—to hear the dedication prayer and the simultaneous amens and hallelujahs, which burst from ten thousand voices, were calculated to make a lasting impression on all present, who would feel themselves amply repaid for all their labor and toil in its erection, and who in after ages, would delight to portray the grandeur of the proceedings to their posterity, and ever keep up a feeling of reverence and attachment to their "holy and beautiful house where their fathers worshipped."

After the Jews had been carried away captive to Babylon, their love and attachment to their beloved city and temple; did not decrease; and when Nehemiah got permission of the King to take his brethren who were in captivity and rebuild the temple of the Lord, we observe the same zeal displayed, and laudable ambition manifested by all the descendants of the promised seed. No sooner was the sentence uttered, "We his servants will arise and build," than thousands were ready to engage in the work, the whole Jewish nation was in commotion, they crowded to their beloved city and under the most distressing and unpropitious circumstances, accomplished the object they so much desired, and again dedicated the temple for the worship of the God of their fathers, and enjoyed many great and precious blessings in consequence.

And shall the saints of the last days manifest a supineness and feel less interested for the honor of their God, the glory of the church and the good of mankind than did the Jews of old?—No! We hope they will take into consideration the glory and rich blessings which will result, when such a building is erected, and that these things with all the important circumstances connected with the same, will have their proper weight on every mind, and arouse to energy and enterprize every saint of God whether residing in the immediate vicinity, or in more

distant parts, and we hope to see the saints, who may visit this place, bring "their gold, and their silver, their brass, and their zink, together with the pine tree and the box tree, to beautify the House of the God of Jacob."

If the saints interest themselves in this matter, there is no doubt but that the temple will be erected according to the pattern given, and they will be privileged to witness the dedication of the same, and see the glory and presence of the Lord displayed as it was anciently.

The Elders of Israel, who have not yet received their endowment, must indeed look forward to the completion of the building with feelings of no ordinary kind, and inasmuch as they anticipate great blessings, let them make such efforts to facilitate the work as are worthy of them, and which is their duty to do. Let the venerable sire whose frame is too much emaciated to labor himself, encourage his sons to lay hold with all their might—Let the aged matron teach her daughter the necessity of contributing her labor or means in some manner to aid in forwarding the work. Let there be one glorious effort made by all those interested in the building and they will soon have the pleasure of beholding one of the most useful, and splendid edifices that has been erected on this continent—which shall stand from generation to generation as a monument of the faith, enterprise and perseverance of the saints, and in whose sacred aisles and courts shall continue to crowd their posterity after them, who will, with feelings of peculiar satisfaction, have to say, my aged sire assisted in erecting this building to the name of the Lord. We are personally acquainted with the building committee and feel great confidence in their integrity and ability to do the work assigned them; they have long been known to the church for their faith and attachment to the truth; and are willing to make any sacrifice to accomplish the work,

Let the saints, hold up their hands, emulate the ancient covenant fathers, and blessings, in copious effusions, will be showered down upon them; and great peace will rest upon Israel.

DIALOGUE ON MORMONISM.

NO I.

BETWEEN MR. MATHEWS & MR. ROBERTS.

Mr. M. Good morning Mr. R. Did you go to hear the Mormon preach last evening?

Mr. R. No, indeed I did not, I think it below my notice to listen to those babblers.

Mr. M. Why Mr. R., do you call

them babblers and think so meanly of them? I'm sure I heard nothing objectionable in the discourse last evening.

Mr. R. Why! have you not heard the reports which are in circulation respecting them?

Mr. M. Yes, I have heard a great many stories about this people, but some of them were so extravagant and carried their own refutation on the face of them, that I thought I would hear both sides of the question.

Mr. R. Well, for my part, I am astonished that any respectable person should give ear to them. Such imposters should be discarded.

Mr. M. Probably, you may have been mis-informed, and have heard reports which have no foundation in truth. I think if you were properly informed on the subject, you would not feel so inimical to them. You know what the scriptures say "Prove all things and hold fast that which is good," and you know that public opinion is not always a proper standard for us to judge by, if it were so, our Savior would not have been crucified by the Jews, nor would the apostles have had to flee from one city to another, and be brought before magistrates and rulers.

Mr. R. Well, well Mr. M., that is good reasoning enough; but the idea of walking on the water, their pretensions of raising the dead, and other extravagant notions, are so absurd and ridiculous that I wonder any men of common sense should join them.

Mr. M. I have heard such stories, but when I talk with them on the subject, I find that they make no such pretensions, but speak very rationally, and I assure you they argue very logically on the scriptures.

Mr. R. Why! do you mean to say, that they believe any thing of our bible? Don't you know that they have discarded our scriptures and have got a bible of their own?

Mr. M. Why sir, the preacher last evening confined himself exclusively to the scriptures of the old and new testament, and proved the doctrines he advanced from the same. I, afterwards, had some conversation with him, and made some enquiries respecting the Mormon bible as it is termed, and he very freely and candidly answered my enquires, and said that the "Book of Mormon," was a record of the aborigines of this cont

ment, which had been preserved on plates, and handed down from generation to generation, until, on account of the wickedness of the people, they were hid up; and that Joseph Smith was informed by a heavenly messenger where those plates were—was instructed to obtain, and power was given him to translate them. I have not yet had time to examine the book, but I shall certainly read it, and then, afterwards, I shall judge; but they certainly believe our bible Mr. R.

Mr. R. Really Mr. M., this is strange news. Why how can people get up such wonderful stories? There must be some foundation for them. Again, you know that the Rev. Mr. H. and other very worthy ministers, who are eminent for their piety and learning, speak hard things against them, and warn their people against receiving them into their houses, and not to countenance such renegadoes.

Mr. M. I am aware that this is the fact, and I am sorry that the preachers should have no better weapons to use than to publish the reports which they have done. If Mormonism is a deception why do they not argue the subject like men and christians? If the doctrines they teach are so monstrous, why do not the ministers of the different denominations, expose them and prove them so from the scripture? Such a course would be far more honorable than retailing slanderous reports.

Mr. R. But do the Mormons wish to have their religion investigated? Do they not assume a high dictatorial bearing, and refuse to answer any questions; but say, that if reason and scripture come in contact with their doctrines, they do not care, but assert, that they know that these doctrines are true?

Mr. M. Such have been the reports; but when the preacher had got through his discourse last evening, he said, that inasmuch as there were many reports in circulation respecting their church, and the doctrines they advanced, he would give an opportunity for any one to ask any questions on the subject, and, if any one had any objections to urge against the doctrines he had advanced, they were at liberty to do so.

Mr. R. Did any one make any objections?

Mr. M. No sir. The doctrines he ad-

vanced were elucidated with so much clearness, and proof upon every point he advanced was so abundant, that I saw no possibility of making any. Some questions were asked respecting the book of Mormon which were answered very satisfactory, and then the meeting separated. I remained some time longer and conversed with him on the various subjects he had advanced and found him very communicative indeed, and seemed to take considerable pleasure in giving information respecting their faith and doctrine. I wish you had been there Mr. M. I think you would have a better opinion of these people if you could once hear them preach.

Mr. R. I probably might; but I do not think I should. I can never have a great opinion of any people who will condemn the whole world, and say "The temple of the Lord are we, and heathens all beside."—No, Mr. M. they cannot catch old birds with chaff. I should be sorry to indulge in prejudice against any sect; neither would I persecute any man for his religious opinions. But, really Mr. M., this Mormon doctrine is monstrous.

Mr. M. I have ever considered you a liberal minded person, and I really do think, that if you were to hear them preach once, you would think differently of them to what you do now; or, if you were to converse with them on the subject. I invited the preacher to come and spend the afternoon at my house, to converse with him more fully on these subjects; I should be very much pleased indeed, if you and Mrs. R., could make it convenient to come over, and chat with us awhile. I believe you will find the preacher a gentleman, very affable; and probably we may both hear some thing that may tend to our benefit.

Mr. R. I am obliged to you for your kind invitation and good feelings, probably I shall comply with your request; I shall go home and see if it will be convenient for Mrs. R. to accompany me.—However there is one privilege I wish to have, and that is, if I find the preacher garbling the scriptures, or advancing any erroneous notions, I want to expose him fully and treat him as he may deserve.

Mr. M. I am not afraid of your overstepping the bounds of a gentleman.—Good morning Mr. R.

Mr. R. Good morning.

POETRY.

ETERNITY OF MATTER.

Six thousand years ago, we're told,
Deep darkness brooded o'er the world;
All matter in confusion ran—
Unorganized, without a plan;
In all the vast expanse around
Naught of created good was found.

But, lo! Jehovah's word goes forth;
Behold, the elements are earth!
Yes, from invisibles appear
A sight most beautiful and fair;
This glorious earth in order stood,
And God, the Father, call'd it good.

When every thing is formed complete,
When beast and bird in praise unite,
With plants and flowers, spread far and near,
And lofty trees their branches rear;
To rule, direct, and dress the same,
From earth, is framed God's image—man.

He strew'd a calm, delightful place
With flowers, and fruits of richest taste;
Of all these fruits, did He declare,
Thou mayest freely eat, and share;
All, save one tree, the which, the day
Thou eat'st thereof thou'lt surely die.

Man now enjoyed a paradise,
And oft, with God, talked face to face;
With all he was not satisfied;
But, tempted, ate the fruit—and died.
Thus, death was brought upon us all,
And all things curs'd thro' Adam's fall.

But, now, what mercy doth appear?
Jesus, the Christ, to earth draws near;
He takes upon him sinful flesh,
Endures the curse of sin and death;
"Just for the unjust"—lo! he dies!
And, thus, the law he satisfies.

This is the glorious gospel plan,
Which brought salvation down to man;
And from the curse of sin restor'd,
The earth and all things to the Lord—
Who will, in His own time, restore
Creation, as it was before.

And, as the Savior burst the tomb,
To flourish in immortal bloom,
So will the resurrection's power,
To an unchanging state, restore
The elements of which the earth,
From chaos, first was called forth.

M. T.

CONFERENCE MINUTES.

Minutes of a conference, held in Kirtland, Ohio, May 22nd 1841.

At a general conference of the church of Jesus Christ of Latter Day Saints, held in Kirtland, Ohio, commencing on Saturday May 22, 1841, Elder Almon Babbitt, being unanimously chosen Chairman and W. W. Phelps, appointed Clerk.—The solemnities began with singing and prayer. The chairman explained the business of the conference relative to a reorganization, and resigned his office of president of this stake, that the conference might exercise its full right, and choose its own officers from head to foot.

Adjourned one hour.

Met pursuant to adjournment, and opened with singing and prayer.

Appointed a committee of three viz: Thomas Burdick, Zebidee Coltrin and Hiram Winters, to examine candidates for ordination.

The chairman read the several acts incorporating the Church of Christ of Latter Day Saints in Kirtland, together with a code of bye-laws, which were accepted and adopted unanimously.

Elder Babbitt was then nominated for the president or presiding elder of the stake in Kirtland; but he declined, yet, after some discussion, was unanimously elected. Elder Babbitt nominated for his counsellors Elders Lester Brooks and Zebidee Coltrin, who were unanimously elected.

Thomas Burdick was nominated and unanimously elected Bishop of Kirtland. He nominated Elders Hiram Winters and Reuben McBride for counsellors, who were unanimously elected. The president's counsellors, bishop and his counsellors were then ordained to their several offices.

The High Priest quorum, Hiram Kellogg, president, and John Knapp and Joseph Pine, as counsellors, were unanimously accepted by the conference.—The members of the quorum, consisting of six, were also unanimously accepted, save Martin Harris who had one vote against him.

The Elders' quorum, Amos Babcock, president, and Otis Hobart, and Thomas Green as counsellors, were unanimously accepted: The members, forty three in number, were unanimously accepted also; save the following exceptions, viz: Lehasa Hollister was rejected but finally ac-

cepted, Robert Greenhalgh, Phineas Young, Justice Blood, (to be visited) Ira Bond, David Holman, Andrew Hartsman Darias Phillips, and Solon Bragg, were rejected.

Adjourned till 10 o'clock, A. M. tomorrow morning.

Sunday May 23. Met pursuant to adjournment. Opened with singing and prayer.

Elder Babbitt delivered a discourse on baptism for the dead, from 1 Peter 4:6, to a very large audience, setting forth that doctrine as compatible with the mercy of God, and grand council of heaven.

After an hour's intermission, Elder W. W. Phelps continued the same subject from 1 Corinthians 15:22, bringing scripture upon scripture to prove the consistency of this doctrine, as among the economy of God and powers of salvation.

Elders Brooks and Adams bore testimony to the truth of what had been advanced as self-evident and self important to let the prisoners go free: after which the sacrament was administered. Adjourned till 8 o'clock to-morrow A. M.

Monday, May, 24. Met pursuant to adjournment. Opened with singing and prayer. Minutes read.

The committee on ordinations reported two candidates for the high priesthood; three for the office of elder; one for priest and one for teacher.

After finishing the business of the elders quorum, it was resolved unanimously, that, as W. W. Phelps had been received into standing and fellowship, by the church at Nauvoo, Ill., he be also received into the same standing and fellowship, according to his "anointing" by the church at Kirtland, and that he receive a letter of commendation from this conference, as he is about to visit the churches east.

Nehemiah Greenhalgh as president, and James Crumpton and John Craig as counsellors were elected to preside in the lesser priesthood, and ordained. Resolved that the bishop organize the remaining two quorums of teachers and deacons hereafter.

REPRESENTATION OF CHURCHES.

The Kirtland church was represented to consist of between 3 and 400 members.

Elder Zebidee Coltrin represented the branch of the church at Brownhelm, Lorain county, consisting of 15 members, 1 elder, 1 priest, and 1 deacon; also, a

branch at Charleston Lorain county, consisting of 6 members. Elder Edwin Cadwell represented a branch at Nelson of 23 members and 3 elders.

Elder Brooks represented a branch at Madison, Lake county of 6 members and one elder. Elder John Hughes represented a branch at Harrisonville of 7 members and one teacher, presiding elder, Harvey Edwards. Elder John Hughes represented the branch at Brooklyn where he presides, of 22 members, one priest and one teacher.

Elder R. C. Wetherbee represented the branch at Grafton, (by letter,) of 20 members, 2 elders, one teacher and one deacon. Elder James M. Adams represented the branch at Gustavus Trumbull county of 11 members and one elder.— Elder Adams, also, represented a branch of the church at Andover, Ashtabula co. of 27 members, 2 elders, one priest; over which branch he presides.

The above branches are all represented in good standing, and earnestly contending for the faith once delivered to the saints.

Elder Manly Isham was appointed to preside over the branch at Gustavus.

The several quorums and whole conference, by a unanimous vote, accepted and resolved to uphold the first presidency at Nauvoo, Ill.

Elders Brooks, Morton, and Norton, were appointed a committee to draft a set of bye-laws for the preservation of the Lord's House.

The committee reported a set of resolutions, which appoint two door keepers: that no person shall occupy the pulpits or stand unless entitled by office or invited; that if any person shall deface the said house, they shall be punished according to law: that we will claim our right, and be protected in our worship according to law: that no person shall be allowed to wear his hat on his head in the inner court: and that means be taken to prevent persons from defiling the inside of the house with tobacco cuds and tobacco spittle, and to prevent smoking.

Resolved that Elder Adams go and labor in the region of Erie, Pa.

Resolved that the members of either quorum shall not go out to preach unless recommended.

Resolved that these minutes be published in the Times and Seasons.

Conference then adjourned till the first

Saturday of October next at 10 o'clock A. M.

During the sittings of the conference, the greatest harmony prevailed. About 25 baptisms took place, the most of which were for the dead.

ALMON BABBITT, Chairman.
W. W. PHELPS, Clerk.

From Hague's Historical Discourse.

Appendix.

APOSTOLICAL SUCCESSION.

The doctrine that a series of ordinations transmitted in a visible succession from the apostles, is necessary to constitute a valid ministry of the church, if *strictly followed out to its legitimate conclusion*, would lead any one of us, either to become a secker and wait for a new apostleship, or else, to unite with the Church of Rome. While Roger Williams, acting on this principle, came to the one conclusion, we have known those who were led by it to the other. The sentiment we have here stated, was in effect most strongly asserted by the Archbishop of York, in the British Parliament, during the debates of the year 1558. The bill before the House, was for attaching the supremacy of the Church to the Queen of England. The Archbishop said, that if the Church of England withdraw from the Church of Rome, she would, by that act, directly forsake and fly from all general councils; and he proceeded to prove that the first four councils of Nice, Constantinople Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He, then presented to their view this alternative for consideration. Either the Church of Rome is a true or false one. If she be a true Church then we will be guilty of schism in leaving her, will be excommunicated by her, and the Church of England will be, of course, a false Church. If the Church of Rome be a false Church, then she can not be a pure source of apostolical succession; and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

The question we know was decided in favor of separation from Rome, but the speech of the Archbishop presents to the successionist, the horns of a dilemma, between which it would seem difficult to choose.

We have said that the principle of lineal descent from the apostles would lead one

directly to the Church of Rome, because we suppose that if the line of succession can be traced to any one of the apostles, it can be traced to Peter. Yet, who can bring forth the register to show an unbroken chain of ordinations from him? In the days of Ezra, those who would be acknowledged as priests, were required to prove their right by the genealogical register. On the principle of apostolical succession, we make the same requisition now. And in answering such a demand for historical proof, we hear Bishop Stillfleet saying "we find bishops discontinued for a long time in the greatest Churches. Where was the Church of Rome, when, from the martyrdom of Flavia and the banishment of Lucius, the Church was governed by the clergy?"

The Learned Cardinal Bellarmine says "For above eighty years, the Church for want of a lawful Pope, had no other head, than what was in heaven."

That celebrated cardinal and historian Baronius who had well nigh filled the papal chair himself, says, "How deformed the Roman Church, when harlots, no less powerful than vile, ruled away at Rome, and at their pleasure changed sees, appointed bishops, and what is horrible to mention, did thrust into Peter's chair, their own gallants, false Popes! What kind of cardinals can we think were chosen by these monsters?" "Come here," says Stillfleet, "to Rome, and here the succession is as muddy as the Tiber itself." The Church of England, in the Homily for Whit-sunday, declares that "the popes and prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world for a long while;" and prays that the gospel may be spread abroad, to "the beating down of sin, death, the pope, the devil, and all the kingdoms of anti-Christ."

Various historical chasms might be pointed out, but we have only room to quote these admissions of successionists themselves, which are weighty on account of the source from which they come.

Godwin in his history of the bishops, has shewn that among the English bishops, many kirks are wanting which can not be supplied. He has shown, too, at what enormous prices the English bishops bought their ordinations in the eleventh century, when simony prevailed in Italy and England. They committed a crime

in view of which Peter pronounced Simon Magus to be in the gall of bitterness, and to have no part or lot in the kingdom of Christ. Then there are decrees of councils pronouncing null and void all those ordinances, wherein any simoniacal contract existed. The facts which the providence of God has developed, indicate that it is not his design that his Church should be made dependent for his ministry on an outward and visible succession. Was not this plainly shown, when between Leo IV Benedict III, a wicked Woman filled St Peter's chair?

We have given publicity to the above, that our readers may see the situation of the protestant world with respect to the priesthood.

We have read of two eminent Philosophers, one of which laughed, and the other wept over the follies of mankind. Now, we do not pretend to much philosophy, but when we take into consideration the authority of the different sects of the day, their ignorance of the fundamental principles of the gospel, particularly on the subject of the priesthood, feelings similar to those of the laughing philosopher for a moment pervade our mind, but soon give place to those of commiseration and sorrow.

This generation not being able to trace a direct succession from the Apostles, nor believing in any new revelation to restore the priesthood, take it for granted, that the church of Christ does not need any, and thus content themselves, and continue to sing the siren song of peace and prosperity.

If they would for a moment consider that their iniquities have separated them from the association of heavenly intelligences; that having transgressed the laws changed the ordinances and broken the everlasting covenant, the spirit of God is withdrawn, the channel of communication has been stopt, and consequently men stumble, in the dark; "and if the blind lead the blind they both fall into the ditch."

To any unprejudiced mind, it is appar-

ent that confusion exists in the churches of the day. Is God the author of confusion? Do the clashing of creeds, the different administration, and the discordant proceedings of the popular churches of the day comport with the plan, the arrangement and authority of the church of Jesus Christ? Verily, no.

But through pride and vain glory, they continue to persevere in the path they have marked out for their feet, and will not come to the light, lest their deeds, their doctrines, and their ordinances be manifested and reprov'd.

Under these circumstances what is to be done? What is the duty of the saints of the Most High? Let them cry aloud and spare not, lift up their voice like a trumpet, and show my people their transgression and the House of Israel their sins. Let the saints sound the alarm in the holy mount, and preach repentance to this generation, to both priests and people, that they may be left without excuse "when the Lord shall arise to shake terribly the earth." This is no time to sing lullabies to a slumbering world, the events which are transpiring call loudly on the saints to be diligent and faithful, and seek every opportunity of unfolding the scriptures, raising the standard of truth, that under its banners numbers may be gathered, who shall be prepared to stand firm and unshaken, "when the elements shall melt with fervent heat" and "become kings and priests to our God and his Christ."

The Jews.—The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era down to the present hour, in some such national state in which we find the Chinese walled off from the rest of the human family, and by their selfishness on a national scale, and repulsion of alien elements, resisting every assault from without in the shape of hostile invasion,

and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independent nation nor a parasitic province.—They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it.—None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indistructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

“Empires have sunk and kingdoms past away.
But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendour of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail’d.
And when I viewed him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
His blood we on us’ through my spirit rolls
In fearful echo from a nation’s lips.
Remember Zion! still for thee await’s
A future teeming with triumphal sounds
And shape of glory.”

Like their own bush on Mount Horeb, Israel has continued in the flames, but

unconsumed. They are the aristocracy of Scripture, rest of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its color or its flavor, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject, and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping, on the exchange in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith and hope and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of Heaven’s holy tones, prolonged from generation to generation.—*Fraser’s Magazine*.

Watchman! tell us of the night,
What its signs of promise are—
Traveler! o’er yon mountain’s height,
See that glory-beaming star!—
Watchman! does its beauteous ray
Aught of hope or joy foretell?—
Traveler! yes; it brings the day—
Promis’d day of Israel.

TIMES AND SEASONS

CITY OF NAUVOO,

THURSDAY, JULY 1st, 1841.

We have received twelve numbers of the Gospel Reflector, published in Philadelphia, by Elder B. Winchester, pastor of the Church of Jesus Christ of Latter Day Saints, in that city.— They contain many excellent articles in reference to the faith and doctrines of said church, and will when bound, be a volume of interesting matter, which all the saints ought to be acquainted with. We may, occasionally, make some extracts; in the mean time we commend them to all those who are enquiring after the truth as it is in Jesus, and who wish to become acquainted with the gospel.

STEAMER PRESIDENT.

This splendid vessel, with more than one hundred persons, is undoubtedly lost. All hopes of her safety seem to be at an end. The probability is that she struck an iceberg in the night, and sunk. Among the persons on board was the Rev. G. Cookman, late Chaplain of the H. of Representatives, and who was favorably known as a Minister in the Methodist Episcopal Church.

Our exchange papers teem with accounts of bank swindling, forgeries, robberies &c.; the contemplation of which must be painful to the patriotic mind. Notwithstanding the great revivals which for several years have excited this continent, and the high pretensions to piety and virtue, there appears to be an evident lack of morality and common honesty. At this rate it will be some considerable time before the millennium!!

THE TWELVE.

We are informed, by a letter from Elder Woodruff, that those of the twelve who have been laboring in Europe, with the exception of Elder Parley P. Pratt, have arrived at New York, and may be expected here in a few days.

MELLEN STAR.

We have received the 12th No. of this useful periodical, which contains, among other interesting items, the proceedings of the general conference of the Church of Jesus Christ of Latter Day Saints, in England, held in the Carpenters Hall, Manchester. The proceedings were highly interesting. There were represented, by the different officers, 5814 members, with appropriate officers. We extract the following:

"These things being accomplished, several appropriate discourses were delivered by different members of the High Council, in relation to the duties of the officers in their respective callings, and in relation to the duties and privileges of the members; also, on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams' wife to the Twelve was then exhibited to the meeting. This was blessed by them, and distributed to all the officers and members, and to the whole congregation, consisting of perhaps seven hundred people, a large fragment was still preserved for some who were not present.

During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight seemed universally to pervade the meeting. While this was proceeding, Elder P. P. Pratt composed and handed over to the clerk the following lines, which the clerk then read to the meeting.

When in far distant regions

As strangers we roam,

Far away from our country,

Our friends, and our home.

When sinking in sorrow,

Fresh courage we'll take,

As we think on our friends,

And remember the cake.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present in a bond of mutual prayer during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked that it was with the most pleasing and grateful feelings that he had witnessed the scenes of this day. And respecting the rich cake of which they had been partaking, he considered it a type of the good things of that land from whence it came, and from whence they had received the fullness of the gospel. He expressed a hope that they all might hold out until that day when they should be assembled to partake of the marriage supper of the Lamb.

The number of official members present at this conference was then taken, viz:—

Quorum of the Traveling	
High Council,	6
Patriarchs,	2
High Priests,	16
Quorum of the 70 Elders,	2
Elders,	31
Priests,	23
Teachers,	17
Deacons,	21

We have received the minutes of the conference held in Leachburgh, Armstrong co. Pa. the proceedings were highly satisfactory. Elder William Smith presided. We shall be excused for not giving the minutes entire, in consequence of other matter of interest which crowds upon us. We however, extract the following resolutions and recommend them for the adoption of all the saints.

"Inasmuch, as the use of ardent spirits is prohibited by the gospel, and is not conducive to the happiness, peace and well being of society; therefore,

Resolved, 1st. That this conference utterly discountenance the use of ardent spirits as a beverage.

2nd. Resolved, That this conference disfellowship every member who continues to indulge, and will not forsake such evil practises.

3rd. Resolved, That this conference, collectively and individually, covenant to keep all the known commandments of God, as made known in the Bible, Book of Mormon, and book of Doctrine and Covenants."

PSALM LII.

[A PARODY.]

To the Chief Musician, Maschil, a Psalm for Joseph, when Boggs the Edomite came and told Carlin, and said unto him, Joseph is come to the city of Nauvoo.

Why dost thou boast in mischief, wicked man?

The goodness of my God endereth still;

Thy wretched soul doth constant evil plan,

Led captive by the devil at his will.

Thine eyes for evil constantly do turn,

Thy slanderous tongue with lying mischief run,
Thou lovest words that blast, devour, and burn;

O that deceitful, blasting, cursed tongue!—

God's curse shall rest on thy devoted head,

Thy carcass wither, and thy spirit sink

To seek a hopeless place among the dead,

The dregs of God's almighty wrath to drink.

Thy horrid downfall shall the righteous see,

And laugh to scorn thy cursing and thy groans;
"Behold the brute who did our God defy!

Despised the widow's tears, and orphan's
moans.—"Selah!

But I will flourish in the house of God:

Because I trust his mercy; and his name

I'll praise forever, near and far abroad,

With joyful saints, publish his matchless fame!
Nauvoo, June 20th, 1841. DAVID JR.

From the Gospel Reflector.

THE BEAUTY OF THE WRITINGS OF THE PROPHET ESDRAS.

Perhaps there are none of the writings of the ancient prophets that are more accurate, and distinct in pointing out future events, than the writings of the prophet Esdras, which are found among the apocryphal writings of the Old Testament. Some of his writings upon the works of God in his own day, are also very plain and precise. Therefore, we opine that a few extracts from them, will be interesting to our readers. The idea that the writings of Esdras are genuine, as far as the historical matter is concerned, is not so much disputed, as the idea of their being written by the inspiration of God. We suppose that the principle objection to them, is that they were written in a different language from the other writings of the Jewish prophets. And tradition or supposition seemed to infuse the idea, that the Hebrew language was a sign that the writings of the prophets were written by inspiration; therefore, because the writings of Esdras were not written in this language, the compilers rejected them as not being inspired writings.

We have reasons for believing that Ezra, whose writings are acknowledged to be pure, and Esdras are the same person, or that the two names are synonymous. The difference in the name, no doubt, arose from the different languages from which it was translated. Names that end with *h* in the Old Testament, which were translated from the Hebrew, end with *s* in the New, which were translated from the Greek: for instance, Isaiah, and Jeremiah in the Old Testament, are Esaias and Jeremias in the new. And the following shows not only that the writings of Esdras in the Apocrypha, were written in a different language from those of Ezra: but that they are the productions of the same man, and that the difference in the name, arose from the different languages it was translated from.

First, it is said in the vii chapter of Ezra, from the 1st to the 5th verse: "Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahiab, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishun, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest."

Second, it is said in the first chapter of the second book of Esdras, from the 1st to the 3rd verse: "The second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Azici, the son of Marmoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar, the son of Aaron, of the tribe of Levi." It seems as though no one could read the above, without being convinced that the Book of Ezra, and the first and second Books of Esdras are the productions of the same man. But to hasten.

Esdras says, in his second Book, ii chapter, from the 34th verse to the end of the chapter: "And therefore I say unto you, O ye heathen,

that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Savior openly. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you, to the heavenly kingdom. Rise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be halowed. I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these?—He answered and said unto me, these be, they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, what young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, it is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.”—The above is certainly a plain and excellent description of the happy day when the Saints shall be raised from their tombs, and stand upon Mount Zion, and be crowned by Jesus as kings and priests to reign with him. It perfectly harmonizes with the predictions of other prophets upon this subject, which we have noticed in the former part of this work.

It has ever been a matter of dispute, what the fate of the ten tribes of Israel was, who were carried away captive by Shalmaneser king of Assyria, which is mentioned in the xviii chapter of 2 Kings; but the following gives us some farther particulars concerning them. “Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another one place against another, one people against another, and one realm against another. And the time shall be when these things shall happen which I showed thee before, and then shall my Son

be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the Mount Sion. And Sion shall come, and shall be showed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.—But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.—Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people, are they that are found within my borders. Now when he destroys the multitude of the nations that are gathered together, he shall defend his people that remain.—And then he shall show them great wonders.”—2 Esdras, xiii. 29–50. The above is a description of the coming of Christ, and the manner that the tribes of

Israel shall be blessed. It also informs us that the ten tribes shall return, at or before the time the Messiah shall stand upon Mount Zion. It says, that they went into a far country where never man dwelt, which was a year and a half's journey from the land of Assyria. Some suppose that the land here described is America; but we have before proved that the Aborigines of this land are descendants of the tribe of Joseph; and, that this is a promised land to the tribe of Joseph; therefore, the ten tribes are not upon this land. The exact place of their location, we do not pretend to have a knowledge of. The prophets speaking of their return say, that they shall come from the North countries. (See Jer. xvi. 15. Do. xxxi. 8.)

Esdras in the xiv chapter of his second Book, says that the law was burnt, and that the Lord inspired him so that he dictated, that his scribes wrote it again. He says that they wrote two hundred and four books. It is evident from this that there has been a great destruction or hiding of the sacred writings: for we have not half of that number of books, written at so early a period. The most of historians admit, that Ezra or Esdras, compiled the most of the Old Testament writings, which agrees with what is said in the above mentioned chapter.

There are also many other things in the writings of Esdras that are interesting, and well worth a candid perusal. In the xvi chapter of his second Book, he gives a full description of the calamity that will come upon the inhabitants of the earth in the last days, and also the manner that the people of God shall be treated;—we advise all to read it, and then judge its merits.

DREADFUL ACCIDENT AT QUEBEC.

The Quebec papers furnish particulars of the fall of the enormous mass of rock and earth from Cape Diamond, upwards of 200 feet, carrying with it part of the government garden and fortification wall, and crushing in its descent eight houses and their inmates, on Champlain st.

The portions of the cliff which gave away fell about two hundred and fifty feet, so silently and suddenly that none of the unfortunate inmates of the houses beneath had any warning to escape. From a state of perfect health, and of

joyous carelessness and happiness they were unconsciously ushered into the presence of their God, without preparation for so sudden and awful a change.

It has been confidently stated that the shock of an earthquake was distinctly felt in various quarters, from Diamond Harbor to the Upper Town of Quebec, at between one and two o'clock during the proceeding night.

Similar falls of a portion of the Cape have previously taken place, but unaccompanied with any serious consequence. The only cause assigned is the numerous springs flittering through the crevices of the rock, which falling into clefts, expanded by frost during the winter, increase the fissures and loosen large masses of rock, which subsequent natural operations entirely detach, till whole bodies are removed from their positions.

MELANCHOLY SHIPWRECK—*One hundred and forty eight lives lost.*

We take the following account of a dreadful casualty from the Quebec Mercury:

The Minstrel left Limerick, Ireland, on the 21st April last, for Quebec, with one hundred and forty-one passengers, emigrants intending to settle in Canada. The vessel had a tolerable passage up to Tuesday last, at four o'clock in the morning, when she struck on Red Island reef. There was a heavy sea running at the time, but the boats were launched and made fast to the fore chains. Upwards of one hundred passengers embarked in the boats, but their doom was quickly sealed; the vessel "heeled off" into the deep water and went down stern foremost, so suddenly that the "pointers" of the boats could not be cast off, and the people who had embarked in the boats perished with their equally unfortunate companions on board the ship, except four of the crew and four passengers, who alone of upwards of 150 souls remained to tell the sad tale. These eight persons embarked in the gig, which towing astern, and fortunately for them the rope which attached it to the vessel broke when she went down. They succeeded in pulling to White Island, where they remained until the following day when they were taken off by the ship Wellington of Belfast, Capt. McIntyre, and brought to Grosse Island.

[For the Times and Seasons.]

THE NAUVOO LEGION.

The firm heart of the Sage and the Patriot is warm'd
By the grand "Nauvoo Legion:" The "Legion" is form'd
To oppose vile oppression, and nobly to stand
In defence of the honor, and laws of the land.
Base, illegal proscribers may tremble—'tis right
That the lawless aggressor should shrink with affright,
From a band that's united fell mobbers to chase,
And protect our lov'd country from utter disgrace.

Fair Columbia! rejoice! look away to the West,
To thy own Illinois, where the saints have found rest:
See a phoenix come forth from the graves of the just,
Whom Missouri's oppressors laid low in the dust:
See a phoenix—a "Legion"—a warm hearted band,
Who, unmov'd, to thy basis of freedom will stand.

When the day of vexation rolls fearfully on—
When thy children turn traitors—when safety is gone—
When peace in thy borders, no longer is found—
When the fierce battles rage, and the war-trumpets sound;
Here, here are thy warriors—a true hearted band,
To their country's best int'rest forever will stand;
For *then* to thy standard, the "Legion" will be
A strong bulwark of Freedom—of pure Liberty.

Here 's the silver-hair'd vet'ran, who suffer'd to gain
That Freedom he now volunteers to maintain:
The brave, gallant young soldier—the patriot is here
With his sword and his buckler, his helmet and spear;
And the horseman whose steed proudly steps to the sound
Of the soul-stirring music that's moving around;
And here, too, is the orphan, whose spirit grows brave
At the mention of "Boggs," and his own father's grave;
Yes, and bold hearted Chieftains as ever drew breath,
Who are fearless of danger—regardless of death;
Who've decreed in the name of the Ruler on high
That the Laws *shall be honor'd*—that treason *shall die*.

Should they need re-enforcements, those rights to secure,
Which our forefathers purchas'd; and Freedom ensure,
There is still in reserve a strong Cohort above;
"Lo! the chariots of Israel and horsemen thereof."

City of Nauvoo, June 2nd, 1841.

ELIZA.

"Farewell address," to Orson Hyde, Missionary of the Church of Jesus Christ of Latter Day Saints, to Palestine in Asia.

Farewell dear brother in the Lord,
The time has come that we must part,
Perhaps on earth no more to meet,
Oh! how the thought doth wring my heart.

But go you must, for 'tis the will,
Of him who bled upon the cross;
May his blest arm, uphold you still,
When you're upon the billows tost.

May health, and peace, your steps attend,
And guardian angels go before,

To guard your path and be your friend,
And land you safe on Asia's shore.

And as you go your warning voice
"Lift up" to Jew and Gentile too;
The poor in spirit will rejoice
At tidings that are borne by you.

Oh how your heart will then rejoice,
To see the outcast's flocking home;
The chosen seed of Israel's race,
No more in foreign climes to roam.

And when you in their temples stand,
And lift your warning voice on high;

Think of the holy place you're in,
The land where Christ, did bleed and die.

Go view the solemn sacred spot,
On Calvary where the Lamb was slain;
And never let it be forgot,
Whilst time and mem'ry doth remain.

And when you're in that Holy land,
And musing on some sacred spot,
Then turn your thoughts upon these lines,
They'll sweetly breathe "forget me not."

WM. I. APPLEBY.

Recklesstown, Burlington co. }
N. J. Dec. 1st A. D. 1840. }

COMMUNICATIONS.

Andover, Ashtabula co. Ohio, 1841.

BROTHER SMITH;—

Dear sir,

I have set apart a few moments this day from the busy scenes of this vain fleeting and inconstant world, for the purpose of informing you of the prosperity of our Redeemer's cause and kingdom in this part of the land. Truth is strong and will prevail; error is giving way on every hand where the gospel of the son of God is taught to the people in its original simplicity and purity, and the prayer of my heart is, O Lord continue to work with thy servants and confirm the word with signs following, until all the fallen and apostate race of Adam, shall hear of the goodness of the Lord, which he is communicating to us by revealing his secrets unto his servants the prophets in these last days and be brought to the knowledge of the truth as it is in Christ Jesus,—Ephraim be gathered from among the Gentiles, and the Gentiles be brought to the light of thy rising, the meek increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel. Since I last wrote to you, I have been laboring a part of the time in Trumbull co. Ohio, and assisted of that Being who governs all things, and rules all events, have buried in the liquid grave, in imitation of that example which the Savior set, twelve and confirmed them members of the church of Jesus Christ of Latter Day Saints; and they begin to increase their joy in the Lord and rejoice in the Holy One of Israel. Bro. Manley Isham (being one of the number) has been ordained to the office of an elder. There are a number more in that vicinity which I think will embrace the truth. There has been also since my last communication

to you, two baptised in Andover. And finally, additions are being made to the church in this region, wherever the servants of God are faithful in proclaiming the gospel to the children of men.

We desire the prayers of the saints, that the Lord would continue his blessings and impart of his spirit unto us, that we may be preserved from the pestilence that walketh in darkness and the destruction that wasteth at noon day. And while the earth is in commotion, and men's hearts failing them for fear and for looking for those things that are coming on the earth, may we be patiently waiting for the bursting heavens to reveal the blessed Savior, and the saints put in possession of the purchased inheritance and dwell with him who is holy and pure, even so Amen.

Respectfully, your brother
in the bonds of the Gospel
of the Lord Jesus.

JAMES M. ADAMS.

D. C. SMITH.

From the N. Orleans Bee of June 7th.

SHOCKING AND ATROCIOUS OCCURRENCE.

The entire community was yesterday morning thrown into the utmost consternation, by the reappearance at the Levee, of the ship *Charles* of Bath, Me., Captain GORHAM, which left this city for Bordeaux, on the evening of the 1st June, with a cargo of 65,000 staves, 70,000 feet of lumber, a lot of heading and wheelspokes. She was brought back to the city by the towboat *Tiger*. We have made careful enquiries into all the circumstances connected with the horrid business which we are about to relate, and the following details may, we think, be relied upon.

The *Charles* cleared on Tuesday last, 1st inst., and went down to the Balize the same evening, crossing the bar, and getting well into the Gulf on the morning following. During the whole of Wednesday and Thursday, the *Charles* as well as the *Louis Quatorze*, which went out at the same time, was distinctly visible from the Balize, the weather being rather calm; though it was observed that the *Charles* steered to the west, while the *Louis Quatorze* headed to the east of S. W. Pass. On Friday morning at an early hour, the Captain of the towboat *Tiger* noticed a vessel apparently steering for the South West Pass, and looking at the distance, as

if her studding sails were set.—Presuming that the vessel was in want of steam, he directed the *Tiger* towards her. On nearing her he discovered that it was the ship *Charles*. She was in the following condition: Nearly all her sails were set, and the jib which was flying loose, appeared to have been cut, probably to make an awning for one of the boats.

Not a solitary living being was on board. On descending into the cabin, several bottles which contained porter, and had had their necks knocked off, were found on the table; some of their contents had been spilled, and the froth looked quite fresh. Every particle of luggage had disappeared. Not a trunk, nor a bedstead, nor an article of clothing, save an old pair of boots, was to be seen. The apparel and bedding of the capt., crew, and passengers had entirely disappeared.

On examining the vessel's deck, spots of blood having the appearance of being recently shed, together with 8 or 10 handspikes, were seen on the starboard side. On the larboard was a small pool of blood running towards the scuppers, and on the same side on the outward part of the vessel, were eight stains of the sanguine fluid which had apparently flowed from some wounded person carried or forced over the ship's side.

It must be borne in mind that this appalling discovery was made at an early hour in the morning—about 8 A. M. after knowing the circumstances just related, the *Tiger* very properly put to sea and cruised about for some five or six hours. In the course of the morning, about 10 miles distant from the *Charles*, a boat recognized as one attached to that vessel, and containing a dog said to belong to one of the passengers, was picked up. The dog appeared by no means exhausted, and had evidently not been long adrift, as when offered water, he did not lap very eagerly. After searching some time longer and finding nothing whatever to elucidate the mystery, Capt. Crowell returned to the *Charles*, took her in tow, and returned to town, where he arrived yesterday morning at 7 o'clock.

It is needless to state that this singular affair has given rise to innumerable speculations. Horrid rumors of murder and piracy, mutiny and assassination, flew from mouth to mouth with incredible rapidity. The most prevalent supposition—though about as vague as others: was

that the crew had risen, murdered the captain and passengers, seized the baggage and money on board and escaped in one of the boats, which is missing.—In the absence of positive information, or even plausible data, upon which to base a conclusion, we forbear indulging in conjectures which may be disproved by the earliest intelligence.

HYMENIAL.

MARRIED—In New York City, May 26th by Elder W. Woodruff, Mr. Edward Ockey, to Miss Eliza Brewer both from Herefordshire England.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the 'Times and Seasons,' will issue, about the middle of July next, the specimen number of a newspaper bearing the above title. To be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the low scurrility and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field: and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.

In contemplating the many transcendent advantages which Nauvoo possesses over almost any other city, or location in the West—her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprise of her citizens—the unequalled beauty of her landscape and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be,) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for

the gratification and profit of those who indulge in the inspirations of the muse.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

The Ensign and Standard will be neutral in politics, and will be published every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country.

TERMS.

\$2.00 payable in advance,
\$2.50 within six months,
\$3.00 at the expiration of the year.

Advertisements conspicuously inserted on the customary terms.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight: and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the latest fashions direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

LIST OF AGENTS

FOR THE
TIMES & SEASONS,
ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Palaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper.
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erasmus Snow,
Centreville, Crawford co. Stephen Post.

NEW YORK.

City of New York, L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

NEW JERSEY.

Recklesstown, W. I. Appleby.

OHIO.

Kirtland, Lake co. Almon Babbit.
" " W. W. Phelps.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISIANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
" " George J. Adams.
" " Lorenzo Snow.

NEW HAMPSHIRE.

Gilsum, Chilon Mack, P. M.
Lisbon, Grafton co. Zadock Parker.

SCOTLAND.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
J. Savage,	Samuel Parker,
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	C. Merkle.
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Julian Moses,	Z. H. Gurley,
Amasa Lyman,	David Evans
Daniel S. Thomas,	Jesse Turpin.

TENNESSEE

Pekin, Jackson co. Wm. R. Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

The Times and Seasons,

Is EDITED BY

D. C. Smith, & R. B. Thompson,

And published on the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us 10 dollars current money, shall receive one volume gratis. Letters on business must be addressed to the Publisher POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 18.]

CITY OF NAUVOO, ILL. JULY 15th, 1841.

[Whole No. 30.]

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15, 1841.

P S A L M—124th.

"If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us;

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul.

Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth."

Since the rise of the Church of Jesus Christ of Latter Day Saints, there has been a continual and increasing opposition manifested towards it from all classes of society. high and low, rich and poor. False reports have been circulated with an industry which would have done honor to a better cause, and the cry of "delusion," "false prophets," "imposters," have been borne on every breeze. And, when we take into consideration the immense force which has, from time to time, been brought to bear against the Saints, and see them stand fast and immovable, we are led to exclaim "it is the Lords doings and it is marvellous in our eyes."

If it had not been that the Lord was on our side, we certainly, before this, would have been mince meat, for the philistines who have dared, from time to time, proudly to stalk abroad, and threaten our overthrow.

It would be impossible for us to trace the Church through all its movements, and record the sufferings and persecutions to which the Saints have been subject: Suffice it to say, that not only has all manner of evil been said against us, falsely, but all manner of evil has been done to us, without any just cause or pretext whatever. We would ask, what have our enemies gained by their conduct? What great object has been accomplished by their vexatious law suits, tarring and feathering, whipping and stoning, mobbing and murdering the Saints of God? Have they extinguished the hopes of the Saints, or undermined the religion of heaven? Such arguments, we believe, are powerful to the fearful and unbelieving, but they are es-

teemed as chaff by the Saints who know in whom they have believed, and who prefer the cause of truth to this world and all its pleasures—rejoice in tribulation, and count not their lives dear, so they may finish their course with joy. "The enemies have indeed shot at us, but our bow hath abode in its strength, and our arms have been made strong by the hands of the mighty God of Jacob," and, instead of our adversaries prevailing over us, they have been instrumental in forwarding the great work of the last days. When the enemies of righteousness persecuted the saints at Jerusalem, so that they had to flee out of the city; the messengers of salvation spread into different places, the gospel was no longer confined Jerusalem and Judea, but other people and other nations heard the tidings and left off their heathenish worship and became obedient to the gospel of Christ. "The word was every where preached." If we had been suffered to have remained in quiet in Missouri, the sound of the gospel would not have spread as it has done nor would such great interest have been excited; but the Saints being expelled from that inhospitable State, thousands have listened to their tale of woe, and the gospel of Christ has been prominently held forth wherever the Saints have been scattered, and thousands in this and other states have listened to those things which, heretofore, had not been told them.

In all these things we mark the hand and dealings of our Heavenly Father, who orders all things by his unerring council, and can make the wrath of man to praise him, while the remainder he can restrain.

In all the circumstances in which the Saints have had to pass through, there has been a consciousness of the hand of God in all their movements,—a belief "that he would temper the blast to the shorn lamb," and that all things should work together for the good of the Saints. Hence, they have enjoyed joy in the midst of sorrow, order in the midst of confusion, light in the midst of darkness, peace in the midst of war, and life in the midst of death.

One great and blessed consolation is, that the Lord is on our side. Yes: "The Lord of Hosts is with us the God of Jacob is our refuge." This affords comfort in the midst of the most heart rending and trying circumstances which can possibly fall to the lot of Saints, and having this consolation, they rejoice with joy unspeakable and full of glory, and can say—

"Yea, let men rage since thou wilt spread
Thy shadowing wings around my head."

Under the protection of Jehovah, have the first elders gone forth "weeping, bearing precious seed," and after struggling "with persecution in its various forms," they have returned with joy, bearing their sheaves with them; and now, tens of thousands on this, and thousands upon other lands, join in an ascription of praise to the God of all grace, for remembering his covenant and restoring the fulness of the ever-lasting gospel.

"The Lord is on our side." Think of this ye ministers of the sanctuary, while engaged in proclaiming the gospel far from the home of your childhood and the habitation of the Saints, and while sorrow may overflow your soul, and you feel disheartened on account of the hardness of the people, and their clamour for your blood, and your sorrow will depart, you will be inspired with new energy, and shall exceedingly rejoice, and be ready to exclaim "although an host should encamp against me yet I will not be afraid."

Think of this, ye sufferers in the cause of bleeding Zion, who have been driven from your homes and pleasant places of abode, and who have had to bear the fury and indignation of the enemy, and let joy spring up in your bosoms, for the Lord will bless you, and abundantly reward you for all your toils and sufferings.

Think of this, all you that are engaged in the cause of truth, and are endeavoring to establish Zion, and prepare a sanctuary for the Most High; and let not your hands be slack, neither be afraid, for "the Most High hath spoken and shall he not perform? He hath commanded and shall he not bring it to pass?"

Think of this, ye widows and fatherless, who have had to mourn the premature loss of husbands and fathers who have fell martyrs to the cause of truth; although you are not permitted to dress their graves, or drop a tear upon the sod that covers their sleeping dust, they will one day burst the tomb and come forth in glory and splendor, and you shall hail them with unspeakable joy which shall be durable as eternity, and you will then, if not before, have to exclaim, the Lord has done all things well, blessed be the name of the Lord.

DIALOGUE ON MORMONISM. NO II.

BOOK OF MORMON.

Between Mr. Mathews, Mr. Roberts, and
Elder Pierce.

Mr. M. I am glad to see you and Mrs. R., I was ready to think that you were not coming this evening.

Mr. R. Indeed Mr. M. I must say, I felt no very great desire to come, but as I had given you reasons to expect my company, I thought you would think me too much prejudiced against your *favorite doctrine of Mormonism*, if I staid away. It was not so with Mrs. R. she no sooner heard of a Mormon preacher being at your house, than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M. I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon, I suppose you are curious enough Mr. R. to listen to his statement.

Mr. R. This was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P. The subject I was speaking upon was the much abused Book of Mormon, or as it is termed, by way of ridicule, the Mormon bible. Their being many foolish and extravagant stories afloat respecting it, I always deem it important to correct the public mind on this subject, before I proceed to any other item of doctrine in our religion. One impression that has gone abroad, is, that we put it in the stead of the Bible, the scriptures of the old and new testament. I presume you have heard it represented so.

Mr. R. Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M. This has been the received opinion of this neighborhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P. Well gentlemen, I will endeavor to inform you what the Book of Mormon purports to be and then you can judge for yourselves. The Book of Mormon is a record of the aborigines of this continent, (America,) which was engraven on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah king of Judah, some time before the Babylonish captivity. While in Jerusalem

during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until, at length they arrived on this western continent: and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land and became very numerous indeed.

Mr. M. You will observe by this account Mr. R. that this people who landed here were Jews, this you know agrees with the idea, which many learned men have had, that the Indians are descendants of the Jews.

Mr. R. I am aware that this idea is generally entertained among the learned.

Mr. M. Pardon this interruption Elder P.

Elder P. I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous, and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness and became an idle and filthy people.

It also gives an account of their wars—the reign of their Kings and Judges—the prophecies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the gospel—the rending of the rocks on this land at the crucifixion of Jesus—and then gives a very interesting account of our Savior's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his. "I have other sheep which are not of this fold, them also, must I bring in"—his teachings to the people—his choosing a

postles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R. This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the Book; and that is, if Christ established his church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the gospel?

Elder P. It is a question which naturally arises; and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his church and sent forth his servants to proclaim the gospel, great success attended their labors, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in its train. However, after sometime had elapsed, their began to be schisms in the church; prejudice and its attendant train of evils crept into their midst, until, finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed christianity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance and superstition, until the present time, the degenerate and fallen sons of noble and worthy sires.

Mr. M. I have always thought that there had been a more enlightened people on this continent, than the present Indians. The remains of ancient buildings, monuments &c., are evident proofs on this point.

Mr. R. There can be no doubt on this subject. In the recent researches in Central America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Mormon is true.

Elder P. By no means, but you will undoubtedly admit that it is circumstan-

cial evidence in its favor. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun, eradiates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—contains many predictions respecting their restoration to righteousness, and again becoming a ‘fair and delightful people.’ I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers, and which we sung a short time before you came. I will endeavor to repeat it.

Mr. M. No, Elder P., pray sing it again. I am sure Mr. and Mrs. R., will be pleased to hear it, the tune and hymn are beautiful.

Elder P. You and Mrs. M. will assist me then.

Mr. M. We will do our best.

O stop and tell m Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God;—no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

“I once was *pleasant Ephraim*,
When Jacob for me pray’d;
But oh! how blessings vanish,
When man from God has stray’d!

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander’d to and fro.

And long they’ve lived by hunting,
Instead of work and arts,
And so our race has dwindled
To idle Indian hearts.

Yet hope within us lingers,
As if the Spirit spoke:—
He’ll come for your redemption,
And break your Gentile yoke:

And all your captive brothers,
From every clime shall come,

And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
“And sing our Maker’s praise.”
To be continued.

From the Gospel Reflector.

THE LOCATION OF ZION, OR THE NEW JERUSALEM.

The location of Zion or the New Jerusalem, is certainly a subject of importance, and well worth a candid investigation: for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world; for according to the prophets it will be a place of refuge, and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore, it is of all importance that we should know where it will be located or established.

That there will be a city called Zion or the New Jerusalem, built, beautified, and prepared for the millennium is evident from all the prophets that have mentioned the work of God of the last days. We have in a brief manner touched upon this subject before; but the magnitude and importance of it is such, that we think that justice to it, requires us to give it a more extensive investigation.

That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millennium.—However, because some are unable to separate or distinguish it from the one for the Millennium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchizedek, then called Salem. Paul says Melchizedek was king of Salem. (See Heb. vii. 2.) Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchizedek is not easy for us to determine; but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he “took a strong hold of Zion: the same is the city of David.”—2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem.—Isaiah speaking of this Zion says: “For the people shall dwell in Zion at Jerusalem,—Isa. xxx. 19. Now if Isaiah had no idea of any other Zion; than the one at Jerusalem, why did he use the preposition at, as though there was another city called by the same name? Indeed he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days; which he saw in the vision established upon this land [America]; therefore, he used the preposition, “Zion

at Jerusalem," to designate the difference between it and the one of the last days upon another land. But says one, if the ancients knew that God would establish another Zion for the Millennium, why did they call the one at Jerusalem by that name? 'This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give whether it is correct or not. Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first-born dwelt: and perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Zion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born."—Heb. xii. 22, 23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible that when Melchizedek, or whoever founded Zion; when arranging the various districts, and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called "the city of David."

When Jerusalem is rebuilt, it is probable that this city of David, will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter-day Zion or the New Jerusalem; but in fulfillment of prophecy relating to the rebuilding of Jerusalem: for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem, and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe will be located on the land of America; and indeed the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King. God is known in her palaces for a refuge."—"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."—Ps. xlviii. 2, 8. David evidently saw the situation of Zion, which he says is beautiful, at some other place besides Jerusalem, or he would not have said that it was on the sides of the North. Match this saying with what Isaiah says in the xviii. ch. of his prophecy, concerning a land [America] beyond the rivers of Ethiopia, and we learn: first, as Isaiah says, that this is the land where the Lord's *enign* of the last days was to be

reared, and from whence the ambassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, the Mount Zion" shall be established, to which the servants of God, or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning.—This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the North; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood."—"For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. cxxvii. 4, 13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods, or in other words fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony.—Moroni writing the words of Ether says, page 550. "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the House of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not have a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the House of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the, seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not: wherefore the remnant of the House of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

As we have before mentioned the prophets have declared that there shall be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations. And also he will cause the old

city of Jerusalem to be rebuilt, and the Jews to gather there. Thus there will be two central places of gathering, and deliverance. Zion, and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous: for Jerusalem and its suburbs when spoken of at a distance are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes, or auxiliary cities. The city of David or Zion at Jerusalem was merely an auxiliary and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous; but on two separate lands. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Buhlah: for the Lord delighteth in thee, and thy land shall be married." It is said, Gen. x. 25, that in the days of Peleg the earth (not nations) was divided; it is also said, Gen. i. 9 that the waters were gathered together unto one place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents, which the bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or joined. But says the objectors, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all." We have before proved that the land of America is a promised land to the House of Joseph; therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them whether in America or in Asia.—But the two continents are to be united, and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.

The following thrilling account of the self devotedness of the Jews, scarcely has its equal on the pages of history.—Although such a course must be condemned, it shows their attachment to their ancient religion, the God of their fathers, and also their abhorrence of the Romans. Ed.

Fall of Herodio—Machaerus—Masada—Fate of Josephus—Agrippa—Ben-eine.

It might have been expected that all hopes of resistance, even among the most stubborn of the Jews, would have been buried under the ruins of the capital; that after the fall of Jerusalem, with such dreadful misery and carnage, every town would at once have opened its gates, and laid itself at the mercy of the irresistible conqueror. Yet, when Lucilius Bassus came to take the command of the Roman army, he found three strong fortresses still in arms—Herodion, Masada, and Machaerus. Herodion immediately capitulated, but Machaerus, beyond the Jordan, relying on its impregnable position, defied all the power of the enemy. Machaerus stood on the summit of a lofty crag, surrounded on all sides by ravines of enormous depth, which could not easily be crossed, and could not possibly be filled up. One of these ravines, on the western side, ran down, a distance of nearly eight miles, to the Dead Sea. Those to the north and the south were less deep, but not less impassable: on the east the hollow was 175 feet to the bottom, beyond which arose a mountain which faced Machaerus. The town had been built and strongly fortified by Alexander Janneus, as a check upon the Arabian freebooters. It was a place of great beauty, as well as strength, adorned with noble palaces, and amply supplied with reservoirs of water. Bassus determined to form the siege on the eastern side; the garrison took possession of the citadel, and forced the strangers, who had taken refuge there from all quarters, to defend the lower town. Many fierce conflicts took place under the walls; the garrison sometimes surprising the enemy by the rapidity of their sallies: sometimes when the Romans were prepared for them, being repulsed with great loss. There happened to be a young man, named Eleazer, of remarkable activity and valour, who greatly distinguished himself in these attacks, being always the first to charge and the last to retreat, often by his single arm arresting the progress of the enemy, and allowing his routed compatriots time to make good their retreat. One day, after the battle was over, proudly confident in his prowess and in the terror of his arms, he remained alone without the gate, careless-

ly conversing with those on the wall. Rufus, an Egyptian, serving in the Roman army, a man of singular bodily strength, watched the opportunity, rushed on him, and bore him off, armour and all, to the Roman camp. Bassus ordered the captive to be stripped, and scourged in the sight of the besieged. At the sufferings of their brave champion the whole city set up a wild wailing. Bassus, when he saw the effect of his barbarous measure, ordered a cross to be erected, as if for the execution of the gallant youth. The lamentations in the city became more loud and general. Eleazer's family was powerful and numerous. Through their influence it was agreed to surrender the citadel, on condition that Eleazer's life should be spared. The strangers in the lower town attempted to cut their way through the posts of the besiegers; a few of the bravest succeeded; of those who remained, 1700 perished. The treaty with the garrison was honourably observed.

Bassus proceeded to surround the forest of Jarjes, where a vast number of fugitives had taken refuge: they attempted to break through, but were repulsed, and 3000 put to the sword. During the course of these successes Bassus died, and Flavius Silva assumed the command in Palestine. Silva immediately marched against Masada, the only place which still held out. Masada was situated on the south-western side of the Dead Sea. Like the other hill fortresses of Palestine, it stood on a high rock, girt with precipitous chasms, the sides of which a goat could scarcely clamber. It was accessible only by two narrow and very difficult paths, from the east and from the west. On the east, a path, or rather a rocky stair, led up from the shore of the Dead Sea, called the Serpent, from its winding and circuitous course. It ran along the verge of frightful precipices, which made the head giddy to look down; it was necessary to climb step by step; if the foot slipped, instant death was inevitable. After winding in this manner nearly four miles, this path opened on a level space, on which Masada stood, in the midst of a small and highly cultivated plain of extraordinary beauty and fertility. The city was girt with a wall, nearly a mile in circuit. The wall was twenty-two feet high, fourteen broad, and had thirty-

seven lofty towers. Besides this wall, Masada had a strong and magnificent palace, with sixty towers, built by Herod, on the western cliff, and connected, by an underground way, with the citadel. The western ascent was commanded, in its narrowest part, by an impregnable tower.

The city was amply supplied with excellent water, and with provisions of all kinds, wine, oil, vegetables, and dates. According to the strange account of Josephus, the air of Masada was of such a temperature, that, although some of these fruits had been laid up for a hundred years, since the time of Herod, they were still sound and fresh. There were likewise armories, sufficient to supply 10,000 men with great stores of unwrought iron, brass, and lead. In fact, Masada had been the fortress which Herod the Great had always looked to as a place of security, either in case of foreign invasion, or the revolt of his own subjects. The town was now as strongly manned as fortified. Eleazer, the commander, was a descendant of Judas the Galilean, and inherited the principles of his ancestor in their sternest and most stubborn fanaticism. To yield to a foreign dominion was to him and his zealous associates the height of impiety: death was far preferable to a treacherous dereliction of the sovereignty of God. They acted, to the end, up to their lofty tenets.

Silva, having blockaded the town, so that none could make their escape, seized a point of rock, called the White Promontory, to the westward. There he erected his works, a mound, 350 feet high, and above that a second bank of enormous stones; and at length he brought a battering ram to bear upon the walls. After long resistance, a breach was made; but the besieged had run up another wall within, of great timbers laid parallel with each other, in two separate rows, the intervening space being filled with earth; this sort of double artificial wall was held together by transverse beams, and the more violently it was battered it became more solid and compact by the yielding of the earth.—Silva ordered his men to throw lighted brands upon it: the timbers speedily kindled, and the whole became a vast wall of fire. The north wind blew the flames into the faces of the besiegers, and the

Romans trembled for their own works and engines. On a sudden, the wind shifted to the south, the flames burned inwards, and the whole fell down, a heap of smouldering ashes. The Romans withdrew to their camp, to prepare for the attack on the next morning, and stationed strong and vigilant outposts to prevent the flight of the garrison. But Eleazer was not a man either himself to attempt flight or to permit others to follow so dastardly a course. He assembled his followers in the palace, and reminded them that the time was now come when they must vindicate to the utmost their lofty principles. God had evidently abandoned his people; the fall of Jerusalem, the ruin of the temple, too sadly proved this. The sudden change of the wind, on the day before, distinctly announced that they too were deserted by his protecting providence. Still it was better to fall into the hands of God, than of the Roman; and he proposed that they should set the city on fire, and perish together with their wives unviolated, their children yet free from captivity, on that noble funeral pile.

His men gazed on each other with wonder. Some were kindled at once with his enthusiasm; others thought of their wives and children, and tears were seen stealing slowly down their hardy cheeks.—Eleazar saw that they were wavering, and broke out in a higher and more splendid train. He spake of the immortality, the divinity of the soul; its joyful escape from its imprisonment in its mortal tenement. He appealed to the example of the Indians, who bear life as a burthen, and cheerfully throw it off. Perhaps with still grater effect he dwelt on the treatment of the conquered by the Romans, the abuse of women, the slavery of children, the murderous scenes in the amphitheatres. "Let us die," he ended, "unenslaved; let us depart from life in freedom with our wives and children.—This our law demands, this our wives and children entreat; God himself has driven us to this stern necessity; this the Romans dread above all things, lest we should disappoint them of their victory. Let us deny them the joy and triumph of seeing us subdued, and rather strike them with awe at our death, and with enforced admiration of our indomitable valour."

He was interrupted by the unanimous voice of the multitude, vying with each

other in eagerness to begin on the instant the work of self-devotion. On their intoxicated spirits no softer feelings had now the slightest effect. They embraced their wives, they kissed their children even with tears, and, at the moment, as though they had been the passive instruments of another's will, they stabbed them to the heart. Not a man declined the murderous office. But they thought that they should wrong the dead if they survived them many minutes. They hastily drew together their most valuable effects, and heaping them up, set fire to these sumptuous funeral piles. Then, ten men having been chosen by lot as the general executioners, the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten then cast lots, nine fell by each other's hands, the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and then with resolute and unflinching hand, drove the sword to his own heart.

One old woman, another female who was a relative of Eleazer and distinguished for her learning, and five children, who had crept into an underground cavern, were all that escaped; 960 perished. The next morning the Romans advanced to the wall in close array and with the greatest caution. They fixed the scaling ladders, mounted the wall, and rushed in. Not a human being appeared, all was solitude and silence, and the vestiges of fire all around, filled them with astonishment. They gave a shout as they were wont when they drove the battering ram, as if to startle the people from their hiding places. The two women and the five children came creeping forth. The Romans would not believe their story, till having partially extinguished the fire, they made their way into the palace, and, not without admiration, beheld this unexampled spectacle of self-devotion.

Elders Brigham Young, H. C. Kimball, John Taylor, G. A. Smith and R. Hadlock, have arrived at home in safety, after an arduous and interesting mission to Great Britain. The remainder of the Twelve are expected soon.

The accounts which they bring of the progress of truth are highly satisfactory.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15. 1841.

IMPORTANT TO AGENTS.

The agents of the Times and Seasons, will accept our grateful acknowledgments for the interest they have taken in its circulation, and we hope they will continue their exertions in so laudable a work until our little sheet shall have as great a circulation as any in the Union.

We would, also, say that they are authorized to act as agents for the "Nauvoo Ensign and Zarahemla Standard," a weekly newspaper, the prospectus of which you will find in this paper. We hope to enlist your services; and, that we may be sustained in our present undertakings, we are admonished to pursue a close business course. We therefore propose, that all those who do not pay in advance for the "Ensign & Standard" should give their notes payable in six or twelve months; we would suggest the following as a form:

\$ 184
Months after date I promise to pay D. C. Smith, or bearer, the sum of _____ dollars, for value received.

This course we are obliged to take in order to sustain our establishment—for if we do not pursue such a course we cannot expect to succeed.

When we commenced publishing the Times and Seasons, we endeavored to adhere to the cash system as much as possible, but notwithstanding all our care, we have more than five hundred dollars standing out in this state besides several hundred dollars in other states, and how it is to be collected we do not know. In the meantime we have to loan money at enormous interest, while sufficient is due us to meet all our demands, if it could only be obtained. We are not in the habit of *dunning* our subscribers for their arrears, neither do we like the trade, but if we should occasionally give them a gentle hint they must not find fault.

CELEBRATION OF INDEPENDENCE.

The anniversary of our National Independence was celebrated with due honors on the 3rd inst. in this city. We never attended one where so much good feeling; unanimity, and pleasure was manifested

by all parties. We feel inadequate to do justice to the subject, and as it is expected that the proceedings will be given entire in the "Nauvoo Ensign," we shall, therefore, content ourselves by saying but little on the subject. Several distinguished citizens from different parts of the State were present, who expressed their great pleasure at the proceedings.

The Nauvoo Legion, appeared in its glory and presented a beautiful appearance, and will soon compare with the best military organization in the union. The day was warm but clear, the assembly of the fair sex, whose smiling countenances gave beauty to the scene, was delightful. We felt proud of our citizens and the Legion; they did themselves honor, and every one who witnessed the proceedings must award them the praise which is their due. We question whether such an assembly can be got together in any other part of the Union where the same sobriety, behavior and good feeling would prevail.

We think that the proceedings were calculated to remove any prejudice that might have been imbibed by any of our visitors, who were present on the occasion.

THE MORMONS—ARREST OF JO. SMITH.

By the annexed extract of a private letter from a highly respectable gentleman residing near the Mormon city (Nauvoo,) it appears that the scenes which a few months since were enacted in Missouri, are in danger of being repeated in Iowa. There is a tract of 120,000 acres of beautiful land lying directly opposite the Mormon settlement on the Mississippi River. This Tract was given to the Half Breeds of the Sac and Fox Nations by the United States, and has been purchased from them by the whites. Proceedings have been had in the Equity Court of Iowa to partition these lands, and Commissioners appointed by the Court to survey and divide them among the lawful claimants. Some months since the title being then unsettled, Jo. Smith received a revelation from God to the ef-

fect that the Latter Day Saints should go in and possess this fair land, and enjoy the fruits thereof. Accordingly there are said to be now about 2000 of these people residing on said lands, who claim by the highest possible title,—a title direct from the Creator; and they seem determined to set all human decrees at defiance. In addition to despoiling the lands of much valuable timber, they now forbid the Commissioners and Surveyors, on pain of death, to attempt a survey and partition. The arrest of their leader, it is to be hoped, will prevent the execution of their threat.

Extract of a Letter from the vicinity of Nauvoo.—"The excitement on both sides of the river against the Mormons is increasing very fast. The conduct of Jo. Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and religious principle, that renders them so obnoxious to the Gentiles of all denominations, wherever they reside.

"Jo Smith was yesterday arrested, between Nauvoo and Quincy, by the authorities of Illinois, on a requisition from the Governor of Missouri. May justice be meted out to him for his villiany.

"Martin Harris, who was one of the witnesses to the Book of Mormon, and who has been for some time lecturing in Illinois against the Mormons, was found dead last week, having been shot through the head. He was no doubt murdered."

The above we copy from the New York Journal of Commerce, and which has been copied in many of the eastern papers.

It is an old adage that persons should go from home to hear news, but in this age of rail roads and steam boats we are privileged to hear sufficient while remaining at home.

According to the above article the Mormons must be a lawless banditti, a set of desperadoes. But what are the facts?—Let our neighbors who are not connected with the church, who mingle in our society and are acquainted with our proceedings and movements, let them speak out; and they will with us deny the false and malicious statements which have been palmed upon the Journal of Commerce, and

which has been seized upon with avidity by those who seek our overthrow.

The correspondent of the Journal of Commerce was aware that such things would not gain credence here, but knowing the gullibility of the eastern press, he was satisfied they would swallow his lies.

Now, we would say, that the entire statement, with the exception of the arrest of Joseph Smith, is a tissue of lies, got up by a malignant and depraved heart for the worst and most diabolical purpose, and when we read it we could not but blush for humanity.

We pretend to no claim to any land, but what is according to the law and constitution of the United States.

The statement with regard to the murder of Martin Harris, is the climax of iniquity, and gives evidence of corruption the most foul, and a heart as black as sin and the devil can make it. It is utterly false!

These are the weapons that are used by our enemies to stop the march of truth, to raise prejudice in the minds of the people and to bring upon us the wrath and indignation of a people who know nothing respecting us, save what they learn through the medium of a corrupt press.

Ye editors of newspapers, who ought to be the lights of the land, and communicate truth and correct intelligence, particularly on matters which concern the peace and safety of your fellow man, we ask you, if there is any sense of justice remaining—a latent spark of humanity quivering in your bosoms—if moral honesty and virtue are yet lingering in your midst, before they take their final flight, to contradict these cruel and false statements.

We ask no right, no privilege, no immunity, but what the constitution guarantees to all its citizens, and we hold ourselves at all times amenable to the laws of the land for our conduct. This we call upon the most fastidious to deny.

DEATH OF SENATOR LITTLE.

Sidney H. Little Esq. the pride of the Senate, the ornament of the Bar, the affectionate husband and tender parent is no more! His career on earth is done, but his memory will long survive and continue to be fresh and blooming for time to come, and will be worthy to be numbered among the names of those who laid the plan for our national independence. He has long been favorably known as an eminent statesman, a distinguished Lawyer, a valuable citizen; and to this community, as the friend of the poor, the protector of the injured and abused, and for his valuable endeavors in again securing them the privileges of freemen.

While we would mourn with his surviving relatives and extensive acquaintance of friends, we would remind them for their consolation, of his glorious and honorable career, which must ever be a source of comfort to their afflicted hearts; and long will his memory be cherished by all who had the pleasure of his acquaintance.

The particulars of his death we are informed were as follows: On Sunday morning last, he took his children with him in his carriage a riding, when the horse which he was driving, became restive, and unmanageable, he succeeded in getting two of his children out of the hind end of the carriage, and took the other two in his arms and sprang out; but unfortunately fell upon his head, which injured him so severely that he never spoke or moved afterwards, he continued to breathe until four o'clock on Monday morning when he expired.

We are glad to see the action of the City Council on this subject. The following, recommended by his honor the Mayor, was carried unanimously.

City of Nauvoo, Ill., July 12th, A.D. 1841.

Gentlemen of the City Council;

Aldermen and Councillors:—

It becomes my duty, as your Chief

Magistrate, to communicate to you one of the most afflictive dispensations of Divine Providence with which this city and county has ever been visited—I allude to the untimely death of our distinguished and patriotic Senator—Hon. SIDNEY H. LITTLE—than whom no man was more deservedly popular, or more faithful in the discharge of every public trust confided to his care. In this great calamity, this unexpected and most painful bereavement, the Whig party have lost a faithful friend and able advocate, and the Democratic an honorable opponent—one who stood high in the affections of this people, honored and beloved by all good men. As a feeble testimonial of our high regard, and great respect, for his public services and private virtues, as a statesman and citizen, I would recommend that this council cause Sunday, the 18th inst., to be set apart throughout this city as a day of *public fasting, humiliation, and prayer*. On this occasion we should “mourn with those who mourn, and weep with those who weep.”

JOHN C. BENNETT, Mayor.

DIED—In Newbery Pike co. Ill. on the 16th of July last Polly wife of Lucius Howland aged 51 years, after a short illness of five weeks. She had been a member of the church of Jesus Christ of Latter Day Saints, nine years and six months, and died in the full triumph of faith—She has left a husband and nine children to lament her loss.

—On the 28th of March last, in Pike co. Ill. Electa Penelope, wife of Hawkins Judd, aged 27 years—She had been a member of this church upwards of eight years. Before her death she expressed a great desire to depart and be with Christ.

In this city on the 10th inst. aged 49 years, Thomas Smith, late of Clitheroe, Lancaster, England.

In this city on the first inst. aged 24 years, Diana, daughter of the above Thos. Smith.

On the 20th of May last between this place and New Orleans on the Steam Boat Gen. Pratte, Betty consort of the above Thomas Smith.

They bore there afflictions with patience and slept in a sure and certain hope of a glorious resurrection unto eternal life.

“The memory of the just is blessed.”

POETRY.

For the Times and Seasons.

BY J. H. JOHNSONS.

"The wise shall understand."—Daniel.

Amazed with wonder! I look round
 To see most people of our day,
 Reject the glorious gospel sound,
 Because the simple turn away.
 Or does it prove there is no time,
 Because some watches will not go?
 But does it prove there is no crime
 Because not punished here below?
 Or can it prove no gems remain,
 Because some fools, throw theirs away?
 Or can it prove no king can reign
 Because some subjects wont obey?
 Or prove the gospel was not true
 Because old Paul the Saints could kill?
 Because the Jews its author slew,
 And now reject their Saviour still?
 Or prove that Christ was not the Lord
 Because that Peter cursed and swore?
 Or Book of Mormon not his word
 Because denied, by Oliver?
 Or prove, that Joseph Smith is false
 Because apostates say tis so?
 Or prove that God, no man exalts
 Because from priests such doctrines flow?
 O, no! the wise will surely say;
 No proof unto the man that's wise,
 Then O! dig deep, ye wise to-day;
 And soon the truth will be your prize.
 Not like the fool who chanc'd to see,
 The Saint forsake his heavenly course,
 And turn to sin and vanity—
 Then cries your "scheme is all a farce."

For the Times and Seasons.

P S A L M.

BY

MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all
 ye sons and daughters of Zion.

Let us sing unto him a new song: let us
 sing of his marvellous Joings in the last days.

He is the same yesterday, to-day and forever;
 therefore I will praise him for what my eyes
 have seen, and my ears have heard.

He hath opened the fountain of knowledge:
 he hath unlock'd the treasures of wisdom and
 understanding.

He hath brought to pass that which he spake
 by the mouth of his ancient prophets: yea, he
 hath caused truth to "spring up out of the
 earth, and righteousness to look down from
 heaven."

In ancient time he call'd his servant David
 from the sheep-fold to preside over the nation of

Israel; yea, from a tender of flocks did he raise
 him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of hus-
 bandry, even when "ploughing in the field with
 twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elijah, was he anointed
 to the office of his calling, even to proclaim the
 word of the Lord—to declare the counsels of the
 Most High to the people.

In these last days the Lord hath call'd his
 servant Joseph—the son of an husbandman; to
 be a prophet and a teacher: yea, to be a mighty
 instrument in rolling forward and establishing
 that kingdom which "shall fill the whole earth."

The Lord hath spoken to him from the heav-
 ens—he hath instructed him thro' the ministra-
 tion of angels—he hath taught him by the pow-
 er of the holy spirit.

He hath opened the heavens, he hath rent
 the veil thereof, before his face—he hath spread
 the visions of eternity in his presence—he hath
 drawn aside the curtain of futurity and showed
 unto his servant things to come.

He hath anointed him with the oil of under-
 standing, and instructed him in the great mys-
 teries of the kingdom of heaven; even those
 "mysteries which have been hid from ages and
 from generations."

Rejoice all ye Sain'ts of the Lord and listen
 to the instructions of his prophet—be careful to
 depart from evil—let your hearts be pure for
 the great day of the Lord approaches.

He will perform a speedy work upon the
 earth—he will cut it short in righteousness—he
 will not suffer his word to perish.

Therefore, let the nations be wise—let the
 great ones of the earth receive counsel; let the
 honest in heart prepare and gather even unto
 Zion:

For "the earth shall reel to and fro like a
 drunken man," yea, she shall groan because of
 iniquity which is already increasing heavily
 upon her.

But "Zion shall be redeem'd with judgment,
 and her converts with righteousness"—the na-
 tions of the earth will honor her—the glory of
 the Lord will encompass her round about; and
 his praises will be heard in her midst.

COMMUNICATIONS.

Manchester, April 17th 1841.

DEAR BRO. JOSEPH:—

Once more I take my pen
 to write a few lines to you; most gladly
 would I embrace the opportunity of a per-
 sonal interview with you, did it offer; but
 vain is the indulgence of such thoughts
 at present.

You will undoubtedly have learned that I sailed from New York on the 13th of February, and landed in Liverpool on the 3rd of March following. We had a good passage but a rough one—I have learned that the rougher the voyage, the sooner we arrive at our destined port.—Something so is the voyage of life. To meet once more with the Twelve, brought fresh to mind, many scenes of by-gone time; and caused my heart to swell with gratitude to Him whose providential care has preserved and restored me to the embraces of that honorable body. Let the name of Jehovah be forever praised for his condescending mercy towards my brethren; and more particularly towards me.

I have sent a little present to you and brother Hyrum, by Elder Kimball. He will hand it to my wife, and she will give it to you. It is only a little token, that I have not forgotten you; for when we were sick, you took us in. I hope you will accept it, with the best wishes, and grateful acknowledgments of an absent friend and brother.

In my last to you, from New York, I requested you to write me a letter about the propriety of going on without Elder Page and direct it to Manchester in this country. But I feel perfectly justified at present in doing as I have; and I calculate to hasten on, just as soon as the brethren sail for America. Yet I should be extremely glad to hear from you at any time, and shall be happy to abide by your advice and counsel. But if I hear nothing from you to the contrary, I shall if the Lord will, hasten on as fast as possible without him. I have been greeted with a hearty welcome in this country by the saints where we were acquainted, I do assure you.

I can assure you, that although you are a stranger here in one sense, yet your name is engraven as with an iron pen, upon the tablet of many warm and affectionate hearts—and it is my faith and prayer that you may be delivered from the snares and violence of wicked men—Your days many on the earth,—and your name embalmed in the memory of the just forever. And in all your blessings I hope and trust Sister Emma will be a happy partaker.

I wish all the saints every good thing that I can think of, and hope they will pray for me that I may have power to

“lay the foundation of Jerusalem,” and return again to them. I do not feel at all disheartened at the prospect of going alone. I fully believe that the Lord will open my way before me. I trust that I shall have your faith and prayers, which I most earnestly desire. I should ask you to write me, but I cannot tell you where to direct, for I know not where I may be.

I hasten to a close, by saying, may the Lord bless and prosper you; and the saints and kingdom over which you are made a steward, and preserve you and me spotless until we meet again.

Farewell!

ORSON HYDE.

PRES'T. J. SMITH.

For the Times and Seasons.

ROME, N. Y. June 11, 1841.

Dear Brethren in the New Covenant.—Having an hour or two's leisure this morning, and feeling it my duty to inform my brethren, the presidents of my quorum; and also the saints where I am, and what I am doing, and also, what I have been doing since I last wrote; I will, therefore, give you a short history of my labors since last fall; and if you should think the same worthy a place in the columns of your very valuable paper you are at liberty to insert it. The first of last September, Elder James Burnham, one of the seventy, called on me at Hamilton, Madison county, N. Y. and informed me that, I was requested in company with some ten or more of our quorum, to meet at the City of New York, on the 20th of the same month, and go to England; and asked me if I could go. I told him if it was the will of God, I could and would go; and notwithstanding I had not the first *semine* in my pocket towards defraying the expenses of so great a mission, and my family, which consisted of my wife and five children to leave behind, who at that time had not where to lay their heads, and unprovided for food and raiment, yet through the goodness and bounty of our heavenly Father, in his kindness to me, on the 20th of September, 1840, at 5 o'clock, in the morning, I found myself on the wharf at the City of New-York, (having visited in the twenty previous days.) several branches of the the Churches of Jesus Christ of the Latter Day Saints, residing in the counties of Otsego, Oneida and Lewis; and removed my family some fifty-five or sixty miles in the time, and provided for them, and for myself, for my mission. I must now return to New-York. I attended the Saints meeting in Spring street, in the morning, and was invited, (it being Sunday,) to speak to the people in the afternoon, and evening, which I did, as the Lord gave ability, and then, told the people of that place, that if they desired to see me at their respective residences, I should feel happy to wait on them, if they would send their address to me, &c. In a few days I received an invitation from a popular physician of the City to wait on him; which I did, in company with Br. Burnham, at his residence. The doctor,

asked many questions which were answered to his satisfaction, and before I returned from England he obeyed the gospel, with many others in the city. I tarried in, and about the city until the 7th of October, preaching almost daily, in Spring street, and the Military Hall, in the Bowry, and other places, in different parts of the city, which were well attended, and the people gave good heed to the word, while the Saints were refreshed in spirit, and blessed. I must say, I was never more cordially received, and I pray God, in the name of Jesus Christ, to reward them. I have reason to believe that there was much good seed, sown, in that place while I was there. On the 7th of October, in company with elders James Burnham and Levi Richards, I went on board the ship *George Washington*, Capt. Buras, and that day went to sea, and after a rough passage of 25 days, found ourselves in the port of Liverpool, England. We immediately proceeded to Manchester, and after having refreshed ourselves with the brethren, and preaching a few times: we met in Council with elder B. Young, W. Richards, H. C. Kimball, P. P. Pratt, of the twelve elders—Levi Richards, Snow and Burnham and myself; where it was decided that I should go to Glasgow, Scotland, and Br. Burnham, to N. Wales, &c.

I immediately proceeded to Liverpool where I found elder John Taylor, one of the Twelve, who had just returned from the Isle of Man, and wished me to go and take his place, as he was wanted in other places very much. I told him, if the Twelve were willing, I had no objections to do so, he then wrote to Manchester, and obtained the approbation of the Twelve to that effect, and I preached several times in the city, while I was there, (and while I was in Manchester, I went out to Oldham, about 8 miles distant, and preached twice and opened the door for baptism, whereupon seven men gave their names for baptism,) why I speak of this, is to show to my countrymen that Englishmen, are more willing to obey the gospel, when they are convinced of the truth, than many even of my own countrymen. I went to the Isle of Man, where I arrived the 16th day of November, in the town of Douglas, and where I found elder Hiram Clark, and he took the country, and I the town, and we commenced our labors, and the 25th of December, (met the brethren who had been baptized while I was there, and who had been baptized before I went there,) in Douglas at the house of br. John Cowell's where we organized a branch of the Church, called the Church of the Isle of Man; and ordained br. John Barnes, presiding elder, and br. John Mills, teacher, and appointed a clerk by the voice of the branch; the branch then numbered about 40 members. Elder Clark tarried until January 8th, when he took leave of the sweet little Island for Liverpool and I tarried preaching in the town of Douglas, and in the country occasionally and baptizing until the 16th of February, when I took leave for Liverpool to prepare for home. The people of the Isle, treated me very kindly indeed; and I feel in duty bound to say, of brother John Cowell's people, where I boarded, that I never was treated more tenderly, and with more respect, than at their house, I had a large room well furnished, and a bedroom adjoining as well furnished allotted to me, and my brethren; where

our meals were served up four times a day, (which is customary in that country,) and every attention paid to us that we could wish for, at a very moderate price; (may the Lord reward them four-fold.

When I left the Isle, the Church numbered about 70 in good standing: I tarried at Liverpool until the 4th of March, preaching and visiting the brethren from house to house, while the work continued to roll forth gathering in souls continually. I attended several blessing meetings, while I was in Liverpool, in company with elders Brigham Young, John Taylor and Willard Richards and others, which was great satisfaction to me. Those meetings were attended as follows: a feast was prepared at a private house, and several brethren invited to attend, and after refreshment the meeting was opened by singing and prayer: then the patriarch (elder Peter Mellen), laid hands upon the head of a brother, or sister as the case might be, and pronounced a sentence, at a time, and his scribe (elder ——— Whitehead), wrote the same: all things were conducted with decorum, while the spirit of the Lord came down upon us in mighty power.

On the 4th day of March, I sailed from Liverpool, for New-York, on board the ship *Oswego*, of Boston, Capt. David Wood, a christian and a gentleman, with about 280 passengers, and I had not been on board long before it was surmised that I was a minister, and I was invited to speak to the people, which I did having an invitation by the Captain so to do. The people many of them were well pleased and wished me to continue to preach during the voyage, which I did as the Lord gave ability. 3 Priests of the Methodist order were on board, and preached several times, and began to feel quite uneasy, finally challenged me to debate with them, I told them I was not fond of controversy, and declined; but they gave notice to the passengers after we arrived near Sandyhook, that they was going to up set what I had preached, and show that it was unscriptural, &c. Accordingly at 7 in the evening the people came together in the second cabin, when a chairman was chosen, and one of the priests arose and talked one hour, in endeavoring to show the people that the gospel as I had preached it to them was not true; I then told the people I did not know what to say as my principles had not been attacked in any shape whatever, but as they insisted upon my speaking I did so for an hour, reviewing my lectures by scripture. The preacher then spoke a half hour, and I a half hour, and then 15 minutes a piece, until 11 o'clock, at which time, I asked him why he had not quoted one scripture if no more (to support his assertions if he could), instead of quoting mens comment; to which he replied, there were so many texts of scripture to prove his doctrine, that he could not quote all of them, in one night, so he thought he would not quote any, you may guess whether the people laughed him to scorn or not. It was then moved and seconded, that Mr. Blakeslee, had sustained his doctrine in every particular; and the motion was about to be put, but I objected to it, and told the passengers I thought it would be best to leave it with them, for I did not feel as though I had obtained a victory, as they all must see that I had been (as it were), playing

alone, so there I left the poor pries's. On the 16th day of April, I landed in New-York, where the Saints were glad to see me and I was glad to see them, and at which placé I found elder G. W. Harris, and was requested by him to assist him in his mission. I tarried in New-York, preaching as usual, until May 6th, I took leave for home, and overtook elder Harris in Rome, and have con inued with him ever since, until the night before last. We have been blessed abundantly, in obtaining funds for the Temple, and Nauvoo House. Mr. Harris is a man of God depend upon it.

J. BLAKESLEE.

A list of receipts by letter for the second volume of the Times and Seasons, during the third quarter.

Nathaniel Thomas, Rochester, Ill.	\$1 00
John T. Moore, Esq., Georgetown, Mississippi,	2 00
Philip L. Cadding, Concord, Mich.	2 00
Sophia Playfair, Perth, U. C.	1 00
Alexander Robbins, West Brewster, Mass.,	2 00
H. Barber & Bently, Gustavus, O.	2 00
Gamaliel Grover, Andover, O.	2 00
J. Parker, Littleton Village, N. H.	1 00
Edward Foster, Landoff, N. H.	1 00
Olive Richardson, Lisbon Village, New-Hampshire,	1 00
A. Garnsey, Franconia Village, do.	1 00
Haman Amy, East Lyman, do.	1 00
E. Demarest, Elmira, N. Y.	2 00
G. G. Guinand, Mount Sterling, Ia.,	2 00
Amos W. Condit, Sunberry, O.	2 00
C. Lindenberger, Centre P. O. Delaware county, Ohio.	2 00
Elisha Collins, Plattsburgh, N. Y.	2 00
W. Bristol, Lawrence, do.	2 00
E. Bristol, Willsborough, do.	2 00
Z. Adams, Postville, Ill.	1 00
John Harauth, Cincinnati, O.	1 00
George Hunter, do.	1 00
E. G. Terrill, New-Orleans, La.	5 00
James Nunan, Toronto, U. C.	2 00
Stephen Post, Centerville, Pa.	1 00
James Gifford, Waterville, N. Y.	1 00
David Routson, Finley, Ohio.	2 00
Wm. Moore, Victor, N. Y.	1 00
E. M. Fuller, Saratoga, do.	1 00
Charles Sprague, Chenango Forks, New-York,	4 00
Ralph Jackson, Ladigo, Ala. (\$2 50 for books),	5 00
Miles Wheaton, Chester, Ill.,	1 00
Spencer Cove, West Niles, N. Y.	1 00
William Nelson, do. do.	1 00
C. M. Mosman, do. do.	1 00
James Brinkerhoff, do. do.	1 00
Frederick Durger, do. do.	1 00

Clark Lewis, Springdale, Ohio,	1 00
John Lowvil, Walnut Hill, do.	1 00
Robert Sphares, Springdale, do.	1 00
Samuel Eggleston, Keiloggsville, New-York,	1 00
L. R. Foster, New-York City,	60 00
do. do. do.	50 00
Abijah Crane, Medfield, Mass.,	2 00
L. Van Buren, Madison, Ia.	1 00
J. H. Worthington, Canaan, O.	2 00
Orson Cook, Kent, Mich.,	1 00
S. Ware, Cincinnati, O.	2 00
Joel Ricks, Edwardsville, Ill.,	3 00
Roxena Repshire, Springfield, do.	1 00
Joseph Smoot, City of Baltimore, Maryland,	2 00

The High council of the church of Jesus Christ of Latter Day Saints in Iowa, take this method to inform the public, that they do not hold themselves responsible for any doctrines taught by Henry Jackson as they have no evidence of his standing in the church.

JOHN SMITH, Pres't.

Zarahemla, July 12th, 1841.

HYMENIAL.

MARRIED—In this city on the 11th instant by Elder L. N. Scovil Mr. Calvin Reed to Miss Mary Curtis both of this city.

☞The above happy pair will receive our warmest thanks, for remembering us in their change of condition. We hope that they may glide through this stormy world, with all the pleasure that can be found in the Hymenial state.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the 'Times and Seasons,' will issue, about the first of August next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the low scurrility and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field: and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.

In contemplating the many transcendent advantages which Nauvoo possesses over almost any other city, or location in the West—her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprise of her citizens—the unequalled beauty of her landscape and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be,) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for the gratification and profit of those who indulge in the inspirations of the muse.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

The Ensign and Standard will be neutral in politics, and will be published every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country.

TERMS.

- \$2.00 payable in advance,
\$3.00 within six months,
\$4.00 at the expiration of the year.

Advertisements conspicuously inserted on the customary terms.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

LIST OF AGENTS

FOR THE
TIMES & SEASONS.
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City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.

Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper.
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City of Preston, J. P. Fielding
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Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

The Times and Seasons,

Is EDITED BY

D. C. Smith, & R. B. Thompson,

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D. C. SMITH.

TERMS.—TWO DOLLARS per annum,
payable in all cases in advance.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 19.]

CITY OF NAUVOO, ILL. AUG. 2, 1841.

[Whole No. 31]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 2, 1841.

THE TWELVE.

All of the quorum of the Twelve who were expected here this season, with the exception of Elder Woodruff, have arrived.

We have listened to the accounts which they give of their success and the prosperity of the work of the Lord in Great Britain, with great pleasure. They certainly have been the instruments, in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty.

Perhaps no men ever undertook such an important mission under such peculiarly distressing forbidding, and unpropitious circumstances.—Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road.—Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood; but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles, entirely dependant on the providence of that God who had called them to such a holy calling.

While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy one of Israel.

They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them," and thousands, upon the shores of Britain, have to rejoice, that they ever visited their land, and

proclaimed the sound of the everlasting gospel, which is taking such a wide spread through that Empire: and causing the wisdom of the wise to perish and the understanding of the prudent to be hid, but the meek to increase their joy in the Lord, &c. &c.

It is true, they met with considerable opposition from the *learned priests*, who, like their pious brethren in this land, loved to retail wicked and slanderous reports, and would endeavor, behind their backs, to ridicule their religion, but durst not stand the brunt of honorable investigation. But their efforts to stop the progress of truth were unavailing, the people got their ears and their hearts open, and were determined to hear and understand for themselves, and being convinced of the truth of these things, regardless of the scorn of sinners and the anathemas of the self right ones, they boldly avowed their attachment to the doctrines of the gospel.

Under the instrumentality of the Twelve and their fellow laborers, large and flourishing churches have been built up in various parts of England, Scotland, Ireland, and the Isle of Man; and when they left, the work was progressing with rapid strides.

We cannot too strongly urge upon the Elders of Israel, to imitate the example which these servants of God have set them, and, whenever they shall be called to proclaim the gospel to the enlightened European, or the dark and benighted African, they will manifest the same zeal and laudable enterprise, trusting in the arm of the Lord for assistance and support, and, undoubtedly, the same blessings will crown their labors and their toil.

We are aware that it is something contrary to the feelings of most men, to undertake such a journey without purse or scrip, entirely dependant on the arm of Jehovah. However it has been done, and those that have gone forth trusting in the name of the Lord, have found his promise true, and have not been suffered to lack any good thing. Let not the faithful laborers be discouraged, but let them gird up their loins, and ever be prepared to move in the direction their Heavenly Father would have them go, and labor with all their mights, for a great work remains to be accomplished, and the laborers are but few. If the Lord's people be a willing people in the day of his power, then every obstacle can be overcome, every difficulty can be surmounted, and the work will roll forth

with power and great glory. Israel shall be hunted up from the rocks and corners where they have been hid from the gaze of the world, many shall run to and fro and knowledge shall be increased."

From the Gospel Reflector.
ON PRIESTHOOD.

BY ELDER ERASTUS SNOW.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and a holy nation."—Exodus, xix, 5-6.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—Peter.

In all ages from Adam to the latest generation, when God acknowledged a people to be his, there has been a priesthood among them or a delegation of authority by which all the ordinances of God's house were administered. There are in the book of Doctrine and Covenants, recent revelations on Priesthood, which say, there are in the church two Priesthoods, viz: the Melchizedek, and the Aaronic, including the Levitical Priesthood. Before the days of Melchizedek the church called the former the holy priesthood after the order of the Son of God; but Melchizedek being a mighty man, and a great high priest, they from, and after his day called it the Melchizedek priesthood, to avoid the too frequent repetition of the name of the Supreme Being. The latter was called the Aaronic priesthood, because it was conferred upon Aaron, and his sons throughout all their generations, to be a perpetual covenant of priesthood. (See Exodus, xl. 15 and xxix 9; Num. xxv. 13.) It is called the lesser priesthood because it is an appendage to the greater: for all lesser authorities, and offices in the church in all ages, are appendages to the Melchizedek priesthood; but there are two divisions or grand heads. The office of an elder comes under the Melchizedek; that of a teacher, and deacon under the Aaronic, or lesser priesthood. Paul in his epis-

tle to the Hebrews says much concerning these two priesthoods, and of the superior excellence of the Melchizedek over the Levitical order.

This Melchizedek flourished in the days of Abraham, about two thousand years before Christ. Moses tells us—Gen. xiv. 18, that he blessed Abraham, and he was priest of the Most High God, and king of Salem, which was the original name of Jerusalem. Many eminent writers are of the opinion that he was the founder of that city, and that it subsequently fell into the hands of the Jebusites, from whom it received the prefix *Jeru*: and *Jerusalem* was governed by Adonizedec the Amorite, at the time of its capture by Joshua, about fourteen hundred and fifty years before Christ. (See Josh. x. 1.)

This priesthood did not originate with Melchizedek; neither was it confined to him, as many suppose; but was conferred on many, both before, and after him: and it is as ancient as the Son of God himself, who was with the Father from the beginning: for it is said of him—Ps. cx. 4, "Thou art a priest forever after the order of Melchizedek."

When we speak of an order of priesthood we convey an idea of a succession of priests and various smaller offices in the priesthood; as when Paul speaks of the order of Melchizedek, and the order of Aaron.—Heb. vii. 11. As there were many who had the priesthood after the order of Aaron, would it not be nonsense to talk about the order of Melchizedek if he was the only man who ever had the priesthood? As Moses' account of his ancestors was very brief, he necessarily said but little about the church, or order of priesthood, which existed before his day; but the hints he has given are sufficient to show us there was such an order existing from the beginning. Alma in the Book of Mormon, page 253, 3rd edition, is very plain on this subject. He shows that there were many, both before, and after Melchizedek; but none were greater, and he was king in the land of Salem, and when his people had corrupted themselves before the Lord, he exercised mighty faith, took upon himself the high priesthood and preached repentance unto his people, and they did repent and he established peace in the land. Therefore, he was called the Prince of peace. He moreover shows that this priesthood, being the priesthood

of the Son of God, is an everlasting, and an unchangeable one without beginning or end.

Some ignorant translator, or heedless transcriber has made Paul say, Heb. vii. 3, that Melchizedek was without beginning or end; without father, mother, or descent; but again in the 6th verse he makes it appear that he had a descent.—By reading the chapter it will be seen that Paul spake not of the person of Melchizedek as being without father, or mother; but of his priesthood in contradistinction to the priesthood of Aaron, which was entailed upon his posterity, and descended from father to son. But the decree of Jehovah concerning those who receive and magnify the office of the holy priesthood, is that they shall hold it, not only in time, but in eternity. Therefore, with them the priesthood has no end. (See Rev. v. 10; xx. 6; xxii. 5.)

I am aware that it is believed by many theologians that no priesthood acknowledged of God, existed among men previous to the covenant of priesthood established with Aaron. As objections to this theory, I shall urge the following: first, Paul says, Heb. viii. 3. "For every high priest is ordained to offer gifts and sacrifices." Again, xi. 4, he says, Abel offered an acceptable offering unto God, but Cain's sacrifice was not acceptable because he did not offer it in faith; also, Enoch the seventh from Adam walked with God three hundred years, and then by faith was translated to heaven. (See Gen. v. 22; Heb. xi. 5.) Noah also, it is said, offered sacrifices unto God immediately after coming out of the ark. (See Gen. viii. 20.) Also Abraham, Isaac, Jacob, and many others, after the flood offered acceptable sacrifices to God. All these, it is said, offered their sacrifices in faith, and how I ask did they offer them by faith? Answer; even Abel's lamb, and all their offerings were but types of the Lamb of God, who should be offered in due time without spot to God as the great sacrifice for the sins of the world, and they, as they offered their sacrifices looked forward by faith to him, expecting to receive redemption and remission of sins through his blood: for Christ said, "Abraham truly saw my day and when he saw it he was glad." Moreover it is said, Gal. iii. 8, that the Gospel was preached unto Abraham.

Now, if we had a full history of Adam

and his sons, we should learn that God made known the plan of salvation to him, and conferred on him the priesthood, and he upon his sons Abel, Cain and Seth; and that it was continued with the seed of Seth till Enoch, and from Enoch to Noah and his son Shem, and among the seed of Shem to Abraham, and down to Jethro, priest in the land of Midian.

Midian was the son of Abraham, by his second wife Keturah. He and his posterity peopled the land, which was called after his name, and Jethro being the fifth in regular descent from Midian, lived in the days of Moses, and was priest of the Most High God, when Moses was a young man, forty years before God called him to lead Israel from Egypt.—(See Exodus iii. 1.) Moses married Jethro's daughter, and lived with him about forty years, and then God sent him to lead Israel out of Egypt: and we are told in the eighteenth chapter of Exodus that after Moses had brought Israel into the wilderness Jethro came to them, and praised God among them, and offered sacrifices and set in order all the officers in Israel, and gave Moses commandments how to proceed: and all this was long before Aaron and his sons were consecrated to the priest's office. A priest of On is also spoken of.

Second, I shall urge from the foregoing, if Jethro, Melchizedek, and others, had the priesthood before Aaron, and if, as Paul says, high-priests were ordained to offer sacrifices, the argument is conclusive that those holy men, from Adam down to Jethro, had the priesthood. It should not be forgotten also, that the text at the head of this article, in which God proposed to make Israel a kingdom of priests, was spoken by Moses long previous to the covenant of priesthood established with Aaron, from which it will appear that the office of the priesthood was well understood by them.

Third, I shall urge what every one who is acquainted with heathen mythology knows, that from a short time after the flood the heathens had their priests, and sacred orders to officiate in their worship. If it is asked how such customs were established among them? I answer: when about 150 years after the flood, the wicked part of the posterity of Noah built the tower of Babel the Lord confounded their language and scattered them in companies throughout all parts of the

earth; as we are told Gen. xi. 9: and different nations sprang up in Idolatry, speaking different dialects, and as they had a partial knowledge of the true worship of God, which was had among the posterity of Shem in their native land: they, in their idolatrous condition counterfeited the true priesthood, and the religion of heaven.

Now as it is known that such a worship and priesthood did exist among the heathens in those early ages before Aaron, and as there can be no counterfeit without true coin, it follows of course that a holy priesthood existed among the children of God, which the heathens patterned after; for it cannot be said, with propriety, that the great Jehovah in establishing a priesthood among the children of Israel, patterned after the heathen world.

Fourth, it does not even appear from the scriptures that the order of priesthood established with the tribe of Levi, of which Aaron was chief, was at that time instituted. But it appears that they were taken into an office not previously exercised, which would be understood in Israel. For Lord says, Exod. xxviii. 1, "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel: that they may minister unto me in the priest's office."—Again Ex. xxx. 30, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the priest's office." Chap. xxix. 9, "And the priest's office shall be their's for a perpetual statute." Chap. xl. 15, "For their anointing shall surely be an everlasting priesthood throughout their generations." Much is said also in other passages concerning all the rest of the tribe of Levi officiating under the direction of Aaron and his sons in offices of less denominations; but nothing is said signifying that the priesthood was a new institution. An order of priests inferior to Moses, is also mentioned, Ex. xix. 24, before the above was spoken. I therefore infer from the scriptures as well as from recent revelations that Aaron and his sons were chosen to preside over the *lesser* priesthood, and to hold the keys of the same, which office was declared hereditary in his family by a perpetual statute. Whereas before Aaron, the right of presiding belonged to the first born in all the families of the chosen seed;

hence called the birthright, from which arose patriarchial governments. But we are told that God chose the tribe of Levi to officiate in the place of the first born of all the families of Israel.—Num. iii. 12, Paul says, Heb. vii. 11, "Under the Levitical priesthood the people received the law," that is the old ceremonial law of carnal commandments, as he calls it, given by Moses. Now if they received the law under that priesthood, the priesthood must have existed before the law, and was not instituted as some suppose, for the express purpose of executing those rites and ceremonies. But it must be remembered that the holy priesthood after the order of the Son of God was not confirmed upon the tribe of Levi. We are told in a revelation in the Book of Doctrine and Covenants, that Moses held that priesthood, and that he received it under the hand of his father-in-law Jethro, priest of Midian; and it is evident from the scriptures that Moses had some priesthood greater than the Levitical order: and if Jethro had not the holy priesthood, how could he have authority over Moses, and all other officers in Israel to regulate all matters, as is stated in the eighteenth chapter of Exodus?

The priesthood after the order of Melchizedek holds a right to officiate in all the offices, and ordinances of God's house, from the highest to the lowest in all ages; and we learn from Heb. iv. 2, that the gospel was preached to the children of Israel in the wilderness; and also from 1 Cor. x. 2, that they were baptized unto Moses in the sea, that is they were baptized unto Moses the same as the Jews were baptized unto John, he preaching baptism and baptizing them.—We are also told in Heb. xi. from the 24 to the 26 verse inclusive, that when Moses was a young man in Egypt before he fled to Midian, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt: wherefore Moses must have believed in Christ who was to come; and that belief was public, and he was reproached for Christ's sake therefore, he esteemed the reproaches of Christ greater riches than all the treasures of Egypt;—hence I infer that Moses after he fled from Egypt to escape his persecu-

tors, was ordained by Jethro to the holy priesthood, and subsequently preached the Gospel to his people Israel, and taught them faith in Christ who should come, and baptized those who believed; but if Moses had no priesthood, how could he consecrate other priests? But notwithstanding he preached the Gospel to them, and offered them the blessings of the Holy priesthood, and God proposed to make them a kingdom of priests; yet they afterwards in the wilderness hardened their hearts in unbelief, and rebelled against Moses and the holy priesthood, and provoked the Lord to anger until he swore in his wrath they should not enter into his rest; and we are told, Gal. iii. 19, the law was added, because of their transgressions, to continue with them till Christ should come; and again, in Heb. ix. 10, this law consisted "only in meats, drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." Thus it was, they rendered themselves unworthy of the blessings of the Gospel and the Melchizedek priesthood, and God took Moses out of their midst and the holy priesthood from among them, and the lesser priesthood continued with the tribe of Levi to officiate under the law until John the Baptist. He being the only son of Zechariah the priest, was the legal heir to the Aaronic priesthood; but Christ being a priest for ever after the order of Melchizedek, reinstated the holy priesthood again in his church. It is probable however, that between Moses and Christ, God conferred the holy priesthood on different individuals who were not of the tribe of Levi: for instance, Samuel the Ephraimite, Samson and his father Manoah of the tribe of Dan, Elijah the Tishbite, Elisha, Isaiah, and many others.

[TO BE CONTINUED.]

COMMUNICATIONS.

Nauvoo, July, 1841.

BRO'S SMITH & THOMPSON:—

In order that I may act in concert with my brethren in the ministry, and being often times stimulated to duty and greater exertion in the cause of righteousness by reading the communications of the traveling elders, I have thought that it might be interesting to some, to hear of the prosperity of Zion in the region of

country where I have traveled for a few months past.

I left this place on the 22nd of Dec. last, for the express purpose of preaching the gospel, and as it is decreed in these days for the benefit of both the living and the dead, that God's justice might be exhibited, and all flesh see the salvation of the Lord, and rejoice in experiencing all its blessings. About the 16th of January, I got in company with Elder J. E. Page in the village of Hagerstown, Preble county, Ohio: from thence we visited many of the towns and villages of Ohio and Indiana, warning them of the things that are coming on the earth according to ancient and modern prophecies, which must come to pass. Among the number I would name Dayton, Springfield, York, Milton, Lewisburg, Richmond, Washington, Centreville, Hagerstown, Williamsburg, and seemingly to considerable benefit, for prejudice gave way on every side, and hundreds acknowledged Mormonism to be the only truth if the bible was true; so, that those who formerly were enemies, because of reports, are now friends and advocates, because as they do truly say, "Mormonism is a smash all." There are many warm hearted friends in Dayton, especially among the sceptical part of the community, among the army I would mention Dr. Knapp, Mr. Richard Green and others who showed their independence, in distributing and selling books of Mormon, in defiance of all the religious opposition of bigots who every where show their deformed heads. Springfield also, contains some distinguished characters who nobly stand forth in my defence when the religious part of the community, backed by the Rev. Dr. Crawl would have put an external application of tar and feathers upon my shoulders in order to reform my mind from the delusion that I have been endeavoring to propagate;

"How strange a thought, that stripes would change the mind.

Correct the judgment and reform mankind."

But in the midst of the rage of fanatics, a few avowed their faith in the gospel, and have been brought into the kingdom, by baptism for the remission of their sins. From the latter place I went to Richmond Indiana, where Elder Page had labored for a few weeks alone, and baptized two. I baptized three while in company with him, and after his departure I baptized and organized with the assistance of Elder

Tato, a branch of 20 members, three miles south of Richmond, who are strong in the faith of the gospel; they were formerly Campbellites or Reformers but by the preaching of the fullness of the gospel, they became convinced that Alexander Campbell's reformation was only in part, and never could effect the gathering of Israel, nor bring in the millennium glory as declared by the prophets, so they boldly, in the face of both their former teacher and the world, espoused the cause of truth while their deluded teachers still continue to cry false prophet, delusion, delusion; but all their endeavors to stop the progress of truth has as yet turned to its advantage. Many more are convinced of the truth, and the call from the different neighborhoods and villages are sufficient to keep 3 or 4 elders in constant labor; and undoubtedly scores might be brought into the kingdom, as their are a number of respectable gentlemen and ladies who are standing upon the very verge of the kingdom, looking at the works of God and see a beauty in it, but worldly honor and their good name, have as yet hindered; yet there are others who are standing in the hopes of some elder to return from this place to baptize them.—Elders traveling east would do well to call upon them and encourage and strengthen them.

"The priests do rage and the people imagine vain things," but God's work is onward, so let it be. Amen.

Yours in the bonds of the Gospel.

JOHN CAIRNS.

[For the Times and Seasons.]

HOPE.

"Eternal hope! when yonder spheres sublime
Peal'd their first notes to sound the march of time,

Thy joyous youth began—but not to fade,—
When all the sister planets have decayed;
When wrapt in fire, the realms of ether glow,
And Heaven's last thunder shakes the world below;

Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

CAMPBELL.

Of all the sensations that pervade the human breast—which stimulate to virtue and excite to action the various classes of mankind, there is none that can justly be considered paramount to this exalted subject, to which the pen of Campbell has done such ample justice; and in his closing paragraph quoted above, there is displayed a reach of thought that remains yet to be exceeded. A metaphor as brief and yet so perfect, I have seldom, if ever, seen.

"Thy joyous youth began—but not to fade,"

Happy has it been for man, that such is the case; were it not for that inherent principle, which God in his goodness has implanted in the heart of man, this life, with all its attendant train of ills, would be insupportable indeed.—But in possession of this ethereal stimulus, we are enabled to press forward, regardless of all the cares and ills of this perplexing world, and unmindful of the present, fix our eye with bright anticipation, upon a far more glorious future, yet in reserve for him "who hopeth all things." None are exempt from its supreme but salutary sway. From the humble suppliant who begs a paltry pittance at our door, to the august emperor who proudly mounts a throne, with his foot upon the necks of Princes, and holding in his right hand the sceptre of arbitrary power, demonstrates to the world, that his supreme command fixes irrevocably the fate of nations. But seat that Monarch there with nought but present power to gratify his swelling soul—with no hope that he should ever advance one jot or tittle, but remain, though great and permanently so, in an entirely quiescent state, neither loved nor feared by Emperors abroad, nor menials at home; but find his commands indifferently obeyed, merely as a thing which came by course—no hope of change, nor cause for conquest; would not his mind clog and be disgusted with so monotonous a scene? Well might it be said that happiness consists in anticipation. Tell what stimulates yon haggard youth to bend by night and day over that huge and musty pile of ancient volumes, thus wasting his health and all his manly strength by unwearied application, until his sallow cheek and sunken eye, and brow of palid marble, attests consumption's fast approach! Ah! the fond hope of becoming signalized as the most profound historian of his age, of securing to himself an imperishable name, of transmitting to ages yet to come volumes of learned lore, the products of his pen, that shall impart to those of the deepest and most extensive research, something new. What impels that bold and intrepid warrior officer thus to dare the horrid front of war, and fly from rank to rank among his men, a target for the opposing foe, regardless of the glancing blade and whizzing ball, that like lightning pass on every side? Alas! the fond hope of accumulating victories, speeds him on to carnage and to death! But the fearless, determined patriot, who shrinks because of cold, hunger and fatigue; and from the instant that his country calls, is never absent from battle; but rather than feel an oppressing despot's power should triumph, will pour his heart's best blood out upon the altar of liberty, a sacrifice of a noble soul, stung by his country's wrongs, driven by injustice, to madness and the grave. By what strange impetus is he impelled? Is it aught but *hope* alone?—*Hope* that he may one day be freed from dire oppression, nor longer be subject to the beck and will of a ruthless and reckless despot. Ah! these are superior spirits, upon whom the world must ever look with wonder and admiration! Yet how many have gone down to the shades of eternity, and left their country bleeding in the chains of anarchy? Such was Cincinnatus, was Tell, was Bruce, was Washington.

„Departed spirits of the mighty dead!

Friends of the world! Restore your swords to man,

Fight in his sacred cause, and lead the van!

And make his arm puissant as your own!
Oh! once again to freedom's cause return,
The patriot Tell—the Bruce of *Bannock Burn*,
Yes, there are hearts, prophetic hope may trust,
That slumber yet in uncreated dust,
Ordained to fire the adoring sons of earth,
With ev'ry charm of wisdom and of worth."

But to give our last and most important instance. An aged christian whose narrow span of life is almost run, who has lived in obscurity, scorned by the world, contemned by all mankind, and now his brightest prospect is to drop into his grave unnoticed and unknown. It may be perchance,

"High hopes danced through his youthful breast
And clothed the spring of life with flowers"
But those flowers have long since faded and withered;

He hath seen "friend after friend depart,
Who hath not lost a friend?"

But over his eyes, too, the shades of death are now about to close—and then succeeds the dreamless night of the tomb. While he muses upon the past, the present, and the future, wrapt in silent meditation, he already seems to feel the King of terror's icy hand, laid softly on his brow—to hear the rumbling clouds strike harshly on his coffin, and with a hollow voice exclaim, "Dust thou art and to dust shalt thou return." The chilled blood recedes to his heart, and he is ready to cry out, "Ah, me! nor hope nor life remains!" But hark—a still small voice whispers in his ear, "Hope, springs eternal in the human breast."

"Hope looks beyond the bounds of time,
When that we now deplore
Shall rise in full immortal prime,—
And bloom to fade no more."
What though no dazzling hope aspires
To be a second *Washington*—
Yet ye may raise a monument above the stars.
Unfading hope! when life's last embers burn,
When soul to soul and dust to dust return,
Heaven to thy charge resigns the awful hour!
O! then thy kingdom comes! immortal power!
What, though each earth born spark of rapture fly,

The quivering lip, pale cheek and closing eye!
The strife is o'er—the pangs of nature close,
Then life's last rapture triumphs o'er her woes.
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day
Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven undazzled by the blaze,
On Heav'nly winds that waft her to the sky,
Float the sweet tones of star born melody;
Then, then, the triumph and the trance begins,
And all the Phenix spirit burns within!"

MARTHA JANE.

POETRY.

[For the Times and Seasons.]
THE TEMPLE OF GOD.

BY MISS ELIZA R. SNOW.

"Behold! I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom

ye delight in! behold, he shall come, saith the Lord of Hosts. But who may abide the day of His coming! and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap! And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi iii. 1, 2, 3, 4.

Lo, the Savior is coming, the prophets declare—
The times are fulfilling; O Zion, prepare!
The Savior is coming; but where shall he come?
Will he find in the palace of princes a home?
No! O no, in his temple he'll surely attend;
But O where, is the "temple," where Christ shall descend?

Since the ancient apostles and christians are dead

The heavens have been seal'd—they are brass o'er the head

Of a world of professors, presuming to claim
A belief in the gospel of Jesus' blest name;
Who profess to believe it, yet boldly deny
Its most prominent feature, the gifts from on high,

And deny that the word of the Lord should come forth,

As it anciently did, to the saints upon earth!

Then, to whom shall Jehovah his purpose declare?

And by whom shall the people be taught to prepare

For the coming of Jesus—a "temple" to build,
That the ancient predictions may all be fulfill'd?

When a Moses of old, was appointed to rear
A place, where the glory of God should appear;
He receiv'd from the hand of the high King of Kings,

A true model—a pattern of heavenly things.
The eternal Jehovah will not condescend,
His pure wisdom, with human inventions to blend;

And a temple—a house, to the name of the Lord,

Must be built, by commandment, and form'd of his word,

Or he will not accept it, nor angels come down
In the light of His presence, the service to crown,

O! then who, upon earth, uninstructed, will dare

Build a house to the Lord? But the scriptures declare

That Messiah is coming—the time's drawing nigh!

Hark! a scheme is divu'g'd—'twas concerted on high;

With divine revelation the saints have been blest—

Every doubt has sub sided—the mind is at rest.

The great God, has establish'd, in mercy and grace

The "strange work," that precedes the concluding of days—

The pure gospel of Jesus again is restor'd;
By its power, thro' the prophet, the word of the

Lord
 Is again coming forth; and intelligence roll's
 From the upper eternity, cheering our souls.
 "Build a house to my name," the Eternal has
 said
 To a people, by truth's holy principles led:
 "Build a house to my name, where my saints
 may be blest;
 Where my glory and pow'r shall in majesty rest:"
 When its splendor will gladden the heavenly
 choir,
 And high Gabriel's own hand shall awaken the
 lyre.

Oh, ye saints, be admonish'd by Time's rolling
 car;
 It is rapidly onward! Hear ye from afar!
 Come, and bring in your treasures—your wealth
 from abroad:
 Come, and build up the city and Temple of
 God:
 A stupendous foundation already is laid.
 And the work is progressing—withhold not
 your aid.
 When you gather to Zion, come, not "looking
 back"—
 Let your hearts not be faint—let your hands
 not be slack,
 For great honor, and glory, and grace, and re-
 nown,
 Shall appear on their heads, whom the Savior
 will crown;
 And the Savior is coming, the prophets declare.
 The times are fulfilling—to Zion repair:
 Let us "watch and be sober"—the period is
 near!"
 When the Lord in his temple, will surely ap-
 pear.

EXTRACT FROM THE JOURNAL OF HEBER C. KIMBALL.

"I cannot refrain from relating a cir-
 cumstance which took place, while Brother
 Fielding and myself were passing
 through the village of Chatburn; having
 been observed drawing nigh to the town,
 the news ran from house to house, and
 immediately on our arrival, the noise of
 their looms was hushed, the people flock-
 ed to the doors to welcome us, and see us
 pass. The youth of the place ran to meet
 us, and took hold of our mantles and then
 of each others hands, several having hold
 of hands, went before us singing the songs
 of Zion, while their parents gazed upon
 the scene with delight, and poured out
 their blessings upon our heads, and prais-
 ed the God of heaven, for sending us to
 unfold the principles of truth, the plan of
 salvation to them. Such a scene, and
 such gratitude, I never witnessed before,
 surely, my heart exclaimed, "Out of the
 mouths of babes and sucklings, thou hast
 perfected praise." What could have
 been more pleasing and delightful, than
 such a manifestation of gratitude to Al-

mighty God, from those whose hearts
 were deemed too hard to be penetrated
 by the gospel, and who had been consid-
 ered the most wicked and hardened peo-
 ple in that region of country?

In comparison to the joy I then expe-
 rienced, the grandeur, pomp and glory of
 the kingdoms of this world shrunk into
 insignificance and appeared as dross, and
 all the honor of man, aside from the gos-
 pel, to be vain.. The prayer of my heart
 at that time was: O Lord, do thou bless
 this people, save them from sin, and pre-
 pare them for thy celestial kingdom, and
 that thy servant may meet them around
 thy throne. And grant O Lord that I
 may continue to preach the gospel of
 Christ, which shall cause the hearts of
 the poor to rejoice, and the meek to in-
 crease their joy in the Lord—Which shall
 comfort the hearts of the widows, and
 cheer the soul of the orphan; and that I
 may be the instrument in thy hands, O
 Lord, of bringing them to Zion, that they
 may behold thy glory, and be prepared to
 meet the Savior when he shall descend in
 the clouds of heaven.

Having an appointment to preach in
 the village of Wroughtington; while on the
 way I stopped at the house of Brother
 Amos Fielding; when I arrived he inform-
 ed me that a certain family of the name
 of Moon, had sent a request by him, for
 me to visit them, that they might have
 the privilege of conversing with me on the
 subject of the gospel. Accordingly, Br.
 Fielding and I paid them a visit that even-
 ing. We were very kindly received by
 the family, and had considerable conver-
 sation on the object of my mission to that
 country, and the great work of the last
 days; they listened with attention to my
 statements, but at the same time they ap-
 peared to be prejudiced against them,
 rather than otherwise. We remained in
 conversation until a late hour, and then
 returned. On our way home, Brother
 Fielding observed, that he thought our
 visit had been in vain, as the family seem-
 ed to have considerable prejudice. I an-
 swered, and said, Brother Fielding, be
 not faithless, but believing, we shall yet
 see great effects from this visit, for I know
 there are some of the family that have re-
 ceived the testimony and will shortly
 manifest the same. At this remark he
 appeared surprised.

The next morning I continued my jour-
 ney to Wroughtington, and after spending

two or three days in that vicinity, preaching the gospel, I returned by the way of Brother Fielding's with whom I again tarried for the night.

The next morning I commenced my journey; intending to go direct to Preston, but when I got opposite the road leading to Mr. Moon's, I was forcibly pressed upon by the spirit of the Lord, to call and see them again. The impression being so strong, I could not resist, I therefore directed my steps to the house, not knowing what it meant.

On my arrival at the house, I knocked at the door, and Mrs. Moon from within exclaimed; "Come in! come in! you are welcome here! I and the lasses, (meaning her daughters) have just been calling on the Lord, and praying that he would send you this way." She then informed me of her state of mind since I was there before, and said, she at first rejected my testimony, and endeavored to think lightly on the things I had advanced, but on trying to pray, she said "that the heavens seemed to be like brass over her head, and it was like iron under her feet," she did not know what was the matter, "certainly the man has not bewitched me," and upon inquiry she "found it was the same with the lasses." They then began to reflect on the things I had told them, and thinking it possible that I had told them the truth, they resolved to lay the case before the Lord, and beseech him to give them a testimony concerning the things I had testified of. She then observed, that as soon as they did so, light broke in upon their minds, they were convinced that I was a messenger of salvation, and that it was the work of the Lord, and they had resolved to obey the gospel, which they did, and that evening I baptized father and mother and four of their daughters. Shortly after I visited them again and baptized the remainder of the family, consisting of thirteen souls, the youngest of whom was above twenty years of age. They received the gospel as little children, and rejoiced exceedingly in its blessings. The sons were very good musicians, and the daughters excellent singers, and when they united their instruments and their voices in the songs of Zion, the effect was truly transporting.

Before I left England, there were about thirty of that family and connexions, baptized, six of whom were ordained to be fellow laborers with us in the vineyard,

and I left them rejoicing in the truths, they had embraced."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 2 1841.

WAR! WAR!! AND RUMORS OF WAR!!!

Never since the rise of this church, have such interest and intense anxiety been manifested in the public mind, particularly on the seaboard. The falsehoods that have been circulated respecting us, being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of sanctity which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen—the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumor, with her thousand tongues, is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the last accounts from the seat of war. The subject of the Sub-Treasury and a National Bank, for a while cease to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities—the march and counter-marching of armies—the burning of towns and villages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c. &c. We don't know but that ere this, our friend Bennett of the New York Herald has established an express line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Jo Smith and the Mormons.

There being such a taste for the marvelous, we are almost dispirited to give an account of things in this vicinity as they really are. Truth being too dry a morsel for the corrupt taste of the present generation, it requires no inconsiderable degree of moral courage and resolution to meet the sneers and ridicule consequent on giving correct information. In this age—

"On eagles wings immortal scandals fly"

However we hope, there are some honorable exceptions; gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and virtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnanimous individuals we would say, come and pay us a visit; and if our friend of the N. Y. Herald is not dead to sensibility and honor, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river appears the City of Nauvoo, and at the very first sight, they will be ready to exclaim what a beautiful place for a city. On a nearer approach, they will be constrained to say surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach, they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise of the river for nearly a mile back, presents a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid Hotels erected, yet we have some houses of entertainment where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigue of the voyage, we would invite them to walk into the city and as they pass along, and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union.

Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block and as they pass along they will observe the preparations that are every way being made for the erection of buildings. The man who two years ago, had to content himself with a log cabin, is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone.

On visiting the Temple block, their astonish-

ment will increase; there they will see the foundation of a building laid, which is expected to astonish the world, and show how much can be done by a concentration of action.—It could hardly be possible to conceive of a more lovely situation, and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country in Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection—and the cheerful voice of the husbandman while engaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprise and industry.

If they will wait over Sunday, they will then see the saints congregating together from a circuit of six or seven miles, some on horseback—in wagons and in carriages—There they will see native born Americans from every state of the Union, the enterprising Englishman, the hardy Scotchman, the warm hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, and one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character, and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility—many generous and noble souls—men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkenness which disgrace so many of our cities and villages, come to Nauvoo—No such proceedings are allowed—no such monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural airs of your eastern belles, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word—*beautiful place*—

delightful habitation, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer and say of it,

"Sure, ne'er sun—

View'd in its wide career a lovelier spot.

For all that life can ask—salubrious—mild.—

Its woods and prospects fair!

In one delightful word, to crown the whole,
It is our home!—

As to the noise and confusion which is said to be in our midst—"the clash of arms and din of war" they exist only in the breast of the *Warsaw Junto*—and the highly respectable correspondent of the *Journal of Commerce*; who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel acts will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.

We owe an apology to Brother Alanson Brown, whose name we published several months since as a thief, for not having informed the public before this, that he returned to this place and underwent an examination before the High Council of the church and was honorably acquitted, his accusers not being able to sustain their charges against him.

If some of our country subscribers would bring us in some produce, such as flour, meal, potatoes, butter and cheese, also corn and oats, we would find storage for it all, and feel that we had been richly provided for. It has been so long since we have had any honey, that we are very certain should any be offered us, we should not refuse it, at any rate, if it was clear and nice.

THE WEEKLY PAPER—We are interrogated almost continually—"when are you going to publish the weekly?" We will answer it as well as we can, but must take our own time. About the first of June we left home for Cincinnati, Ohio, to make a purchase of type &c., for the express purpose of printing a weekly paper. We intended to have made the purchase and brought the materials home with us, but on our arrival we found that

we could get them from New York to much the best advantage; we accordingly made a contract for our materials on a credit of six months; we made however, a small payment in advance. In concluding to get New York type, we were unable to publish a specimen number of the *ENSIGN AND STANDARD* in July, as we first proposed: but having assurances that our type should be hurried on with all possible speed, we had no doubt but it would be here by the 20th ultimo, and in the event we felt assured that we could issue the paper by the first of August: but, we must confess that our disappointment has been greater than that of our patrons, for instead of receiving the type, on the 19th of July, we received the following letter.

Cincinnati, July 8th, 1841.

MR. D. C. SMITH,

Dear Sir:—Various rumors of a serious nature have been afloat here relative to your difficulties, with your neighbors, of the truth of which we have no means of judging. If you read the papers it is unnecessary for us to name them. We have no question of your capability and good intention to fulfil all engagements which you enter into; but if the scenes of Missouri were again acted over; our question is, whether it would then be in your power? We have received to-day the invoice of type, cases, &c., ordered from New York, and the articles will be here in a few days. We told them in our letter that they were for you, and at the same time gave them our favorable opinion of your responsibility; but the New York papers having soon after published some of the articles which are going the rounds, they, (Hagar & Co.) entirely refused to take any part of the risk, but sent the articles to us, giving us the choice either to retain them and dispose of them in the best way we could, or send them to you at our own risk. Now if late circumstances have not made the risk any greater than it was at the time you were here we should say nothing on the subject, although we get nothing for guaranteeing, and our commissions at best are very small. We should say nothing about it, for the reason that we should not com-

sider there would be any risk about it; for if you remain in peaceable possession of your property there is no doubt on the subject. Under the present circumstances, we do not know precisely what to say, and would like to hear from you on the receipt of this in relation to your future prospects.

Yours, &c.

SHEPARD & STEARNS.

Our reply to the above was mailed immediately, informing them that the first we knew of being at war with our neighbors, it was announced in the New York papers, &c. Thus our enemies with their ten thousand lies may hinder our progress for awhile, but we will eventually outride the storm, and accomplish all we have undertaken, we trust, to the full satisfaction of our friends who have taken such an interest in the paper we propose. As soon as our materials arrive, we shall commence the publication.

[From the *Juliet Courier*.]

MOXMOOTH, June, 1841.

My Dear Sir:—Before this reaches you—I have no doubt you will have heard of the trial of Joseph Smith; familiarly known as the Mormon Prophet. As some misrepresentations have already gone abroad in relation to Judge Douglas's decision and the merits of the question decided by the Judge; permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept. 1840, and a return made on it that Mr. Smith could not be found. The same writ was issued in June 1841. There can really be no great difficulty about this matter—under this state of facts.

The Judge acquitted himself handsomely, and silenced clamors that had been raised against the Defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock co. Ill. and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the Prophet Smith, to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple, now building, and one of the largest buildings in the State.—There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any State.—Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this Society, because as

we say in Illinois—"they believe in him," and in his honesty. Dr. Bennett a talented man, preached in the evening—he is the mayor of the city and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon of whom so much has been said by the talkers and slanderers of this Society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons; a word I am happy to learn is no longer a word of reproach in this free land.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemanly men, any one may see at Nauvoo, who will visit there, why it is that so many professing christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered, and persecuted this sect of Christians? There can be no danger in the United States from any denomination! If they are in an error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the "Methodists" were said to be a deluded ignorant set." What sect now equal them in the U. States? For the honor of our State I hope no such degrading brutish persecutions, will be got up in Illinois as was in Missouri, against the Mormons.

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front. The river running here in a half circle. I am told that it numbers now over 5,000 persons and they are fast arriving from Europe and different parts of the United States.

So much for the present, when I see you I will give you further particulars of Nauvoo, and this part of our State which is certainly beautiful.

CONFERENCE.

We are requested to say that a conference will be held at Springdale, Hamilton county Ohio, at the house of Daniel Burch, to commence on the first Saturday of September next. Elders passing are requested to attend.

CONFERENCE MINUTES.

Extract from the Minutes of the High Council of Zarahemla, Iowa Territory, June 7th, 1841.

High Council convened.

Elder Calvin Beebe's case for breaking covenant and keeping a tippling shop was taken up.

Council unanimously resolved, that for breaking covenant and keeping a tippling shop, Calvin Beebe be no longer considered a member of the Church of Jesus Christ of Latter Day Saints, and that President John Smith be authorized to demand, and receive his elder's license.

Resolved, That the editor of the Times and Seasons, printed at Nauvoo, be requested to publish the above, and that the High Council of Zarahemla disfellowship all persons in this church who now do, or may hereafter keep a tippling shop, or shops.

JOHN PATTEN Clerk, pro tem.

The Branch of the Church of Jesus Christ of Latter Day Saints in the city of New York, having convened at the usual place of meeting on the 15th day of April 1841, agreeably to previous appointment, for the purpose of being more perfectly organized as a branch, and for other purposes. Elder George W. Harris of Nauvoo being chairman and L. R. Foster secretary; unanimously made choice of L. R. Foster to be the president of the branch, Addison Everett and George Holmes to be councillors of the president, John M. Bernhisel to be the bishop, and Richard Burdge and William Acker to be councillors of the bishop.

These six having been thus chosen were ordained and set apart to these several offices under the direction of Elder Harris, he having been specially appointed and authorized by President Hyrum Smith, at the Philadelphia conference to organize more perfectly, the branch in New York.

After remarks by the chairman upon the duties of those who had been ordained and set apart as above stated, the revelation of January 19th, 1841, was read, which relates to the building of the temple at Nauvoo, and the "Nauvoo House," &c., after which, consecrations to aid in building the temple were received.

G. W. HARRIS, Chairman.

L. R. FOSTER, Secretary.

From the Age.

A TALE FOUNDED ON FACT.

'Twas a dark and rainy night in the gloomy month of November; the clock had struck the dreary hour of midnight, the citizen had retired to his rest, and naught was heard save the solitary cry and heavy step of the watchman, as he paced his way around his accustomed beat; when Doctor D—— was aroused from his slumbers, by a loud and continued knock at his door. Upon enquiring the cause, he was requested to hasten with all possible speed to a distant part of the city, to render professional aid. The doctor, always

remarkable for his kind attendance on the poor or distressed, needed not a repetition of the request, but immediately prepared to obey the summons.

After following his guide through several streets, they arrived at a more thinly settled part. Proceeding with much difficulty on account of the mire, they came to a neat, one-story weather-boarded house, which the guide indicated to be the place where his services were required, by scraping off the mud which had clogged his feet, at a kind of scraper attached to the porch; the door being opened, they entered a small, though neat and pleasant room, better furnished than is generally the case with houses in the suburbs of our larger towns, and much better than the doctor could have expected from the appearance of the few straggling tenements situated at intervening distances around it, and the manner in which they are generally filled.

Near the centre of the room, which was occupied by a few of the neighbours who had called to render any assistance in their power, or do any little turn that might be necessary, was a stove, through the small door of which might be seen a small fire burning within. After having laid aside his cloak, and somewhat dried himself, the doctor retired into the adjoining room, to ascertain what had been the cause of his disturbance at so late an hour of the night, or rather so early an hour in the morning: there, stretched upon a bed, lay a young man, apparently about twenty-eight years of age, insensible to all surrounding objects, his face flushed and swollen, his breath difficult and stentorous, the temporal and carotid arteries swollen, and beating with such force as though the crimson fluid contained within them, determined no longer to brook restraint, would burst the bounds of the thin vessels in which it was confined; the pulse was slow, but full and hard; through the half-closed eyelids, the white of his eyes were alone discernible, the eyeballs being rolled upwards and fixed, the pupil was dilated and immovable, unaffected even by the light of the candle, when permitted to shine with full force upon what is one of the most sensible structures in the whole human system.

Around the bed stood a few of his relations, whose countenances betokened sadness, and whose brows were heavy with sorrow; among them, were men

whose stern hearts knew not fear, who, since they had arrived at the age of manhood, had perhaps never wept; yet they could not now prevent the silent tear from occasionally stealing down their sun-burnt cheeks.

The aged mother, too was there; she who had given him birth; in whose bosom he had nestled in his helpless infancy; she who had fondly watched his childish sports, and who, with pride & pleasure, had seen him ripen into manhood, had seen his boyish frame verge into the full formed size of man; "he was the only son of his mother, and she was a widow."

The young, the lovely wife was there—she, who but a few short years before had promised at the altar to love and honor him—who had pledged herself to live with him for better or for worse—through evils as well as through good report, until death alone should part them; she, who was the partner of his joys, the sharer of his sorrows—who had rejoiced with him in his rejoicings, and who had comforted him in his afflictions—she, who, ere the solemn and binding word (from which death alone could release them) had been given; ere the Gordon knot, which naught on earth could loosen, had been tied, had known no sorrow—although her brow might at any time, have been overcast by a momentary gloom occasioned by some unforeseen event, yet evenescant as the fleeting clouds before the noon day's sun, scarce had it time to cast a shadow ere it was dispelled, and smiles again lit up her countenance;—what must have been her feelings when she compared the present with the past—when she contrasted him lying in an apoplectic stupor, (the effects of liquor) with what he had been when he swore to protect her, to comfort her, to minister to her joys, to be her steadfast friend, her guard, her guide, her all in all? No one can ever imagine them, except those who have been placed in a similar situation.

In a corner, upon a small bed, locked in each other's arms, and fast asleep, lay his two children; little dreaming how soon they were to be left fatherless, how soon they were to be deprived of a fond and indulgent parent.

George W.—was the only child of his parents. His father had at an early day held a respectable station in society he had commenced the world with a small capital. His affairs, however, prospered.

His business continued to increase; every thing in which he engaged seemed to terminate successfully, until in a few years he would have been placed beyond the reach of want, but alas! how often when we think the prize which we have been contending for is within reach, we are doomed to disappointment. He commenced drinking; first he drank seldom, and little at a time: gradually the habit grew upon him, until the glass became his constant companion; day after day, he resorted to the tavern to steep his senses in the intoxicating bowl, and join with others as degraded as himself in the boisterous laugh that has no mirth in it, the laugh of a madman, for such he had rendered himself—he was a confirmed drunkard; he who had been once so respected and honoured, had sunk himself to a level with the brutes.—despised by those who had formerly courted his favour, he at length fell a victim to intemperance, leaving to his broken-hearted wife naught save an infant son. To the education of this dear boy, did the mother devote the greater part of her time; she laboured to train him up in such a manner, that he might be a blessing to his friends, and an ornament to society; and well was her care rewarded. Dearly loving his mother, and detesting the poison which had rendered her a widow, at an early day he resolved to "touch not, taste not, handle not." He firmly adhered to his resolution, and grew up a sober, honest, and industrious young man; being naturally of a generous and amiable disposition, he endeared himself to a large circle of acquaintances, and had no difficulty in persuading Maria S—— a beautiful young creature, to whom he had long been attached, to share with him that name which he had so nobly redeemed from the disgrace entailed on it by his father. Well might the heart of the widowed mother dilate with joy, when she beheld her only, and her darling son, the sole prop and support of her declining years, so much and so justly esteemed by all who knew him; and oh! how earnestly did she pray that he might never deviate from the path of rectitude. Blessed with a fond mother, a wife who idolized him, two sweet children, admiring friends, and an approving conscience, what more could he wish? what desire? He wished, he desired naught else; he had arrived at the summit of earthly happiness. Oh! that we could drop the cur-

tain. A celebrated author tells us, in writing the history of a person, when they arrive at perfect happiness the biographer should stop; for if he proceed further, he must certainly record days of misery, and in the present instance this was but too true. George was persuaded one evening to join some of his friends in a party of pleasure; wine was handed round, but he refused to taste it; again and again he was pressed to take some, till at length, not having courage to resist longer, he reluctantly yielded, intending to take but one glass; he thought he had firmness to refrain from taking more; but ah! fatal delusion; when he found his resolution beginning to waver, had he left the company, he might have returned to his wife the same being he left her, but having been enticed to take one glass, he had not strength sufficient to persist in refusing a second, and it required but little persuasion to induce him to take the third. Poor George! he had now entirely forgotten his resolution, and he drank until nature, unable to support such excess, gave way, and he fell senseless on the floor: he was taken home and laid on his bed, from which he never rose, till he was carried forth to be laid in his last resting place. Who can tell the anguish that filled the heart of that devoted wife, as she hung in speechless agony over her beloved husband, who had parted from her that evening buoyant with health and happiness—now she saw him extended on his death bed, for such indeed it was. The morrow's sun arose, but he did not welcome it with the joy he was wont to do; it shone upon him, but he heeded it not; its rays imparted no warmth to his body, for they fell upon cold, inanimate clay; in the silent hour of night, his spirit had flown to the God who gave it; it was, indeed, a dreadful stroke to his young wife; a stroke for which she was not prepared; a few hours had changed her from a happy wife to a wretched widow.

Reader—this is no idle tale of fancy! no flight of the imagination—would that it was—but it is a sad reality. What an awful warning does it furnish, not only to the lover of wine, but to every young man, to “touch not, aste not, handle not.”
W.

HYMENTAL.

Married—In this city July 25th, 1841, by Elder D. C. Smith Mr. George A.

Smith to Miss Bethsheba W. Bigler, the former of Lee co. I. T. the latter of this city.

We wish the above happy pair long life, health, joy and peace, and a plenty of the good things of the earth to make them comfortable, with a wise and intelligent family in their old age to make them happy.

MARRIED—At Walnut Grove, Knox county, Ill. by Elder Hiram Hoyt, Mr. Homer C. Hoyt to Miss Sarah Fuller.

DIED—In this place July 16th, Alice consort of Oliver Olney, aged 41 years. Brother Olney is absent from home and probably knows nothing of the afflicting occurrence.

The deceased has left a large family and a numerous circle of friends to mourn her loss, a loss which is easier felt than told. Of her worth in society we would freely speak could we paint it to the mind's eye in its true merits, but language would fail us to tell of her virtues, her patience, her endurance, her godly walk, and motherly care to the orphan, &c. &c. In all her afflictions and persecutions, we are confident that she never was heard to complain. She was truly a saint.

TO THE MEMORY OF
MRS. ALICE OLNEY.

BY MISS ELIZA R. SNOW.

'Twas not to gain the world's regard,

That she the path of virtue trod;

She sought—she's won a high reward:—

She lov'd and worship'd Israel's God.

'Midst persecution, she has borne—

The keenest pang of deep distress;

But tho' of earthly comforts shorn,

Pursued the ways of happiness.

Screen'd from the world's unhallow'd gaze,

She nobly grac'd her humble lot:

She walk'd in wisdom's golden ways,

And twin'd the wreath of heav'nly thought

Like a sweet rose that's wont to spread

Its fragrance thro' the darkest gloom;

Her christian life an influence shed,

That does, and will, survive the tomb.

Not like a flowret in the shade,

That's doom'd to waste its beauties there;

Her's were the charms that will not fade,

Nor perish on terrestrial air.

And tho' she's gone, her virtues twine

A holy wreath above her urn—

A gentle halo, that will shine
Till mem'ry's lamp forgets to burn.

DIED—In Quincy, May 5th 1841, Maria, consort of M. Everte, aged 31 years, 1 month, and 13 days.

AFFLICTING CASUALTY.

DROWNED—In this city July 23rd. Samuel W. aged 8 years, and James F. C. aged 6 years both children of Stephen and Mary Luce, formerly of Maine.

In this afflicting occurrence the parents have been deprived of two very promising boys, who bid fair to have been useful gems, stars of merit; but they have been taken from the evil to come, they sleep in Christ, and when the first trumpet shall sound they will come forth with the just, because they died in the Lord, and the scriptures saith, "Blessed are the dead that die in the Lord" "they shall have part in the first resurrection."

ALEXANDER NEIBAUR, SURGEON DENTIST.

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.
August 3, 1841.

no'9-tf.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

1. The Mill nium and other poems: to which is annexed, A TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER. By P. P. Pratt.

Price 37 1-2 cts., or 28 dollars per hundred.

2. History of the late persecution of the Church of Jesus Christ of Latter Day Saints, with a sketch of their rise, progress, and doctrine. By P. P. Pratt. Written in prison.

Price 37 1-2 cts., or 28 dollars per hundred.

3. Mormonism Unveiled: Zion's Watchman unmasked, and its editor, Mr. L. R. Sunderland, exposed: Truth vindicated: the delusion, and priestcraft in danger! By P. P. Pratt.

Price 6 cts., or 50 cts. per dozen.

4. An interesting account of SEVERAL REMARKABLE VISIONS, and of the late discovery of ANCIENT AMERICAN RECORDS, which unfold the history of this continent from the earliest ages after the flood, to the beginning of the fifth century of the christian era. With a sketch of the rise, faith, and doctrine of the church of Jesus Christ of Latter day Saints. By O. Pratt.

Price, 12 1-2 cts., or 8 s dollars per hundred.

This last work will be found to contain information of great importance, as it will save the traveling elders the labor of constantly relating, over and over again, those things in which every new enquirer is so deeply interested, and upon which he is so very anxious to obtain correct information.

Aug. 1, 1841.

no19-tf.

NAUVOO FERRY HOTEL.

S. BENNETT, having the occupancy of the *Stone House*, recently in the possession of Sidney Rigdon, will appropriate it as a

House of Entertainment.

Travelers and resident boarders, shall be well treated and reasonably charged.

Commodious stabling on the premises.

Aug. 2, 1841.

19-tf

The Times and Seasons,

Is EDITED BY

D. C. Smith, & R. B. Thompson,

And published on the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY
D. C. SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2, No. 20.]

CITY OF NAUVOO, ILL. AUG. 16, 1841.

[Whole No. 32]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 16, 1841.

DEATH OF GENERAL DON CARLOS SMITH,

With emotions of no ordinary kind, we announce the death of Don Carlos Smith, the publisher and one of the editors of this paper; which unexpected event took place at his residence, in this city, on the morning of the 7th inst. at 20 minutes after 2 o'clock, in the 25th year of his age.

The deceased had been afflicted some time, but nothing serious was apprehended, and, not until a day or two before his death was he thought to be dangerous. It was then ascertained that disease had been preying upon his system in such a manner, as baffled all medical skill to check; and he gradually sunk in the arms of death.

His funeral obsequies took place on the 9th inst. amid a vast concourse of relatives and friends. He was buried with military honors, holding at the time of his death the office of Brigadier General of the 2nd Cohort of the Nauvoo Legion.

The death of Bro. Smith, so unexpected, caused a sensation, not only in the minds of his relatives, but his numerous acquaintance of friends, which will never be forgotten. Endearred to the church and to his friends by all that was virtuous, honorable, and exalted in a christian and a man—to his partner and children by all that was affectionate, kind, and lovely, in a parent and father—to his aged mother who yet survives her youngest son, by all that was dutiful, and affectionate in a son.

In all our associations with mankind, we never knew of an individual who stood higher in the estimation of all, than did the deceased. His manners were courteous and bland. His disposition was kind and gentle, ever looking over the foibles of his fellow men, and putting the best construction upon their actions, at the same time, setting them such examples of integrity, sobriety, humanity, and virtue, as could not but cause every one to admire him, and consequently he secured the good will of all—their friendship and esteem.

He was just in the bloom of manhood, and bid fair to survive most of his contemporaries. But just as the sun was shining with its lustre,

and shedding a radiance all around, it set in a moment—

"Lo! at day 'twas sudden night."

The hopes of relatives and friends and the entire community, who had observed with pleasure and delight the opening glories which shone around his path, who had marked his virtues, faith, and piety; and who had received council at his hands, were blasted, and sorrow and distress has taken the place of high strung hopes, and ardent anticipations.

Since our acquaintance with the deceased, we have shared his friendship, and have had opportunities of marking his character under various circumstances—we have seen him struggling against misfortune and stemming the tide of adversity, and have seen displayed, under those unpropitious circumstances, patience, resolution, and firmness—his only anxiety seemed to be for the welfare and comfort of his family and parents, who clung to him for support.—We have likewise marked his conduct while prosperity and peace filled his noble soul, and gladdened his fire side, and while honor from God and man was deservedly lavished upon him, and he remained the same kind affable, generous, and pious character.

He will be missed in the councils of the just, and as president of the High Priesthood, which office he filled with honor to himself and credit of the church. As a councillor in the Church of God he has frequently given evidence of wisdom far beyond his years, and the aged have listened with amazement and delight at the wisdom which flowed from his lips.

He was warmly attached to the cause of truth, and in the day of trial and bitter persecution, when others wavered and turned aside, he stood firm and immovable, trusting in the mighty God of Jacob, and fearlessly advocated the cause of suffering Zion, and ever maintained his integrity.

While writing this, so many associations crowd upon us, which give evidence of his moral worth, his kindness, his sensibility, his piety, and friendship, as entirely unman us, and we feel we must bring this notice to a close. May that God, who in the order of his providence, has called from our midst the spirit of our departed brother and friend, be a husband to the widow and a father to the fatherless, and assist us by his spirit, to follow him, as he followed Christ.

A discourse was delivered at his funeral by Elder John Taylor, which was attentively listened to by the immense concourse which assembled to pay their last respects and kind offices to the deceased.

"Now he's gone we'd not recall him
From a paradise of bliss,
Where no evil can befall him,
To a changing world like this.
His loved name will never perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the just."

The deceased has left a wife and three children to mourn his loss.

LINES, WRITTEN ON THE DEATH OF GEN. DON CARLOS SMITH.

BY MISS E. R. SNOW.

"Thy shaft flew thrice and thrice my peace was slain."

Th' insatiate archer, Death, once more
Has bath'd his shaft in human gore!
The pale-fac'd monarch's crimson'd bow,
Once more has laid a good man low!

If tears of love could ever save
A noble victim from the grave—
If strong affection e'er had power
To rescue in the dying hour—
If kindred sympathy could hold
A jewel in its sacred fold—
If friendship could produce a charm
The heartless tyrant to disarm—
If wide acknowledg'd worth could be
A screen from mortal destiny—
If pure integrity of heart
Could baffle death's malignant dart—
If usefulness and noble zeal—
Devotedness to Zion's weal—
A conduct grac'd with purpos'd aim—
A reputation free from blame,
Cou'd save a mortal from the tomb,
And stamp with an eternal bloom;
He never would have bow'd to death,
Or yielded up his mortal breath.

Ours, is the sorrow—ours the loss!
For thro' the triumphs of the Cross,
His noble part by death set free,
On wings of immortality;
Tracing the steps the Savior trod,
Has reach'd the paradise of God.

There he rejoins the ransom'd choir—
There, there he hails his noble sire,
A Patriarch of these latter-days,
Whose goodness, mem'ry loves to trace
With rev'rence, gratitude and love:

He left us for the courts above.

There, with the Spirits of the just,
Where Zion's welfare is discuss'd
Once more, their kindred spirits join—
Once more, their efforts to combine
In Zion's cause.—And shall we mourn
For those who have been upward borne?
And shall the "Legion's" sorrow flow:
As if a Chieftain were laid low;
Who thiev'd his frail escutcheon by,
To join the Legion form'd on high?
Yes, mourn:—the loss is great to earth—
A loss of high exalted worth!
City of Nauvoo, Aug. 8th, 1841.

From the Gospel Reflector. ON PRIESTHOOD.

BY ELDER ERASTUS SNOW.

[Concluded.]

Having thus endeavored to trace these two priesthoods down till Christ came, I shall now take a brief view of them as they existed in the Apostolic age, and from that period till the present day.

By comparing together the two passages of scripture, which stand at the head of this article, one spoken by Moses to Israel, the other by Peter to the Christian church in his day, it will be seen that the blessings conditionally promised to Israel, and the "holy priesthood," which through their transgressions they were deprived of, were subsequently conferred upon the Christian church: "ye also as lively stones are built up a spiritual house, an holy priesthood." We are told in John's Gospel, xv. 16, that Christ ordained his apostles; and of course he ordained them to the same priesthood he had himself: for the Apostleship is the high priesthood; hence Christ is called the Great Apostle, and High Priest of our profession. Heb. iii. 1. Unto Peter, (who was also called Cephas, were the keys of this ministry committed,) and James and John were his assistants and counsellors, and those three Paul says, seemed to be pillars of the church.—Gal. ii. 9. Next to the apostles in office came the seventy, Luke x. 1, whom Jesus called to be travelling ministers in all the world, which agreed with the order of the seventy elders, mentioned, Ex. xxiv. 1-9, which were ordained under the same priesthood in Moses' day. Besides these travelling elders there were standing elders ordained in all branches of the church in all parts of the world. (See Acts xiv. 23. Tit. i. 5.) It appears from the scriptures that

the office of an elder is next inferior to the apostleship in all spiritual affairs: for instance when the question of circumcizing the Gentiles was agitated, the apostles and elders came together to consider this matter.—Acts xv. 6. After elders came priests of the lower order of priesthood, then teachers, and deacons, which are appendages to that priesthood. All these officers combined, form that spiritual house, and holy priesthood of which Peter speaks; being appendages one to the other, as members of the same body, and timbers of the same building, Jesus Christ being the chief corner stone; the great apostle and high priest, and Peter, James, and John, the main pillars. Other apostles and elders the principal timbers.—The lesser offices, studs and braces, and all combined, a royal priesthood. Be not startled, gentle reader, at the idea of these two priesthoods being blended together in the Church. The lesser priesthood always was an appendage to the greater, and I trust I have already conclusively shown that the lesser as well as the Melchizedek priesthood existed before the ceremonial law was given by Moses; but when the law was given, and the holy priesthood taken away, the lesser priesthood continued officiating under the law until Christ came and fulfilled the law; and most people believe this priesthood was done away with the law; but if it existed among the people of God before the law was given, why may it not continue after it is done away. But we have something positive to offer on this point. In Num. xxv. 13, it is called an *everlasting* priesthood. Also, Ex. xl. 15, God, said it "*shall be an everlasting priesthood throughout their generations.*"

The law being abolished with the Jewish rites and ceremonies, the priests who rejected the Gospel, were no longer acceptable to God; but those who held the lesser priesthood in the church of Christ administered outward ordinances—the letter of the gospel, viz., baptism in water for remission of sins,—and the apostleship or high priesthood, and eldership its appendage, held the right to lay on hands for the gift of the Holy Ghost, and to officiate in all the lesser offices in God's house. Hence, Phillip one of the seven ordained in Jerusalem to attend to the daily ministration, who probably held the lesser priesthood, went down to Samaria and preached and baptised the people in wa-

ter. Then Peter and John, went down and prayed, and laid their hands on them and they received the Holy Ghost.

John the baptist also, who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus should batize them with the Holy Ghost, he having the Melchizedek priesthood.—Dr. Clark, and Dr. Lightfoot, inform us that water baptism was very common among the Jews, even as far back as the days of David, and Solomon. The manner in which men were consecrated, and the priesthood continued from one to the other, and from one generation to another was as follows: when they were found worthy, being prepared from before the foundation of the world, according to the fore-knowledge of God, and when God manifested that it was his will, they were consecrated by the imposition of hands, and ordained by the power of the Holy Ghost, who was in the one who ordained them. No man can rise up and assume the priesthood, for Paul says, Heb. v. 4. "No man taketh this honor unto himself but he that is called of God as was Aaron." For further proof of the manner of ordaining, see Acts, xiii. 2, 3. "As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." See also Acts, vi. 6, and first Tim. iv. 14.—"Neglect not the gift that is in thee which was given thee by prophecy, by the laying on of the hands of the presbytry."—Simple as the imposition of hands is, great things have been done by it when administered by the servants of God in faith.—The prophet Habbakkuk describing the coming of the Lord says: "His glory covered the heavens; and the earth was full of his praise, he had horns coming out of his hands, and there was the hiding of his power." Often, in scripture, horns are figuratively used to represent power, as in this case, "Horns coming out of his hands, and their was the hiding of his power," which shows the power of God manifested through the imposition of hands. Jesus practised the laying on of hands upon the sick, and they were healed, and he commanded his disciples to do the same; also, for the gift of the Holy Ghost. Therefore, the scriptures say,

Joshua the son of Nun was full of the Holy Ghost; for Moses had laid his hands on him. But without the authority of this priesthood, and the ordinances thereof, the power of God is not manifest to men in the flesh. It is the channel through which the Holy Spirit flows upon the people of God. It holds the Key of the knowledge of God, or the mysteries of the kingdom, and when men render themselves unworthy of the priesthood, and God takes it from them, they are left without revelations, and the gifts of the Spirit.

To the loss of the priesthood may be ascribed most of the divisions in the Christian world at the present day, and the great doubt upon the minds of all the contending parties, which have prevailed to such an extent from the days of the primitive Christians. By a reference to Eph. iv chapter from the 9 to the 15 verse, it will be seen that the officers there mentioned for perfecting the saints, for the work of the ministry, &c., were designed, first, to bring to the unity of the faith those who embraced the Gospel from all classes; second, when they were thus united in the doctrine of Christ to prevent their being divided into sects and parties, and led about by every wind of doctrine through the cunning craftiness and deceit of false teachers. That Isaiah and the apostles clearly foresaw that the Christian world would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what they say. Paul says, 2 Thes. ii. 3,

"there shall come a falling away and the man of sin be revealed," &c.; also, 2 Tim. 3d and 4th chapters, he says, "the time will come when they will not endure sound doctrine; but will make their own teachers such as God does not choose, who have a form of Godliness; but deny its power; and these teachers will turn away the people from the truth, and turn them to fables. Peter in his 2d General Epistle, 2d chapter, written not to a few; but to the church in general, plainly declared there should be false teachers among them, who through covetousness should make merchandise of the people, and bring in damnable heresies, or as some have more properly translated it, destructive sects and parties. But Isaiah's testimony is conclusive upon this subject in the 24 chap. where he prophesies of a time when the whole earth will be corrupted by the people, transgressing the laws, changing the ordinances, and breaking the everlasting covenant. The covenant here alluded to was doubtless a covenant of priesthood established in the Gospel dispensation; for the covenant under the Mosaic dispensation was called a covenant of priesthood, Num. xxv. 13, & the Mosaic being a type of the Gospel dispensation the everlasting covenant was the establishment of the Melchizedek priesthood in the Christian church, by which the ordinances of God's house could be administered, and the spiritual gifts and powers of the Holy Ghost manifested to those under the covenant; and the subsequent breaking of the covenant deprived them of the priesthood, and its train of attendants.

That the foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with church history can testify; but to the reflecting mind the present confused state of Christendom, is all the evidence needed. After Popery was established, and the papal jurisdiction extended to the utmost limits of the empire, and the Christian world shrouded in darkness for ages; in the forepart of the sixteenth century Luther Calvin, Melancthon, Zuinglius, and many more of the clergy of Germany, England, and other parts of Europe, began to protest against many superstitions of Catholicism, and the authority of the pope, and cried aloud for reformation: and though they succeeded in abolishing some of those absurdities, and effecting a reformation in different parts of Europe, thereby diminishing the power of the pope; yet they could never agree among themselves. And the different sects which they established have since divided, and subdivided, like the branches of a tree, shooting one from another until their number in Europe, and America, is estimated by some late writers at upwards of two hundred, and though the founders of the first reformed churches were Catholic clergyman, who were ex-communicated; yet they claimed no priesthood except from the Mother Church whose authority they disavowed, and were it asserted that she had a priesthood acknowledged of God, (which is altogether inadmissible,) she was sure to disavow her dissenting members of that authority:

Perhaps, by this time the reader will ask if the church apostatized, if the cove-

nant was broken and the priesthood taken from them, whether or not there is any promise of its being restored in the last days; as the Latter day Saints testify has been the case? To this, gentle reader I most unhesitatingly respond in the affirmative. The covenant must be renewed. Israel must yet become a kingdom of priests, on their native land. The prophet declares they shall be gathered, and that God will give them pastors after his own heart; also,—Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning." Isaiah lxi. from the 4th to the 9th verse inclusive, prophesies that they shall repair, and rebuild their old waste cities that have been desolate for many generations. Verse 6 he says: "ye shall be named the *priests* of the Lord, men shall call you the ministers of our God." Verse 8. "I will direct their work in truth and will make an everlasting covenant with them:" also, chap. lxvi, he prophesies in the 19th and 20th verses, that God shall send his servants and gather them from all nations, and his glory shall rest upon them. He says, verse 21, "And I will also take of them for *priests* and for Levites saith the Lord."

COMMUNICATIONS.

City of Nauvoo, August 4th 1841.

To the Editors of the *Times and Seasons*:

DEAR BRETHREN:—

Notwithstanding our mission to England has been published in various forms, I feel disposed to give a sketch of our proceedings in London and the regions round about. During a journey of about 200 miles from Manchester to London which was performed in a few days, Elders Smith, Woodruff and myself baptised and confirmed 130 souls, and arrived in that city on the 18th of August 1840. We crossed the river Thames on London Bridge, and called on a Mr. Allgood in 19 King St. Borough, to whom we had a letter of introduction; we were received with kindness, and were directed by Mrs. Allgood to a place of lodging where we took up our abode. We then went forth in the city visiting the Ministers and endeavoring to find a place to preach. We delivered our testimony to many of them who with one consent said "we have enough and need no more revelation;" thus fulfilling a prediction of the Book of Mormon, viz: "We have a Bible and need

no more Bible." We continued in this manner more than two weeks before we found one person who would receive our testimony; in this situation we cried mightily unto the Lord that he would open some heart for the reception of his word, at length we were providentially directed to one Henry Connor, a silver smith, who Cornelius like, gladly received our testimony with all his household, and the old gentleman gave glory to God that we ever came under his roof; he went with us to Tabernacle Square, where, for the first time, we lifted up our voices in that city and that in the open air.

On our arrival at that place there was a gentleman preaching; after finishing his discourse another was about to take the stand, to whom I went & asked if he would let one of us preach as we were lately from America; he readily consented and proposed that we should preach first.—Accordingly, Elder Smith went forward and delivered a short discourse which had a very good effect. After this, the above mentioned gentleman proceeded; when he had concluded, I asked him to give out an appointment for us in the evening.—He then asked, "to what people do you belong?" I said, "to the Latter Day Saints." He then began ridiculing us, and said we were a bad people going about breaking up churches &c. He then urged us to leave the place, saying we don't want you here; the people then arose and said, they have as good a right here as you or any one else. I then arose upon a chair to give out an appointment, and a certain preacher stepped forward and pulled it from under me; but this, instead of proving an injury to us caused several to embrace the things spoken by us, who soon after were baptized, thus fulfilling the words of the Saviour, "you can do nothing against the truth, but for it." Twenty three days after our arrival in that city, Elder Woodruff left for Herefordshire; we had at that time baptized but one. Elder Smith and myself continued preaching at that place, and also in a private room at Father Connors. Soon after we baptized 10 persons; we then organized a Church of 11 members, and ordained two Priests, viz: Father Connor, and Br. Cooper; many were believing and much inquiry.

We were under the necessity of leaving there the last of September to attend a Conference in Manchester on the 6th of

October. We then met in council with our brethren and transacted such business as was brought before us.

About the middle of October, Elders Woodruff and Smith returned to London, and I remained in Manchester and Liverpool to assist in forwarding the printing of the Book of Mormon. Elder Young and myself took a short mission to Preston, Church Town, South Port, and also went into Wales to the town of Hardin on the river Dee, where we preached twice and the people almost universally received our testimony. In this place the power of God was manifested in healing the sick and restoring one who was nearly blind to sight. A young man lying at the point of death was healed, and in a few days went forward and was baptized. A large Church has since been raised up in that place, and many of them are expected here this fall in company with Elder Burnam, one of the seventies.

We then returned to Manchester, Nov. 25; left that place in company with Elder Young, and visited the following places, viz: Macclesfield, Burslem, Stanley, Lain End, West Bramwich and Birmingham. Here are large Branches in each of the above named places. We traveled by Coach and Railway, and arrived in London on Monday Nov. 30, and found Elder Woodruff then in good health. Elder Smith had left there two or three weeks before our arrival on account of ill health, and gone to Saffordshire Potteries. Elder Woodruff baptized 3 the day before our arrival, the only ones added in my absence. Elder Young continued with us eleven days. We preached three times on the Sabbath, and also two evenings in the week; the remainder of our time was spent in visiting the following places: St. James Park, where we had a view of Queen Victoria's Horse Guards well mounted upon black horses, also several hundred foot guard, and a band of music; the scene was the most splendid I ever beheld. From that we visited the Monument near London Bridge, erected in commemoration of the dreadful fire in that city, in the year 1696. We ascended 345 black marble steps which brought us 200 feet in the air, where we could overlook the city which to us appeared to be a little world. This monument is the largest in the world. We then went to St. Paul's Cathedral, and visited every part of it; went into the whispering gallery, then into the steeple. El-

ders Young, Woodruff and myself went into a brass ball which was on the top of the steeple 404 feet above the ground.— It will hold twelve men; but from the ground appears but little larger than a man's head. We examined the Library which was very large and ancient. We also examined the bells and clockwork.— We went among the Tombs, and there saw more than fifty Monuments erected over their most distinguished dead. We then visited the British Museum; Elder Woodruff and myself had previously spent considerable time there in examining Papyrus, Mummies, Sepulchres, Marble Statutes, and many other antiquities too numerous to mention. We were highly gratified in viewing these relics and considered our time profitably spent. We then visited the Tower of London; in a room 150 feet by 33, we saw arranged in regular and chronological order, no less than 22 Equestrian figures of the most celebrated Kings of England, accompanied by their favorite Lords, and men of rank; each one together with their horses in the armour of the respective periods in which they lived, and many in the identical suits in which they appeared while living.— There was deposited in the towers, 500,000 stand of arms, and cannon of various sizes; some of them measuring 18 or 19 feet in length; some were brass peices very handsome and ancient. We also saw swords, spears, simetars and pistols, which appeared to me to be without number. The cannons were taken in their conquests of Nations. We then saw all the Crowns and Jewelry of all their eminent Kings and Queens deposited in a cell formerly used as a Prison and in which at one time were confined seven Bishops. We also saw the Block and Axe formerly used for beheading, and many other curiosities which I will not attempt to describe. We then went and viewed the Tunnel under the Thames, a description of which would be useless as it has been given on page 262 of the Times and Seasons. We visited Westminster Abbey and many other places, after which Elder Young left us. December 11. Brother Woodruff and myself continued to preach, and the work seemed to revive, and we baptized from 5 to 6 every week during our stay in that city.

On the 26th, in company with Brother Woodruff, Dr. Copeland and Lady, I went to see the Queen as she passed, going to

open the Parliament and deliver her speech to the Peers of the realm. From Buckingham Palace to the Parliament house, a distance of one mile, she passed in the State Carriage, drawn by eight cream colored horses, elegantly decorated and attended by all the State attendants, and the horse guard going before, and others bringing up the rear, accompanied by prince Albert on her left side, and Lady Southerland, the first maid of honor, opposite. We were placed in front of the line by one of her horse guards, to whom we had an introduction, by Dr. Copeland, as gentlemen from America; consequently we had a fair view. As she passed and returned she bowed to us and we returned the salutation; and I can assure you we were much gratified with our morning excursion. It was supposed that there were between three and four hundred thousand persons present, and every thing passed off in perfect order, no accidents of any kind. Queen Victoria is considered the greatest Sovereign in the world, and her Dominions are more extensive than those of any other Monarch; the number of her subjects amount to two hundred millions, or more. The scene was the most superb I ever beheld. The great concourse of people assembled—the magnificence of the regal cavalry, and the appearance of the young Queen, the head of so many and such vast dominions, struck upon my feelings with a degree of interest which I have seldom, if ever before, experienced, and altogether the scene will not be soon forgotten by me. Her Majesty is small in stature, and unlike the English Women in general; she is pale and delicate looking, blue eyes, fair skin and an innocent and feminine look; but there is nothing particularly striking or handsome about her; I have seen many better looking women in America.

On the 23 of January, again accompanied by Elder Woodruff, Dr. Copeland and Lady, I visited St. Catherine's Dock; from that we went to the London Dock, then into the east wine Vault, one of the greatest in the world; it covers nine English acres of land, being arched over and supported by pillars, branching off into several different roads. We traversed every part of it; each one carried a lamp in their hand; we tasted the wine, having an order granting us that liberty. In this Vault was deposited, forty thousand pipes

of wine, thirty thousand of port, the remainder sherry. Over this Vault a part of the city is built, so that it appears to be a sort of Cavern. From thence we visited the Jewish Synagogue to see their order of worship, which was all performed in Hebrew. We stayed during the whole ceremony in their worship, and at the same time some were singing the Psalms of David, in a sweet and melodious manner, some reading, some praying and others in different attitudes of worship, all of which passed off with great solemnity and order; there were no females present at that meeting, and no one permitted to enter their place of worship without a hat on. At the door we were requested to put ours on, which we accordingly did; but passing farther into their Synagogue, the beauty and splendor thereof caused us again to take them off. A second request to put them on rather embarrassed us, and perhaps to them we might have appeared a little *Clownish*.—During their worship, my mind was unusually solemn, and I looked upon those sons of illustrious sires, with mingled emotions of joy and sorrow for the unparalleled cruelties which have been inflicted on their Nation, and joy that the day of their redemption was near. They seem to be a peculiar people, and can readily be distinguished from all other Nations. There are 200,000 now living in London mostly by themselves; we visited the part of the city in which they reside, called Petticoat Lane, a noted place of business for the Jews. The streets were so crowded that it was with difficulty that we could pass. They are the most spirited, ambitious, and persevering people I ever saw. They believe the gathering of Israel, in the last days, is near, and they are waiting for their restoration to the land of Palestine. Much might be said upon this subject, but let this suffice for the present.

About the middle of December we were requested to go to Woolwich, nine miles down the river, and accordingly I went, took the rail road in the Borough, near London Bridge, passed the large town of Dedford on the left, thence to Greenwich, the end of the rail road, then took coach to Woolwich. I was permitted to preach twice on the Sabbath in a private room; the day following I went with me to London to be baptized, in consequence of the ice in the river, and the steepness of the banks, at the same time

I baptized an eminent physician by the name of Copeland. At that place is a large dock yard, in which 3000 men are constantly employed in building ships and preparing for war, 1,500 of them are convicts. There is a great number of soldiers constantly at this place. The barracks are very extensive and beautiful, surrounding the parade ground, which is an elevated piece of ground extending back some distance from the river; it much resembles the western prairies, it is very healthy, and a place of resort in the summer season for pleasure, and also for health. I afterwards visited the place once with Elder Woodruff, and once with Elder Snow, to give him an introduction to the Saints, and friends of that place, which visit was very interesting to them.

We held a conference in London at J. Barrett's Academy 57 Kings Square, on Sunday 14th February, 1841. There were represented 4 churches; 1 at Woolwich, one at Ipswich, about 60 miles from London built up by Elder Pitt, one at Bedford which was raised up by Elders Goodson and Richards in 1837 consisting of 42 members; the church in London numbered 46 members. A conference was then organized consisting of one hundred and six members, over which Elder Snow was left to preside. We baptized an independent minister who was ordained an elder, and we left him preaching to, and baptizing his own congregation. This man was the only minister who would open their chapel for us in London. We preached only once in his chapel, at which time we secured the shepherd. Elder Snow spent about two weeks with us previous to our leaving the city, which time was spent in visiting the Saints, and friends with whom we had become acquainted in that place. We continued preaching to large congregations, and before we left found our places of meeting had become far too small for us, and the brethren were looking for a larger hall, for their better accommodation. I have said but little about opposition, but suffice it to say, we had enough of it.

I left that city for Bedford February 20th, a distance of 50 miles; went by coach and arrived there in the evening and found the Saints well, and about the same number and standing in which we left them three years before. I remain-

ed in that place one week, preached once every day, excepting the Sabbath, on which day we preached three times; this raised quite an excitement in that place and the regions round about. We ordained 2 priests, one teacher, and one deacon, some were baptized, others expressed feelings that they would be in a few days. I left that place for Birmingham by coach and railway; passed through Northampton, Weedle, and Covington, and arrived at Birmingham on Saturday evening, a distance of one hundred miles. Sabbath morning the Saints assembled for the purpose of organizing a conference, which was done, and Elder Cordon appointed to preside over it, the conference numbered 107 members, being one more than there was in the London conference. The work commencing at the same time, the prospect there was very favorable. Birmingham is a large place, containing about 300,000 inhabitants, is a place of much business, Iron works, Brass foundaries, Cutlery, &c., and lies near the center of England. I left that place for Manchester, stayed at the Staffordshire Potteries two nights and preached and baptized some, who have settled up their accounts in that place and are now in the city of Nauvoo. I arrived in Manchester the first day of April, 1841. On the 6th of April, we held our general conference, at which place we had the pleasure of meeting with Elder Hyde, which caused our hearts to rejoice, the particulars of this conference have been published in the 12th number of the Millennial Star.

I will also mention that Elder Young received, on our arrival here, a letter from Elder L. Snow from London bearing date 16th of May, on which day they held a conference which was just three months after the conference held by us in that place, the church in London at that time numbered seventy four, the church in Bedford 80, the other branches had increased in proportion. That conference had, almost or quite, doubled in three months. Elder Hyde and G. P. Adams were at the conference in good health and spirits. Elder Hyde was going from there to Bedford, where he calculated to stay two weeks to complete his writings; he was then going to London to have it translated into the German language, from thence he will immediately go on his mission to Palestine.

On the 20th of April we were hauled out of Liverpool dock into the river, where we bid farewell to Elders Hyde, Fielding, and scores of brethren. Hoisted sail on the 21st, and landed in New York after a voyage of 30 days. 130 saints landed with us, seven of the traveling High Council also landed at that time, viz: B. Young, O. Pratt, J. Taylor, G. A. Smith, W. Woodruff, W. Richards, and H. C. Kimball all in good health and also, R. Hadlock a high priest.

On the first day of July, Elders Young, Taylor, and myself arrived at the city of Nauvoo, where we had the satisfaction of finding our families all well, with the exception of Sister Taylor, who has since recovered. We were met by President Smith, and many of our old tried friends, whose countenances expressed the most heartfelt satisfaction at our return. The feelings of my heart at meeting my family and friends after an absence of nearly 2 years, cannot easily be expressed, but suffice it to say, I felt truly grateful to my brethren, for the feelings manifested towards us, and that it was a day which will long be remembered by me, there are many things I could mention which would be interesting, but I must bring my letter to a close,

I still remain your brother in Christ,
HEBER C. KIMBALL.

It will be observed in the statement of Dr. Shamp and his wife, which we publish in this number, that the Lord continues to own the ministrations of his servants, who obedient to his commands, go forth to proclaim his gospel.

We have had some conversation with Elder Knight, who has just returned from a mission to the state of New York, and the accounts which he gives of the spread of truth is very pleasing. When he first went, there appeared to be much hardness, and it was with difficulty, that he could get a hearing; but nothing daunted, he continued instant in season and out of season, until prejudice gave way, and numerous calls for preaching, were made on every hand, the sick were healed, and the meek increased their joy in the Lord.

Elder Charles Thompson is yet laboring in Batavia, and the regions round about, with considerable success. We have been informed of other cases where the power of God has been present to heal and through faith in Jesus Christ, several

remarkable cures have been performed—
 To God be all the glory. Amen.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 16 1841.

TO THE PATRONS OF THE TIMES AND SEASONS.

The lamented death of my much esteemed friend D. C. Smith, has again called me to take a part in the management of this paper.

Altho' the circumstances which have again induced me to assist in its publication are painful and distressing, yet I shall assiduously engage in the duties which devolve upon me, and render what assistance I can, to make it an interesting periodical, suited to the wants and circumstances of the church at large, and hope it will continue to meet with that support which has heretofore been bestowed upon it.

I cannot refrain from saying, that the death of Brother D. C. Smith, its late publisher, has caused a vacuum in society, which but few, if any, will be able to fill. I ever found in him a brother and a friend; and his memory will be cherished by me while time shall last; and I indulge the fond hope of again renewing our acquaintance, when sorrow and sighing shall be done away, to be interrupted no more for ever.

Having heretofore occupied the same station I now resume, it is useless for me to make many remarks upon this occasion, but suffice it to say that no pains shall be spared on my part to promote the welfare and interest of the readers of these columns; and to fill, as far as possible, the place of my much lamented, yet illustrious predecessor: which, if I shall be able to perform, will be a source of joy and satisfaction to my heart, and I shall feel assured, that when called upon, I can, like him, render an acceptable account of my stewardship, and receive a glorious reward in the mansions of the blessed.

E. ROBINSON.

Nauvoo, August 15, 1841.

NEWS FROM ABROAD.

We are happy to inform our readers that the news which is daily reaching us, respecting the spread of the kingdom of God is indeed cheering and satisfactory. The faithful laborers who are engaged in pruning the vineyard find abundant employ, and are wishful to have more assistance, for the harvest is great but the laborers are few. We hope that their

wishes will not be unheeded, but that the Elders in this city and vicinity will be prepared to make every reasonable sacrifice, and "as giants, refreshed with new wine," go forth and proclaim the everlasting gospel to the children of men, that the world may be left without excuse, when the heavens shall rend and the earth shall quake; when the Lord shall punish the inhabitants thereof for their wickedness, their hard speeches and their rebellions.

Awake! ye saints of the Most High, ye ministers of the sanctuary, ye anointed ones, assert your dignity as servants of God and by faithfulness, diligence, and patience render yourselves worthy the high calling—the authority which has been placed upon your heads, and haste to carry to your fellow mortals, who sit in darkness, the light of the gospel, the blessings of salvation, which shall raise them from the ruins of the fall, the degradations of sin, and set them on high, even to be kings and priests to our God and his Christ.

MURDER AND LYNCHING.

We are sorry to have to record two instances which have recently transpired, where the laws have been superseded and four persons unlawfully executed.

The first of these occurrences took place in Ogle county, in this state. It seems that suspicion having rested upon a number of persons for horse thieving, &c. The citizens had warned them to quit the state. This aroused the desperadoes, who determined to be revenged, and a gentleman of the name of Campbell was shot. This occurrence aroused the entire community who made all possible search for the murderers, but did not succeed. They, however, captured several of the gang and took them to a grove to await the decision of the multitude, the following we copy from a correspondent of the Chicago Democrat.

"A more respectable assemblage of individuals could hardly be convened in the northern part of Illinois. There were ministers, doctors, lawyers, farmers, and mechanics, and amongst them men whose weight of character was a sufficient guar-

antee that no single step would be taken which was not justifiable and even absolutely necessary. Before this tribunal the prisoners were put upon their trial. The examination was conducted with a calmness, a gravity, and deliberateness which could not have been surpassed had their responsibility been augmented by the obligation of an oath, or if they had been controlled by the fear of the pains and penalties of perjury. After a full investigation it was unanimously decided by the company, of whom at least 250 must have been present, that John Driscall and William Driscall had conspired with others to take the life of John Campbell, and had been accessory to his murder—and that they were guilty of many other criminal offences previously committed. Whereupon it was moved that they should be shot forthwith, and the motion was unanimously carried. At their request a minister of the gospel was provided, and an hour's respite granted for the purpose of religious conversation. At the expiration of the hour, the sentence was carried into execution, and without a struggle or a groan they yielded up their respective spirits to Him who gave them. Thus died two hardened ruffians, whose whole life had been one uninterrupted career of crime and wickedness.

The other circumstance took place in the state of Kentucky. The following are the particulars:

Maythe and Couch had been confined in the jail at Williamstown, in Grant Co. Ky., for the last three or four weeks, charged with, and no doubt guilty of, the attempt to murder Mr. Utterback the Drover. Mr. U. it seems, has been lingering in a miserable state—his throat having been horribly mangled—at a tavern a few miles beyond Williamstown, on a much traveled road, and an object of commiseration with every passer by. He is a citizen of Bourbon, the next co. to Grant, and where the excitement has been increasing ever since the attempt to murder him. It being now problematical however, whether Mr. Utterback might not survive—although in such restored situation as to be neither useful to himself nor his fellowmen—the uncertainty increased whether the utmost penalty of the law would be visited upon the prisoners, nothing less than which, it seemed,

would pacify the people of Bourbon.—Many of the citizens of that county, therefore, deliberately resolved upon the summary execution. They first deputed ten citizens of the county to visit Williamstown, and inform the citizens of that place, and the prisoners particularly, that at such a time the prisoners were to be executed. This notice was thirty six hours previous to the actual execution, and a clergyman was also sent, and actually went to the prison for religious converse with the prisoners.

On Saturday last in pursuance of the notice, about five hundred citizens of Bourbon, to which were added some from Scott and Harrison counties, came into Williamstown in solemn procession and most perfect order. They had chosen their Sheriffs to act for the occasion, and proceeded to the jail, and demanded Maythe and Couch. The Sheriff of Grant refused to give them up, or the keys of the prison; he offered, however, no other resistance, and the people at once broke open the doors. They then took the prisoners, placed them in an open wagon, their irons on them took up the line of march without the least noise or confusion, to the spot of ground where the murder was committed about four miles distant. By this time the number assembled was believed to have been at least two thousand. After arriving on the ground, Mr. O'Hara, a member of the bar, addressed the people for some time upon the propriety of permitting the law to take its course. He was listened to with the utmost silence and respect, but without apparently altering the determination of a single person present. The preliminaries were then adjusted and the prisoners were asked if they had anything to say previous to the closing of their earthly accounts. One of them, Maythe, addressed a few remarks to the people, admitted the commission of the act for which they were to suffer, denying however, that it was his wish to commit actual murder. Religious service was then performed by a clergyman present, and Maythe and Couch were hung in their irons upon a tree standing over the same spot where their crime was committed. Rude coffins were constructed, and there they were buried.

However deserving the culprits may have been of the fate which they have suffered, yet every reflecting mind must

at once stand appalled at such unwarrantable and unconstitutional proceedings.—If the laws are defective, why not the people rise up *en masse* and have such amendments, and alterations as will better secure the end proposed, instead of carelessly looking on until the evil arises to such a height as threatens to overwhelm the social order, and thieves and marauders practice their iniquitous and bloody designs without fear? Let the people do their duty and nip the evil in the bud, and there will be no cause for those outbreaks and flagrant violations of the constitution. We have had too much mobbing and lynching for the honor of the United States, and such proceedings are not calculated to raise her in the estimation of her best citizens or of enlightened foreigners.

If the main pillar of the constitution, viz: the Judiciary is tottering, and the citizens after delegating that power into such hands as they choose, and then again take it into their own at pleasure, and use it as their excited passions may dictate—then farewell to order and virtue, the foundation of the social compact is at once destroyed, and the glorious constitution of America—the boast of freemen and the admiration of the world will fall, and in its ruins crush its best and noblest friends.

ANTI-MORMON ALMANAC.

We have seen a notice in one of our exchange papers of an almanac bearing the above title, published in the city of New York, for the year A. D. 1842.—It seems that Satan and his emissaries are determined to bring the saints into notice, and raise an excitement among the people. Although we deprecate the spirit which actuates those who engage in such plans to put down the truth, yet we are assured that in the providence of God they will ultimately tend to the glory of God—the spread of truth and the good of the church. Although the world be flooded with lies and evil reports; let the servants of God go forth, "*with the pure testimony put forth by the spirit,*" and they will brush away the cob webs of supersti-

tion, and the refuge of lies will be swept away.

☞ The Saints are informed that the quorum of the Seventies have withdrawn their fellowship from Elder Jesse Turpin, until he make satisfaction, to said quorum for his conduct.

By order of the quorum of seventies.

A. P. ROCKWOOD, Clerk.

City of Nauvoo, August 14th A. D. 1841

COMMUNICATIONS.

[For the Times and Seasons.]

TO THE MEMORY OF THE LATE BRIGADIER GEN'L DON CARLOS SMITH.

MESSRS. EDITORS:—

Few men ever lived more universally beloved and respected—by both strangers and acquaintances, kindreds and friends—than did our lately deceased brother—DON CARLOS SMITH. His worth, his amiability, his hospitality, his generosity of sentiment, his benevolence of principle, his capability as an officer and his usefulness as a citizen—are too indelibly impressed upon the hearts of this community, and the numerous circle of friends who are united to him by the endearing ties of natural affection, to be soon forgotten. With his brethren, he felt the grievous yoke of persecution—which he was willing to bear for the sake of the religion he had espoused and which he ever struggled to perpetuate—but the unpropitious hand of death has taken him untimely from our midst, and his ashes now slumber in the silent tomb. “He lies full low, but he lies in peace;” his spirit has gone to the God who gave it. Death has torn him from the wife of his bosom, and from the society of his little children; but he is at rest; his soul is emancipated; he feels no more the heavy hand of persecution; and the turmoils and adversities of this life, no longer agitate his peaceful bosom. He is taken from us for a little season; but we shall meet him again in that bright world, where the weary are at rest, and where sorrow and parting can never come. Then let the saints cease their lamentations; & thou, bereaved one, let those pungent sighs of heart-felt anguish be hushed into repose; let that heaving bosom be calm; let that widowed heart be comforted, and those tears of sorrow dried up! You soon shall join him

in a better world than this! The Almighty loved him and has taken him home to His bosom! He has been taken away in the prime of his manly strength; you have seen his “noble stature”—like the fragile flower that yields submissively to the fury of the “muttering tempest”—laid lifeless upon his untimely bier; you have followed him to the grave and seen him consigned to the silent bosom of the earth. He is gone; he departed like the dew of a summer morning, and his memory is to us like a pleasant dream.

Oh! death, thou destroyer of the human race! can nothing stay thy onward march? Must the high, the noble, the lovely, the courteous and the high minded of the earth, fall victims to thy relentless will? Can nought avert thy claim upon the loved ones that are among us? Alas! thou art no respecter of persons; to die is the common lot of man! The exalted and the debased, the king who sways the regal sceptre of unmitigated power and the humble suppliant at his feet, must alike be laid low by the monster's un pitying sting. The utopian dreams of the aspirant for power, as well as the cherished hopes of the secluded plebeian, are unreservedly crushed by the interposition of thy ruthless hand. Thou inflictest sorrow deep and grievous to be borne; thou makest husbands wifeless, wives widows, and children orphans! But when thou takest from us one who hath hope of eternal life, then can our sorrowing bosoms be comforted. Thou *hath* taken from us one whose unblemished integrity, whose high and noble bearing, and reciprocal feelings, have made a lasting impression upon the tablet of our affection, and raised him to a rank of eminence in society; but the blessed assurance that he has only bartered the respect of the world for endless joy and heavenly beatitude; calms our grief, dissipates our sorrow, and we repose not at the supreme will of our heavenly father. He has been laid low; in yonder grove—in its surpassing beauty, a fit receptacle for the sleeping remains of exalted virtue and holiest innocence—his noble person lies mouldering into dust; no more to be animated with life, until the resurrection morn; when the graves of those who sleep will be opened, the barriers of the tomb be burst assunder, the dead resurrected,

And bone to bone, and joint to joint,
Will be together joined.

Mr. Editor; I have not made the foregoing remarks for the mere purpose of pastime; but I have made them as a tribute of respect to the worth of our departed brother. His hospitable hand has befriended me in the hour of adversity; his sympathizing heart consoled me in the midst of affliction; and now, that he is no more, let me pass my eulogy upon his name. I have spoken the feelings of my secret soul. Departed friend; rest thou in peace!

Respectfully yours,

L. O. LITTLEFIELD.

Rockford, Aug. 2nd, 1841.

BROTHERS SMITH & THOMPSON:

With pleasure I improve this opportunity to communicate to you something in relation to my journey and labours since I left Nauvoo, for Galena, where we arrived on Thursday night of the 15th. The next day in company with brother Shumway, I arrived at Vienna, where Elder E. H. Groves built up a small branch of the church last year, of which brother S. was a member. I held a meeting on the Sabbath following, and on Monday; on which day a Mr. Howe, a preacher of the Campbellite order attended meeting, who had previously sent an appointment for the next Sabbath. After I had addressed the congregation upon the prophecies in relation to Israel, in their present scattered state, and reasoned from the scripture that we must of necessity receive revelation, from the fact that the prophets had testified that when the Lord should stretch out his hand to gather Israel, not from the single nation of Egypt, but from all other nations whither he had scattered them in a dark and cloudy day, and bring them down into the wilderness of the people—all this without revelation, nay but says the Lord by the prophet, "I will plead with you face to face like as I plead with your fathers in the wilderness of Egypt, and cause you to pass under the rod, and bring you into the bond of the covenant;" after this I adverted to the testimony of Jeremiah, that in the transcendent glory of Israel's restoration, the wonders of the sea, and of Sinai's firm basis shaking at presence of its God, and the awe stricken multitude gazing with wonder on the stupendous scene, should all be forgotten and not come to mind. At the conclusion of my discourse, the aforementioned

Mr. Howe arose and remarked that the discourse which they had heard was true. On the Sabbath following, Mr. H. had his meeting at 11 o'clock, and mine was at 2 o'clock—the same place and day.—Mr. H. commenced his meeting by reading the 3rd chapter of the Acts of the Apostles, and laboured much to show, that the last days were those when the spirit of God was poured out on the day of pentecost, the effect of which some attributed to wine, but the Apostle informed them it is that which was spoken by the prophet Joel and it shall come to pass in the last days saith God "I will pour out my spirit upon all flesh." The gentleman so unwilling to admit of the fact, that God would give more revelation, thought to evade it by having the words of Joel fulfilled on the days of pentecost, or so far as related to that part which should produce visions, dreams, prophecies, &c., which of necessity would make an addition to revelation, which Mr. H. could not admit of without suffering the loss of his modern gospel. But this was not all, we learned from this advocate of modern reform, he fain would have had us believe, and that too with the bible in our hands, that the Jews to whom the son of God came in person in Palestine, comprised the kingdoms of Israel and Judah, which every biblical reader knows was not the fact, and that no such union ever existed since the days of Rehoboam, son of Solomon; thus he designed to show to the people, that the covenant of which the prophets spoke, that it should be established with the house of Judah and Israel, was then established, as he said, for one week, according to Daniel—which thing, every reader of the New Testament knows was not done even with the house of Judah in a national point of light, for the apostle testifies to the Jews, "that seeing ye judge yourselves unworthy of eternal life, lo we turn to the Gentiles."

To give place to what I have to insert I leave Mr. H. for the present. Brother Wm. O. Clark arrived here last night from Mineral Point and vicinity, where he has baptized 17 members, and a prospect for more. In this vicinity there is a spirit of inquiry after the truth which may result in the salvation of souls through the ministry of the servants of God. Br. Clark unites with me in saying, dear Brethren, we pray you by the love you have for the work of the Lord—for the

salvation of men, that you use your influence to have some intelligent labourers sent or directed to these parts, for truly the harvest is great and laborers few.—We want men that are workmen, skilled in the science of heavenly things. We do hope that this our request to you may not be unheeded. My health is such as not to admit of my preaching as much as I could wish; my past exposure having affected my lungs very much.

I close for the present by subscribing myself, your friend and fellow laborer in the kingdom of God.

AMASA LYMAN.

Batavia, N. Y. May 19th, 1841.

To the Saints scattered abroad, and to all whom it may concern:

GREETING.

Be it known that on or about the first of December, last, we J. Shamp and Margaret Shamp of the town of Batavia, Genesee County, N. Y. had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by the laying on of the hands of the elders of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ; as believed and practiced by them in these last days.

The circumstances attending her restoration were these. It was asked, as a sign in a meeting of the Latter Day Saints by an Elder of the Baptist Church of the name of Stimson in an insolent manner, and he said if they would heal the child, he would be a Mormon, and he would guarantee that the whole congregation would be Mormons too. When the sign was asked, it was manifest to me by the spirit of God, that if I would believe and obey the fullness of the gospel it should be done. Soon after we had obeyed the gospel, Elders Nathan R. Knight and Charles Thompson came to our house, and they administered to her by the laying on of hands and she was restored to her hearing, and now she both hears and speaks and is improving very fast in talking; for which we feel to thank God for the blessings and power of the gospel as manifest in my family at three different instances, and in a number of instances in our neighborhood. Those affected with numbness have been restored—a fever sore on the ankle that medicine had

no effect upon was healed by the laying on of hands. Another case in our vicinity of a disease in the chest—a severe case indeed, and given over by the physicians, and the night previous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning—she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflammation of the lungs, for which we applied to medical aid but it got no relief; then we called upon Elder Knight and he laid hands on her in the name of Jesus Christ, and she was instantly healed, and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side internally, of two years standing, to relieve which medical aid had been sought for and tried but in vain. It had become very alarming so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored, immediately, by the laying on of hands, by the miraculous power of God, to the glory and honor of his name. Brethren let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day; and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble but bringeth to naught the proud and scornful. Our Savior said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time; and truly we are witnessing daily his mighty power, by the signs which he said should follow his believing children.

And now we would recommend Brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and has blessed his labors in this vicinity to the convincing of many and to the upbuilding of the Redeemer's kingdom, and the advancing of his cause, notwithstanding wicked men and devils oppose and strive to hinder the work from advancing, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel as

taught and believed by the Latter Day Saints.

J. SHAMP,
M. SHAMP.

GENERAL ORDERS.

Head-Quarters, Nauvoo Legion,
City of Nauvoo, Aug. 10, A. D. 1841.

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier General DON CARLOS SMITH—he fell, but not in battle, he perished, but not by the weapons of war—at his burial you paid him honor, but he is gathered to his fathers to receive greater honor.

In consequence of this afflictive dispensation of Divine Providence the commissioned officers of the staff and line will wear crape on the left arm for thirty days.

The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Brigadier General; at which time and place the Court of Appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday the 11th day of September, proximo, at 10 o'clock, A. M., for the purpose of general parade—the militia officers of the County of Hancock, Illinois; and the County of Lee, Iowa; are respectfully invited to attend.

The adjutants of regiments will form their respective regiments at 9 o'clock, and at 10 o'clock the adjutant of the Legion will form the line by regiments, and not by companies as heretofore.

A special Court Martial will convene at the usual place, on Saturday the 28th day of August at 10 o'clock, A. M. for the transaction of business.

JOSEPH SMITH,
Lieutenant General.

JOHN C. BENNETT,
Major General.

Head-Quarters, Nauvoo Legion, Ill.)
City of Nauvoo, Aug. 10, A. D. 1841.

The commissioned and non-commissioned officers, and musicians, of the Legion, will convene at the usual place of rendezvous, in the City of Nauvoo, on Thursday, the 9th day of September, proximo, at 10 o'clock A. M. for the purpose of attending to a two days' drill and

camp duty, preparatory to the general parade on the 11th. Punctual attendance will be required.

A. P. ROCKWOOD, Drill-officer.
HUGH McFALL, Adjutant.

University of the City of Nauvoo, Ill.)

Aug. 10th, A. D. 1841.

The Regents of the University of the City of Nauvoo will convene at the office of General Joseph Smith, on Saturday, the 4th day of September, proximo, at half past 10 o'clock, A. M., for the transaction of important business. Punctual attendance is requested.

The Department of English Literature is now in successful operation under the supervision of Professor Orson Pratt—a gentleman of varied knowledge, and extensive acquirements; who is admirably qualified for the full execution of the high trust reposed in him; as an able and accomplished teacher.

In this department a general Course of Mathematics, including Arithmetic, Algebra, Geometry, Conic Sections, Plane Trigonometry, Mensuration, Surveying, Navigation, Analytical, Plane and Spherical Trigonometry, Analytical Geometry, and the Differential and Integral Calculus;—Philosophy;—Astronomy;—Chemistry;—etc., etc., will be extensively taught.

Tuition—Five Dollars, per quarter, payable semi-quarterly, in advance.

JOHN C. BENNETT, Chancellor.
WILLIAM LAW, Registrar.

Mayor's Office, City of Nauvoo, Ill.,)

August 10th, A. D. 1841. }

The City Council will convene at the Council Room, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Councilor, and a Regent of the University, in the place of General Don Carlos Smith, deceased; and the transaction of other important business.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

NAUVOO FERRY HOTEL.

S. BENNETT, having the occupancy of the Stone House, recently in the possession of Sidney Rigdon, will appropriate it as a

House of Entertainment.

Travelers and resident boarders, shall be well treated and reasonably charged.

Commodious stabling on the premises.

NAUVOO STATIONARY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONARY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
 Ruled and plain foolscap;
 Ruled and fancy colored Letter paper;
 Fine blue and red ink; Inkstands;
 Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by
 Aug. 16, 1841. **E. ROBINSON.**

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

**JOSEPH COOLIDGE,
 JOHN HATFIELD.**

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

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Aug. 1, 1841.

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**ALEXANDER NEIBAUER,
SURGEON DENTIST.**

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo, as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession. Teeth cleaned, plugged, filed, the Scruva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.
 August 2, 1841.

no19-tf.

**The Times and Seasons,
 is EDITED BY**

**E. Robinson, & R. B. Thompson,
 And published semi-monthly, by
 E. ROBINSON.**

TERMS.—TWO DOLLARS per annum, payable in all cases in advance.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 21.]

CITY OF NAUVOO, ILL. SEPT. 1, 1841.

[Whole No. 33.]

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 1, 1841.

DEATH OF COL. ROBERT B. THOMPSON.

With feelings, too pungent to be expressed, we have to record the death of our esteemed and much beloved Brother ROBERT BLATSELL THOMPSON.

Br. Thompson was just in the prime of life, having attained to his 30th year—for the last five or six years he had been a faithful and an efficient Elder of this church; laboring incessantly for the cause of truth, for which he had now gone to receive his reward—nearly two years past, he had officiated as scribe to President J. Smith, and Clerk for the church, which important stations he filled with that dignity and honor befitting a man of God; being always ready to pursue the arduous duties assigned him, with cheerfulness and pleasure. He had also become familiar to our readers, by acting as an assistant, to our deeply lamented and deceased Brother, Don Carlos Smith, in editing this paper; by his pen was the obituary notice of Bro. Smith, published in our last, written, in apparent good health. Just 20 days from the death of the latter, he departs this life in the triumphs of faith, bearing testimony, in his dying moments of the truth of the fullness of the gospel of Jesus Christ, and of the faith of the new and everlasting covenant; rejoicing greatly, that his time had come, when he too could go, and be at rest in the paradise of God.

His sudden demise is a faithful monitor, to us who remain, that "in life we are in the midst of death;" it therefore, becomes us to be always ready, for in an unexpected hour the messenger calls and we must obey.

We refer our friends to the following communication from the pen of President Wm. Law.

—
BRO. ROBINSON:

You will please set forth in the Times and Seasons, the following mournful communication, even the death of our much beloved and deeply lamented Brother Robert B. Thompson, which melancholy event took place at his residence in Nauvoo, on the morning of the 27th ultimo, at ten o'clock, in the 30th year of his age.

The deceased had been ill for ten or twelve

days, but his friends fondly hoped that he would soon recover—When alas! he was taken from us, as it were in a moment, suddenly. As a prince falleth; so he fell in his youthful manhood; when the flowers of his genius had begun to spread forth in resplendent beauty, and in power; and to shed their rich fragrance abroad upon the world.

Permit me, if you please, to speak somewhat of his virtues, (now that he is gone,) in as much as I knew him long and well; I knew him when he was but as a babe in the church and kingdom of our Lord and Master, Jesus Christ. His zeal was untiring, and his mind was swallowed up in his strong desire to promote the cause of righteousness, and the happiness of his fellow man; and although but a youth, he met and vanquished, (in strong debate,) such hireling priests as were led (through fear of their craft,) to oppose the sacred truths which he was then engaged in promulgating; this was in Upper Canada. We next find him in the State of Missouri, in the day when the enemy was upon our people; shrinks he in that hour of danger! No! ah no! but he exposes his delicate form in the field of battle, in unequal combat with a deadly foe; to shield the innocent, to protect helpless women and children from the bloody hands of a ruthless mob, and for his holy religion.

After being driven from his pleasant home in the State of Missouri, (ever true to his religious faith and to his friends,) we find him in the bosom of the church at Nauvoo, in the friendly state of Illinois, toiling amidst sickness and distress, to support his family, and to administer to the needy, the widows and the fatherless; (made such by the cruelties of Gov. Boggs and his vile associates.) Nor was his pen idle, in the public prints he sets forth our wrongs and sufferings in Missouri, in language so touching as to melt into sympathy the hearts of the generous sons and daughters of Illinois.

As one of the editors of the Times and Seasons he manifested a rich talent, and a strong disposition to promote the cause of truth.

Amidst all his sorrows and afflictions he was never heard to murmur or complain, but always expressed his implicit confidence in the arm of the mighty God of Jacob. He was a fond husband, a tender parent and a true and faithful friend.

Ascribe to Pres't. Joseph Smith, he discharg-

ed his duty faithfully and well. He it was who wrote from the mouth of the Prophet, those sacred revelations recently received, and in his dying hour gave a fearless testimony as to the truth of those things in which we believe; his soul was filled with the love of God, and he went forth rejoicing, to enter (as he said) upon a new course of labors.

He is taken from the evils to come, he rests from his labors and sorrows here, and continues his works, where the wicked cannot trouble, and where the weary may find rest.

That our days may be spent in righteousness, and that we may die in the Lord, and meet our friends at the first resurrection, is the prayer of

Your brother in the bonds of the

Everlasting Covenant,

WM. LAW.

*An Epistle of the twelve, to the saints scattered abroad among the nations.
Greeting?*

BELOVED BRETHREN—

You will perceive by the foregoing minutes of a conference held in this city on the 16th Aug., 1841, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the stakes of Zion, and of planting the saints upon the lot of their inheritance; and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the spirit concerning those things which require your more immediate attention.

It will be discovered in the minutes before referred to, that we have already begun to select such individuals as have been with the church and have had the opportunity of becoming acquainted with the principles thereof to some extent; and to designate certain towns and cities where they will locate themselves and build up churches inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October conference, previous to which they will have the opportunity of receiving particular instructions in relation to

their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom, of God in these last days.

All those elders and priests who are now in the vineyard will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparatively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient prophets and apostles was the reason why they so often spoke of the gathering in the last days, and as this is the place where the elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all saints who desire to do the will of heaven, arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock county Ill. and Zarahemla, in Lee county I. T. opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village about 20 miles below Nauvoo, consisting of about 500 inhabitants, a steam flour

and lumber mill; one mile below is a section already surveyed on which the city of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Desmoine Rapids.

As we have been called upon to act as agents for the church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emigrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England &c. to emigrate in the fall or winter; by so doing they will be likely to spare themselves much affliction in becoming accustomed to this climate.

Further communications may be expected from the Twelve in the next, and succeeding papers.

B. YOUNG,
H. C. KIMBALL,
O. PRATT,
W. RICHARDS,
JOHN TAYLOR,
G. A. SMITH.

Nauvoo Aug. 26th, 1841.

N. B.!!! The elders will please direct their letters to Mr. B. Young, Nauvoo Hancock co. Ill. and no one need expect letters to be taken from the office, which are not Post Paid.

CONFERENCE MINUTES.

At a special conference of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, August 16th, 1841. Elder Brigham Young was unanimously appointed to preside over the conference, and Elias Smith, and Lorenzo Barnes were appointed Clerks.

After singing by the choir, conference opened by prayer by the President.

The object of the conference was then presented by the President, who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering,

and prevent impositions being practiced upon them by unprincipled speculators, &c. &c.; and he hoped that no one could view him and his brethren, as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren, that nothing could be father from his wishes and that of his Quorum, than to interpose with church affairs at Zion and her stakes, for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire therefrom, and attend the affairs of the church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded *Amen*.

A list of names of the elders, and cities were read by the president, and a few were selected by nomination and designated as follows: voted that Elders

H. G. Sherwood	go to	N. Orleans, La.
A. O. Smoot	"	Charleston, S. C.
B. Winchester	"	Salem, Mass.
Erastus Snow	"	" "
John Murdock	"	Baltimore, Md.
Samuel James	"	Washington, D. C.

On motion of V. Knight, seconded by Samuel Bent:

Resolved, that the Quorum of the twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to the conference; with a view of expediting the business of the day.

The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knights and Miller, and a collection taken for their benefit.

After singing, conference adjourned until 2 o'clock P. M.

Conference assembled at 2 P. M. and was addressed by Elders L. Barnes and H. G. Sherwood, concerning the spread of the gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emigrants and the business of the church at the

stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the business of translating.

Motioned seconded and carried that the conference approve of the instructions of President Smith, in relation to the twelve, and that they proceed accordingly, to attend to the duties of their office.

Motioned seconded and carried unanimously, that every individual who shall hereafter be found trying to influence any emigrants belonging to the church, either to buy of them (except provisions,) or sell to them, (excepting the church agents) shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the church.

President Rigdon then made some appropriate remarks on speculations.

It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith remarked that, the conference had already sanctioned the doings of the twelve, and it belonged to their office to transact such business with the approbation of the first presidency and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus.

Resolved, that this conference adjourn to the time of the general conference in October next. Closed with prayer by President Young.

BRIGHAM YOUNG, Pres't,

ELIAS SMITH, }
LORENZO BARNES, } Clerks.

Minutes of a Conference held at Akron Erie county New York on the last Saturday and Sunday in April, 1841.

According to previous notice, the official and lay members of the Genesee conference met, and were called to order when Elder Charles Thompson, was unanimously chosen President, and Elder Joseph Mount was chosen clerk.

The president then addressed the con-

ference at some length from the 15th of John's Gospel.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and proceeded to business.

Elder McWithey represented the branch at Bennington of the Church of Jesus Christ of Latter Day Saints, to consist of 24 members, all in good standing, reports one having withdrawn.

Elder Knight represented the branch at Castile, to consist of 6 members in good standing, organized by himself.

Elder Gleason represented the branch at Sparta; about 40 members in good standing.

Elder Brown represented the branch at West Niles, Cayuga county; 31 members all in good Standing.

Elder Russell represented Akron branch; 50 members in good standing.

Elder Collins represented the branch at Alabama; 10 members in good standing.

Elder Burtolph represented the Batavia branch; 32 members, all in good standing.

Priest Webster represented the Athica branch; 9 members, all in good standing.

Adj. till to-morrow, 10 o'clock A. M.

Met pursuant to adjournment.

When Elder Joseph Mount delivered a discourse on the fall of the Gentiles, and reinstating of the Jews. At 2 o'clock P. M. Elder Brown preached on the subject of death and the resurrection &c.—After which, the sacrament was administered and five members confirmed, who had been baptized the day previous.

Br. Josiah Tyler was ordained an Elder and Dr. Stephen Taylor was ordained a Priest; both of Batavia.

It was then recommended, that Elder Strattan receive a recommend to go forth and preach the gospel, also that Elder Calkins receive a recommend to the brethren in the West, whither he is soon to remove, together with the branch at Sparta.

In the evening the president delivered an address on the subject of the stone cut out of the mountain, which was interesting and appropriate; after which many testimonies and warnings were given; gifts and spiritual blessings manifested, and determinations expressed; all directly calculated to show that the saints composing this conference are generally de-

terminated to have the cause of truth advance, and to advance with it; may God grant it.

The preaching and addresses throughout the session of the conference were spirited and interesting; imparting much light and intelligence to the hearers, and conferring much honor upon the speakers.

The conference adjourned until the last Saturday and Sunday in August next.

CHARLES THOMPSON, Clerk.

JOSEPH MOUNT, Clerk.

MINUTES OF A CONFERENCE HELD IN WALNUT GROVE.

Pursuant to previous notice, the Walnut Grove branch, met Saturday the 10th of July, 1841; the meeting was called to order by Elder Gaylord, at 1 o'clock P. M.

Elder N. Packard was chosen President and Wm. Burton clerk.

The Conference opened by singing and prayer, by Elder Packard.

The President then called upon the official members to represent their respective Branches.

Elder Gaylord represented the church at Walnut Grove, consisting of 92 members; one High Priest, 10 Elders, 2 Priests, 2 Teachers, and 2 Deacons; all in good standing.

The Toulon Branch, Stark county, represented by Elder Abel Mott, consisting of 19 members, 1 Elder, 1 Teacher and 1 Deacon.

Elder Lebbeus, & T. Coons, represented the church at Richland Grove, Mercer county, consisting of 13 members, 4 Elders, 1 Teacher, and 1 Deacon.

A number of persons were presented for ordination, who were laid over until Sunday morning.

The President made some remarks upon the priesthood and the order of the kingdom; others of the Elders made some remarks also.

The Conference was then adjourned until Sunday, 9 o'clock, A. M.

Sunday morning the Conference was opened according to adjournment.

The following persons were ordained: Newton Russell and Joseph Wilder, were ordained to the office of Elder; James Hoyt was ordained Priest.

Two discourses were delivered in the forenoon by Elders L. T. Coons and N. Packard.

The Conference was then adjourned

for one hour; when a discourse was delivered by Elder Jacob Gates.

Three persons were baptized; there were present at the Conference, 4 High Priests, 15 Elders, 2 Priests, 3 Teachers and 3 Deacons.

Five o'clock P. M. the Conference was adjourned.

NOAH PACKARD, Prest.

WM. BURTON, Clerk.

For the Times & Seasons.

PSALM No. 2.

BY MISS E. R. SNOW.

Let the saints lift up their voice—let them not keep silence—let them declare in the ears of this generation; what the Lord has done for his persecuted people.

Let them speak of his mercy and his goodness—let them proclaim his wisdom and his power, in delivering them from the hands of their enemies.

When the authorities of Missouri had risen up against us—when her Chief Magistrate, who had been set on high to execute justice and equity had become the leader of those that sought our destruction—

When we had fallen low beneath the weight of oppression, and had well nigh become a prey to those that thirsted for our blood!

Then the Lord heard our supplications, and the Most High wrought a way for our deliverance.

With his strong hand he stayed the powers of darkness—he provided a path for our feet, and led us forth from the gates of death.

He caused the fetters to be loosed from those that were bound, and the prison doors to be opened, that the unoffending captive might escape.

He brought us into a land of freedom, and planted our feet upon a soil of peace.

He hath established us in a country of strangers—and in a country of strangers, hath he raised up unto us, a multitude of friends,

He opened the heart of the affluent to feel for our distress, and their hand to minister to four necessities—He hath given the tongue of eloquence to the honorable, and they are pleading the cause of innocence in our behalf.

Verily the Lord is bringing us "up through great tribulation"—he hath already placed us on high, even above the fear of those who counsel in darkness—whose devices are against the work of the Most High.

He hath rolled back the waves of persecution—He hath stayed the hand of oppression—He hath brought their names into derision, who brought upon us the showers of affliction.

The Lord hath done it—let his name be exalted—let his faithfulness be declared in the congregation of the people—let his statutes be kept in continual remembrance by all who profess to be his saints.

From the Millennial Star.

ELECTION AND REPROBATION.

"Do you believe in Election and Reprobation?" To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft asked question in writing; so that the saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness, and we ask this favor of all into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah,) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i, 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people, (Isa. xlii, 6) for a light of the Gentiles, and glory of his people Israel; having ordained him to be judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17)

Every high priest must be ordained (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honor unto himself but he that is called of God as was Aaron (v. 5.) So also Christ glorified not himself to be made an high priest, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of

election, reprobation, &c., without touching upon the priesthood also; and although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxvii, 18) all power is given unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i. e.) his father glorified him to be made an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c. and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath committed all judgement unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call, in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xlv, 4) for Jacob my servant's sake, and Israel mine elect, I have called the (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) for I know him that he will command his children and his household after him; and they shall keep the way of the Lord, to do jus-

tice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i. e.) that God chose, elected, or ordained, Jesus Christ, his Son, to be the Creator, Governor, Saviour, and Judge of the world; and Abraham to be the father of the faithful, on account of his fore-knowledge of their obedience to his will and commandments: which agrees with the saying in the 2nd Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii. 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, then he also glorified. And whom did he foreknow? Those that loved as him, we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that love God, to them who are the called according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew, that those, who loved him, would do his will and work righteousness, and it is in vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii. 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18, but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Cer-

tainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works: so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints, [Rom. i. 7] calls them beloved of God, *called* to be saints; and says [Rom. viii, 1] there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to show in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the corners thereof perfect, [see also Heb. x, 1] but was given for a schoolmaster, to bring us unto Christ; [Gal. iii, 24,] so that when he had come, and offered himself without spot to God, [Heb. ix, 14] the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, [James i, 25] or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; [Rom. viii, 28] and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jephtha, David, Samuel, and the Prophets, [Heb. xi,] who, through faith, subdued kingdoms, wrought

Righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in the faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained, [Heb. xi, 40] God having provided some better thing for us, that they, without us should not be made perfect.

The prophet Alma bears similar testimony to the other prophets concerning election in his 9th chapter [Book of Mormon] saying, this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with, that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the the atonement of the only begotten Son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of

works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him; so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam. [1 Cor. xv, 22.] In this election is made manifest, for God elected or chose the children of Israel to be his peculiar people, and to them belong the covenants and promises; and all the blessings received by the Gentiles; come through the covenants to Abraham and his seed; for through the unbelief of the Jews [Rom. xi, 17] they were broken off, and the Gentiles were grafted in; but they stand by *faith*, [Rom. xi, 20] and not by the *oath of election*; therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off [verse 21] that the Jews may be grafted in again for they shall be grafted in again [verse 23] if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, [1 Peter 1st chap.] who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience*: [1 Peter ii, 9] for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light, [verse 10] which in *time past were not a people* but now are the people of God; which *had not obtained mercy*, but now have obtained mercy. TO BE CONTINUED.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 1, 1841.

PERSECUTION.

They that will live godly in Christ Jesus, must suffer persecution—Paul.

Persecution has ever been the lot of the saints of God, while they have been sojourners in this vale of tears; fierce and cruel opposition have marked their progress, and those who in the estimation of heaven have been jewels, and prepared for the association of angels and the spirit of just men made perfect, have been persecuted, vexed, hated and abused; their liberties taken from them, and many, very many, have suffered death in its most horrid forms. This spirit continues to rage even in this enlightened age, and thousands of professing christians, zealous to promote their faith, and send their religious opinions to the world, are no less so, to stop the mouth of the saint, and to persecute the servant of the Most High. And why we ask, do they do so? Is it because the saints have violated the laws, trampled on the constitution, wrested the rights of individuals or communities, & pursued a lawless demoralizing course? No such proceedings have been indulged in. No! they are as foreign to the heart of the Saints now, as they were at the time of our Savior's sojourn on earth. No such accusation could be for one moment sustained against the saints of old, neither can there be any in this day, whose rights have we trampled upon? whose lives have we jeopardized? None of those things have been committed—no violations of the peace—no infingement of right, why then this outcry, why this unhallowed persecution which has been heaped upon the church for more than ten years, until many of the saint have been worn out, and have fallen a prey to the fell spirit of persecution which has raged from time to time since the rise of the church. Men of integrity faith and virtue, who for their religion alone have died martyrs? Ah! it is because they have borne testimony to the truth, that God is the same yesterday to day and forever, and "that he will do nothing but that he will reveal his secrets to his servants the prophets;" They have testified that the heavens have been opened—that Jesus has again spoken—that angels have again administered, and that the Holy Spirit has been poured out as in days of old; and that the words of Joel have been fulfilled which say that, "In the last days, saith God, I will pour out my

spirit upon all flesh and your sons and your daughters shall prophecy &c. &c." This is the cause of the scoff of the drunkard, the scorn and ridicule of the hypocrite and bigot, and the persecutions of priests and people. The principles of truth—the true principles of the gospel—the ancient faith has been restored; this raises the indignation of the self-righteous who have already got sufficient religion, and because the saints testify that all the blessings enjoyed by the saints anciently may, by a proper course of conduct and obedience, be enjoyed now, they immediately pounce upon him, and cry delusion, imposter, and not overturning his doctrines by such arguments, use the more potent ones of whipping, tarring feathering, &c. &c.

Upon a perusal of the sacred volume, we shall find that amongst the legacies left by the head of the church, persecution was mentioned and it was spoken of in such terms, as must have led every rational mind to the conclusion that the saints could not, without bartering their religion, and their hopes of eternal life, expect to escape it. Says the Savior, "In the world you shall have tribulation." "Yea the time will come when he that killeth you shall think he doeth God's service." These were the assurances which the savior gave, to his beloved disciples before he left them, to take his seat at the right hand of the Majesty on high; but at the same time to make the cup palatable, threw in the comforting assurance that in him they should have peace.—The words of the Savior were verified, [for after his death, the saints were hunted from place to place, like the roe upon the mountains. The Pharisees, jealous of the laws, no longer able to gainsay or resist the testimony which the saints could bear of the truth of the gospel, like our modern friends, resorted to means diabolical and cruel, and by physical force endeavored to overthrow a system which all their false reasoning and philosophy failed to do, and thrust into inner prisons and accused of crimes against the government, men whose only crime was in proclaiming the abrogation of the ceremonies of the law, and the establishment of the kingdom of God with all its authority, gifts and blessings. Why this conflict then? Why this conflict now? If we teach the word of God, we shall find that in consequence of transgression, men love darkness rather than light, and whenever God has made known his will to the world, by far the greatest part of mankind have discarded it, and acted on entirely different principles than those revealed, consequently hatred and animosity have sprung

up in the bosoms of those who love darkness rather than light, towards those who professed to adhere to the principles of truth, which had been revealed, which continued to increase, favored by the devil until they could feel themselves perfectly justified in persecuting the saints, trampling all law and order under their feet, and could, without blushing say their prayers both morning and evening, and appear as pious as the angels.

Truth and error never did, nor ever will harmonize. Truth is from above error is from beneath. They are as opposite as the poles, and as different as light is from darkness.—There has ever been a commotion when they have been together in the world, and error has found so many votaries that it has generally triumphed, and truth has fallen in the streets. She has, however, presented herself again in all her native loveliness, beautiful as ever, and around her fair form, thousands are gathering and cheering her on in her holy and righteous career. Error stands aghast, but soon recovers, and knowing the potency of the weapons he has formerly used, again makes use of the same to overthrow this glorious personage. The conflict has begun. Shall error again claim the victory? No! ten thousand voices cry, 'Truth shall conquer; not by missiles, by violence, by bloody tortures, by imprisonments and death; but by patience, by meekness, by temperance, by love unfeigned, and by every principle that is honorable and virtuous.' Yes she is destined to triumph until error with its attendant train of evils is annihilated, and truth shall sweep the earth and cause the hearts of the inhabitants to rejoice in the fulness of her blessings. But this will not be accomplished without a struggle. Error will raise her standard and concentrate her forces, and will carry on a system of annoyance, of persecution, and seek every opportunity to destroy the saint of God—the votary of truth. Marvel not then ye saints of God, if in the deadly strife the words of the Savior should be fully verified! Marvel not if the sayings of the apostle that "all those who will live godly in Christ Jesus shall suffer persecution," should be fulfilled; but at the same time rejoice that you are accounted worthy to suffer for Christ's sake, "for so persecuted they the prophets which were before you, yea rejoice and be exceeding glad for great is your reward in heaven."

From the Sangamo Journal.

HORRIBLE DISASTER—STEAM-BOAT ERIE BURNT ON LAKE

ERIE; AND ONE HUNDRED AND SEVENTY PERSONS LOST.

The Chicago American Extra of Sunday last, on the authority of the Buffalo Commercial Advertiser, announces the destruction of the steamboat Erie, by fire on Monday the 9th inst., 30 miles from Buffalo and 8 from the American shore, while on her way to Chicago, with 200 persons on board, crew and passengers, of whom *one hundred and seventy were lost.*

The origin of the fire is thus stated, "There were several painters on board who were going to Erie to paint the steamboat Madison. They had demijohns with them filled with spirits of turpentine and varnish, which unknown to the captain, were placed on the boiler deck, immediately over the boilers. At 8 P. M. a slight explosion was heard, and immediately the whole vessel was in flames.—The captain (Trus) who was on deck at the time, rushed to the ladies cabin, to obtain the life preservers, of which there were some 90 or 100 on board, but so rapid had been the progress of the flames that it was impossible to enter the cabin. He then returned and gave orders to stop the engine, as the progress of the boat increased the flames, but the fire prevented it. The steersman was then told to put the helm hard a starboard. The boat then swung heavily round towards the shore, and the three small boats ordered out. Two were lowered but in consequence of the heavy sea, and the headway of the boat both swamped.

The Advertiser says—"We will not attempt to describe the awfully appalling condition of the passengers. Some were frantic with fear, others plunged headlong into the water, others again seized upon any thing buoyant, upon which they could lay hands. The small boat forward had been lowered. It was alongside the wheel with three or four persons in it, when the captain jumped in, and the boat immediately dropped astern, filled with water, Mrs. Lynde, floated by with a life preserver. She called for help. There was no safety in the boat. She caught the oar and was saved.

"In this condition the boat, a mass of fierce fire, and the passengers and crew endeavoring to save themselves by whatever means they could reach—they were found by the Clinton at 10 P. M. The Clinton left Buffalo in the morning, bu

in consequence of the wind had put into Dunkirk. She laid there till nearly sunset, at which time she ran out, and proceeded as far as Barcelona, when just at twilight the Erie was discovered twenty miles astern. The Clinton immediately turned and reached the burning wreck about 10. It was a fearful sight; all the upper works of the Erie had burned away. The engine was standing, but the hull was a mass of dull red flame. The passengers and crew were floating around, screaming in their agony and shrieking for help.

"The boats of the Clinton were instantly lowered and manned and every person that could be seen or heard was picked up and every possible relief afforded. The Lady, a little boat lying at Dunkirk, went out of that harbor as soon as possible after the discovery of the fire, and arrived soon after the Clinton. It was not thought by the survivors that she saved any. By 1 A. M. all was still but the dead crackling of fire. Not a solitary individual could be seen or heard on the wild waste of waters. A line was then made fast to the remains of the Erie's rudder, and an effort made to tow the hapless hull ashore. About this time the Chateau came up and lent her assistance. The hull of the Erie was towed within about four miles of the shore, when it sunk in about 11 fathoms water. By this time it was day-light. The Clinton headed off for Buffalo, which she reached about six o'clock. Of those who are saved several are badly burned, but none are dangerously injured so far as we have heard.

"Not a paper nor an article of any kind was saved. Of course it is impossible to give a complete list of those on board. Of cabin passengers, Capt. Titus thinks there were between 30 and 40, of whom 10 or 12 were ladies. In the steerage were about 140 passengers, nearly all of whom were German emigrants.— They were in families with the usual proportion of men, women and children.— The heart bleeds at the thought.

It is singular coincidence, that the Erie was burned at almost, the same spot where the Washington was burned in June 1833. Capt. Brown, who commanded the Washington at that time, happened to be on board the Clinton and was very active in saving the survivors of the Erie."

COMMUNICATIONS.

40 Ironmonger Row, St. Lukes,
London, April 14th, 1841.

ELDER D. C. SMITH:

As a member of the quorum of which you are president, I deem it not only a privilege, but an obligation that I am under at this time, to communicate to you some information in reference to my mission upon the island of Great Britain.

I left Nauvoo about the 20th of July last; three months from that time I arrived here in England. I am now in the city of London having arrived here on the 11th of February to take the superintendency of the church in this city, and the several branches represented under the London Conference.

Previous to my arrival in London I had visited and preached the fulness of the gospel in many of the largest, and most important towns, and cities in England: in Liverpool, in Manchester, Burslem, Wolverhampton, West Bromwich, Greets Green, Oldbury, Birmingham, &c. In all those mentioned places I stopped some length of time, and in most of them I had the pleasure of administering to different individuals the ordinances of the everlasting covenant. In the towns, and cities above mentioned we have churches established in very flourishing conditions.

Throughout all England, in almost every town and city of any considerable importance, we have chapels or public halls in which we meet for public worship. All over this vast kingdom the laws of Zion are rolling onward with the most astonishing rapidity. Though we expect tremendous persecutions, yet we are confident they will not for a moment stay the onward progress, and rolling forth of Zion's glorious kingdom, throughout, not only the British Empire, but the Universal world.

The gospel of our King must continue to go forth, and in its mighty progress widely spread its enlightening influence among all the nations of the earth, and over all the islands of the vast deep.— Then lift up thy head O, Zion, and sing for joy in that thy cords are being fast lengthened, and thy God is pouring strength into thy numerous stakes, and soon thou shalt rejoice upon the pleasant mountains and all the trees of the wood

shall clap their palms in joy at thy presence.

Eleven have been added to the church in this city since Conference: others are following their example. Though we have many difficulties to encounter in rolling "the stone" in this city of London, in consequence of the powerful influence Satan has obtained over the people, yet I am not discouraged but trust that the Most High will grant us much prosperity. I strongly desire that you will especially remember me always in your petitions to the God of our fathers.

Most affectionately, I still remain thro' the grace of God,

Your brother in the covenant,

LORENZO SNOW.

*Shemokin Township, Northumber-
land co. Pa. Jan. 17th, 1841.*

To the Editors of the Times & Seasons.

DEAR BRETHREN,

After a lapse of many months. I feel happy for the opportunity that is afforded me through the agency of the quill, to communicate a few ideas to you, inasmuch as I have been laboring in the vineyard of the Lord, most of the time since I left Nauvoo, and perhaps my friends, are not aware of where I am. likewise I see a call in your paper, for the elders abroad to give that information; besides I esteem it quite a privilege to me, to hear from the elders who are in the vineyard, which I do, by an attentive perusal of your paper; and I would recommend that the elders in general become subscribers, and when situated in one neighborhood for any length of time, that they might get the news from the Corner Stone of Zion, which will be a continual source of intelligence to the saints.

I feel heartily to congratulate you in your prosperity in the city of Nauvoo and I expect to set out for that place before long, as I believe it to be the will of the Lord that I shall return soon, and assist in the erection of his house; for I consider it a matter of the greatest importance, that we build it soon, that we may have the blessings of God to rest upon us, and believe that my labor will be as acceptable to the Lord, at this time, in that, as in the vineyard: and if the saints will be united in this thing, the building may soon and easily be reared, to the great

benefit of the church, and to the glory and honor of God.

I will now give you a limited sketch of my travels and labors since I left Nauvoo last October. After leaving your place with my family, I moved to Ohio, but with some difficulty owing to low water, but on arriving there found our friends all well, and we almost worn out with the journey, as our health was not good when we left; in Ohio I was taken down with the ague, and could not proceed for some weeks, but as soon as I recovered a little I proceeded to this county in company with Elder Houseworth, (leaving my family in Ohio,) with a view of preaching to his people, as they live in this county. Through much affliction I arrived here; my health having improved on the way, we commenced to preach once, and sometimes twice a day, in the towns, and villages of this and the adjoining counties, as well as in many of the country places, the people giving great heed, so that we had large congregations, and many believed the gospel.

Yet we found it here as in all other places, that there were some who would resist the truth. Shortly after we had commenced our labors I was furiously attacked by two of the priests of the neighborhood, of the Baptist persuasion, who, after I had spoken, rose up by turns and thought to put down the doctrine: one of them appearing as sanctimonious as a Pharisee, and the other as full of the Devil as the High Priest Ananias; but I soon informed them that if I was to withstand them both, I should have half the time. Their object was to get a sign, (and that appears to be the design of this generation,) which they manifested very soon, and proposed arsenic, insisting that I should take a dose to prove my mission, and also spoke for the congregation, saying they would require it at my hands.

I reasoned with them a short time upon the subject of signs, but finding that they were destitute of the knowledge of reason, I soon informed them who they were, and who their father was, and brought a sufficient portion of scripture testimony, to show the congregation the inconsistency of their position, so that they had to withdraw, to their own disgrace, while some of the audience were heard to say, "them fellows barked up the wrong sapling, when they attacked that little Mormon." This was the first

and only attack I have had in public, yet the priests are howling, like so many wolves, keeping at a proper distance so as to prohibit any reply; but warning congregations to beware of the Mormons, charging all to be careful not to get into argument with them.

After preaching for some time in this county, I took a journey to Chester and also to Philadelphia, and found the churches in these places in a prosperous condition, the saints being strong in the faith, and many preparing to go to the west.—I tarried with them a short time, but my health being very poor, I was not able to labor to any amount; as soon as my health improved so as to be able to travel I returned to the field of my labors, and found the work about as I left it. My health being so poor that I could not labor as I had done, I gave out a few appointments, and preached a number of times since, and baptized three; there are many more who are believing. Elder Houseworth intends to continue here some time yet.

The adversary is busily engaged in these parts, all manner of lies are circulated, the public prints are at war with the kingdom, publishing all the falsehoods that are brought to them, and some individuals are so fond to believe a lie, that they may be damned, that they have taken the pains to write to a distance to obtain them, and then circulate their lies with all possible speed verbally and in print. And when we called upon the Editors to print for us, they refused to do so, leaving us but a poor opportunity to correct the errors, or refute the falsehoods, although many are calling for reply from us if they are not true.

One great reason that they are willing to receive those strong delusions, that they may all be damned, is, they are a very religious people, and like the Pharisee of old, they are so full of a spurious faith, that there is no room for the truth. The saying of John, that the devil has come down in great rage knowing that his time is short, appears to be very evident; for his servants immediately after we came here, and began to preach, commenced their threatenings, of a dress of tar and feathers, and driving us from the county &c., but did not come near, yet kept up a continual outcry at a distance.

But notwithstanding all this, the king-

dom will roll on in power, the work of the Lord will still prosper, the willing and the obedient shall eat the good of the land, and the honest in heart will be saved in the kingdom of God: Amen.

I remain your friend
and brother.

EDWIN D. WOOLLEY.

[For the Times and Seasons.]

DEATH OF COL. R. B. THOMPSON.

City of Nauvoo August 23th, 1841.

BR. ROBINSON:—

Allow me to say a few words upon the melancholy occasion of the death of our lamented Brother R. B. THOMPSON. A man whom it has pleased our heavenly Father to take from us at a time when his services were needed more, if possible, than they had been at any time previous. But he is gone—gone to that “*bourne from whence no traveler returns.*” We have the assurance however that he died firm in the faith of the gospel; in the hope of a glorious resurrection. Having been through all the persecution in Missouri, he very well knew what suffering for the sake of his religion was, but to his honor be it said, he never for one moment turned to the right or left, but kept a straight forward course. He had many trials and tribulations to encounter, but they were counted as nought in comparison to the blessings of heaven. A Merciful Providence who had given the church such a useful man, in his own wise purpose has taken him from us—Let us not complain but console ourselves with the reflection, that “*Blessed are the dead who die in the Lord.*” Let us be prepared that on the morning of the first resurrection, we may be found among those who have fought the good fight and been as firm and steadfast as our deceased brother.

To you his loss must be severely felt, for but a few days since, we were called upon to announce the death of our esteemed brother Don Carlos Smith, and now ere the lapse of another number of the paper, we are called upon to announce the death of its other Editor. But you have the consolation that he was one of the Lord's chosen, and he must have taken him for some wise purpose. But deeply must his loss be felt by the church at large; in him she has lost one of her brightest ornaments, one of her ablest advo-

cates, and one of her distinguished writers. It was his constant desire and greatest happiness to promulgate the gospel to his fellow man, and show them the way of eternal life, that they too might be saved in the kingdom of heaven, and receive that crown prepared for those who hold out faithful to the end.

He has left an affectionate wife and one child to mourn his loss. To that God who has been so kind and merciful to us thus far, would we ask to be a father to the fatherless, and a husband to the widow. In him they have lost every thing that was dear in a husband and parent—ever kind and affectionate. But they will look forward to that happy period when they shall again meet in a brighter and better world, where the "weary are at rest and the wicked cease from troubling."

May we who survive our departed friend & brother, study to imitate the good examples he has set, that when we shall stand before the bar of God, we may with our departed friend, receive the welcome plaudit of, "Come up hither ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world."

Yours in the bonds of the new and
Everlasting Covenant.

W. WATERMAN PHELPS.

[Let the Dead Speak.]

THE FUNERAL

OF

BRIG. GENERAL SMITH.

BY MISS ELIZA R. SNOW.

It was a Sabbath day.—The morning came,
But came not with the usual joyousness
With which the consecrated day was wont,
In Nauvoo City, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshippers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, dropt a sympathetic tear.

At length the clouds dispers'd—the sun pour'd
forth

His glorious rays in brilliant majesty;
And I beheld upon the beautiful plain
That fronts the noble Mississippi's wave,
A mighty host—a powerful warrior band
Whose rich escutcheons glitter'd in the sun.

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call

The restless warrior to the battle field!

There was no clash of arms—no din of war—
The sword was sheath'd, and every martial
brow

Was mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and
foot,

In solemn order, mov'd across the wide
Extend'd plain, the Nauvoo Legion. 'Twas
A splendid sight—a sight that would have
charm'd

The eye of each beholder; but alas!
That grand display, was the last honors paid
To the departed!

In the Legion's rear,
Still length'ning out the vast procession;
walk'd

A crowd of citizens of every rank—
Of either sex; and last of all clos'd in
A long and glittering train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge.

I listen'd—all was still—the music notes
No longer sounded on the passive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A hero was borne
Along with solemn, yet bold martial pomp,
That plainly signified, a mighty one,
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify,
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon; and no other arch,
Than the broad canopy of heaven; shaded
With clustering boughs, whose foliage waves
around;

Is rais'd an altar to the living God.
There the procession march'd—it halted there;
And in the front of weeping relatives,
The hearse of him was plac'd, who there, in life
Had been a fervent, constant worshipper!

His arms and armor, on his coffin lay
And other swords than his, lay crossing there.

His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armor clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.

The invocation and the sacred chant,
Open'd the solemn service of the day;
And then the man of God arose. In tones
Of truth's impassion'd eloquence, he spoke
Of the late sad occurrence, which had touch'd
The hearts of all; and universally
Was calling for his "fellowship of grief."
Each soldier, mourn'd a general—each saint,
A brother—and each citizen, a friend!

But when he came to paint the glories of
The world to come; wrapt in the visions of
Eternal truth; e'en grief itself, bow'd down,
And the vast multitude, for once, forgot

To weep. And then, he sweetly dwelt upon
The character of the deceased, without
A stain—his christian life, that seem'd without
A blemish—and his military course,
A path of honor. Tho' he had not stood
Before the cannon's mouth—altho' he ne'er
Had been in battle's front amid the rage
Of war, and clash of arms; and altho' now,
H'd fall'n according to the common course
Of Providence and had not perish'd by
The sword; he was no less a patriot—
He lov'd his country—he'd prepar'd himself,
By stepping high, in military rank,
To do her service at her earliest call.

And then the chaplain spoke of him, in the
Rural relations of domestic life.

There sat his aged, widow'd mother, whom
H'd honor'd with most filial sanctity—
To whom, he'd been a constant solace in
Those scenes of persecution and distress.
Which she had suffer'd for the gospel's sake.
While, as a brother, he had ever prov'd,
Firm as Gibraltar's rock—true unto death.
And then he came still nearer home, and touch'd
The finest fibre of the human heart;
And spoke of her, the lonely widow, of
The noble fallen chieftain—the bereft
Companion of his bosom, whom he'd lov'd
With faithful tenderness. Ah! who can now,
Enter the haud of her feelings—soothe her grief
For him who only could reciprocate
Her bosom's sympathies? He too, had been
A loving and indulgent father to
Her lovely, weeping babes—left fatherless!

To soothe the bleeding heart, the speaker
then
Spoke of the blest reunion, that awaits
The faithful worshippers of the Most High.

Thus clos'd the man of God.—The service
done;

Again the great procession form'd, and once
Again, the bearers took the silent pall
And bore it onward to the "narrow house!"

Then came the parting scenery that clos'd
The service of the living to the dead.

Whether the olive branch—the cypress bough
Or myrtle wreath, it matters not, 'twas given
As the last token of profound respect—
Emblem of friendship—of eternal life;
The Legion, one by one, deposited
Within the grave, a green unwither'd bough,
And passing onward left the trophied urn!
A voice was heard slowly pronouncing, "Earth
To earth—Ashes to ashes—Dust to dust,
Return this body to its mother earth;
While on the coffin, fell the parted clod
Beside the grave, the Legion's playing band,
Awoke Melodia's sweetest strain. A chord
Was touch'd that echoed music to the springs
Of life, and fell as soft upon the ear,
As if seraphic harpers had come down
To charm the sleeper in his lowly rest.

The music ceas'd—Another chaplain's voice
With heavenly eloquence pour'd forth in prayer
To the Eternal God, responding pass'd
From heart to heart of the vast multitude—
The mourning concourse in the burial grove.

And there, beneath Time's monument the
oak;

whose umbrage wav'd luxuriant to the breeze,
They left the shrouded buried corpse of one,
Belov'd in life and honor'd in his death;
Waiting the trump of God, to call it forth
To hail its own bright spirit from the skies!
City of Nauvoo, Aug. 13th 1841.

HYMENIAL.

MARRIED—In Lee county I. T. on
Thursday the 29th ult. by Elder Joseph
B. Noble, Mr. Asahel A. Lathrop to
Mrs. Jane Peacock, both of that place.

With the above notice we acknowledge
with pleasure, the receipt of a liberal fee,
not a *small slice*, but a large loaf of
splendid wedding cake; made, undoubt-
edly by the hand of the fair one—for
which the generous pair will please ac-
cept our kindest feelings, wishing them
all the weal, and but a *small* share of the
woes of this life.

In this city August 4th. by Elder S.
Foster, Mr. Thomas Herriman to Mrs.
Fanny Hampton, all of this city.

In Pleasant Vale Pike county Ill. Feb.
25th, 1841, by Elder William Draper Jr.
Mr. S. W. Scott, to Miss Mary C. Strat-
ton, both of that place.

In Pleasant Vale Pike co. March 30th,
1841, by Elder Wm. Draper Jr. Mr.
Horace Wever, to Miss Eliza Ehlburner
both of that place.

In Pleasant Vale Pike co. Aug. 22nd,
1841, by Elder Wm. Draper Jr. Mr.
Oliver Stratton, to Miss Harriet Brown,
all of that place.

OBITUARY.

DIED in La Harp, Hancock Co., Ill. on the
5th inst. Mrs. Betsy consort of Thomas Dunn,
in the 21st year of her age.

On the 9th inst. about 5 miles from this city
Sarah consort of Jacob Scott, formerly of upper
Canada. Her last end was peace.

Died August 14th, 1841, in Ramus, Phoebe
consort of Abram Libby. Sister Libby has
14 ft four children to mourn her loss, which are
in Mine.

DIED—In this city, on the 15th ultimo,
DON CARLOS infant son of Joseph and
Emma Smith, aged 14 months and 2
days—Like the bud of a beautiful flower,
ere it had time to expand twas cut down,
but it rests in peace.

ERRATA—An error occurred in
making up the form for the present
No. in placing the Epistle from the
Twelve, before the minutes of the
conference held in this place, as it
should have followed after; which es-
caped notice until the first form was
worked off.—Ed.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
 Ruled and plain foolscap;
 Ruled and fancy colored Letter paper;
 Fine blue and red ink; Inkstands;
 Quills—Steel pens—States—Pencils, &c. &c.
 For sale, wholesale and retail, by
 Aug. 16, 1841. E. ROBINSON.

700,000 Eclectic School Books.

THE perplexities, expense, and frequent changes in School Books, arising from the want of a useful, progressively graded series of Class Books, has been an almost universally acknowledged evil. To remedy this difficulty, was the object had in view in publishing the "ECLECTIC SERIES." The fact that more than SEVEN HUNDRED THOUSAND copies of these Class Books have been published, is regarded as evidence of their great superiority over numerous other works offered to the patronage of Educators. Their progressive character, leading the young pupil up the ladder of learning, step by step, in a gradual and pleasing manner,—their cheapness of price, and excellency of manufacture, are among their prominent commendable features. The series comprises the following, and their sale is, perhaps, unequalled by any other School Books in the United States.

Eclectic Primer,	Price	6
Eclectic Spelling Book,	"	19
Eclectic First Reader,	"	19
Eclectic Second Reader,	"	25
Eclectic Third Reader,	"	37
Eclectic Fourth Reader,	"	75
Ray's Eclectic Arithmetic,	"	50
Ray's Little Arithmetic,	"	19
Mason's Sacred Harp, Patent Notes,	"	1.00

For sale at the NAUVOO STATIONERY by

E. ROBINSON.

**ALEXANDER NEIBAUR,
SURGEON DENTIST,**

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scruva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his

house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1841.

no 19-tf.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

1. The Millennium and other poems: to which is annexed, A TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER. By P. P. Pratt.

Price 37 1-2 cts., or 28 dollars per hundred.

2. History of the late persecution of the Church of Jesus Christ of Latter Day Saints, with a sketch of their rise, progress, and doctrine. By P. P. Pratt. Written in prison.

Price 37 1-2 cts., or 28 dollars per hundred.

3. Mormonism Unveiled: Zion's Watchman unmasked, and its editor, Mr. L. R. Sunderland, exposed: Truth vindicated: the devil mad, and priestcraft in danger! By P. P. Pratt.

Price 6 cts., or 50 cts. per dozen.

4. An interesting account of SEVERAL REMARKABLE VISIONS, and of the late discovery of ANCIENT AMERICAN RECORDS, which unfold the history of this continent from the earliest ages after the flood, to the beginning of the fifth century of the christian era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter day Saints. By O. Pratt.

Price, 12 1-2 cts., or 8 dollars per hundred.

This last work will be found to contain information of great importance, as it will save the traveling elders the labor of constantly relating, over and over again, those things in which every new enquirer is so deeply interested, and upon which he is so very anxious to obtain correct information.

Aug. 1, 1841.

no 19-tf.

CABINET SHOP.

EXCERISE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight: and will keep on hand, and make to order all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

J. JOSEPH COOLIDGE,
JOHN HATFIELD.

The Times and Seasons,
Is printed and published semi-monthly, by
E. ROBINSON,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five** new subscribers, and forwarding us **10** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 22.]

CITY OF NAUVOO, ILL. SEPT. 15, 1841.

[Whole No. 34]

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 15, 1841.

The word of the Lord to the citizens of London of every sect and denomination: and to every individual into whose hands it may fall—showing forth the plan of Salvation, as laid down in the New Testament;—namely, faith in our Lord Jesus Christ—Repentance—Baptism for the Remission of sins—and the gift of the Holy Ghost by the laying on of hands. Presented by two of the Elders of the Church of Jesus Christ, of Latter Day Saints.

Feeling an anxious desire for the salvation of souls, we now lay before the world those principles which were taught by our Lord Jesus Christ, and his apostles; and as we implicitly believe the word of God, we declare that a full salvation cannot be obtained, except through obedience to all the commandments laid down in the New Testament. Our Lord Jesus Christ, previous to his ascension, gave *this* commission to his apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned; and these signs shall follow those that believe:—in my name they shall cast out devils—they shall speak with new tongues—they shall take up serpents—and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." Luke (chap. xxiv. 45—50) writes, that he (Jesus) then opened their understandings, that they might understand the scriptures, and said unto them, Thus it is written, thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things, and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power from on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them. Thus we see that the apostles, notwithstanding all the teachings and the

many instructions which they had received from their Lord during a three years' sojourn with him, were not fully qualified to preach the gospel—they had not been endowed with power from on high. In testimony of this, turn to the 2nd chapter of Acts, which reads thus: "And when the day of Pentecost was fully come they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." These things caused the people to marvel, some said they were drunk, but Peter, standing up with the eleven, said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words—these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Now, we observe, that the apostles, after having received the Holy Ghost, were clothed with power, and began to preach unto the people Jesus crucified; and they being pricked to the heart, cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day were added unto them three thousand souls."

By this we plainly see, that the promise of the Holy Ghost was not confined to the apostles, neither to that nor any other particular age of the world; for Peter distinctly and positively said, to you and to your children—to them that are after me—*even as many as the Lord our God shall call.* Now, if this promise of the Holy Ghost was to continue, then, certainly, faith, repentance, baptism, must continue also: as the Holy Ghost was granted as the seal of their obedience unto these ordinances. If one of these principles be not essential, you may lay aside the whole, since all are equally the commandments of God. In proof of this, the Savior, in the last chapter of Mathew, says, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you. And lo! I am with you alway, even unto the end of the world. Amen.” Now, every person possessing common sense, must allow, that when the Savior said *all things* he did not mean a part. The question is frequently asked, on hearing a quotation from the word of God, “What does it mean?” We wish to be distinctly understood, that when the Lord speaks, or reveals his word unto the children of men, he means just what he says. The manner in which the word of God has been spiritualized, and the diverse interpretations which have been given by commentators and the teachers of the people, in this day and generation of the world, is one great cause of the apostacy of the churches of the present day from the ancient Apostolic Religion. There has evidently been a departure from the faith once delivered to the Saints. Of *this* the many different systems is a sufficient proof, as the scriptures teach us that there is one Lord, one faith, one baptism, and one body, as set forth by Paul, in Cor. xii. In Gal. i, the apostle also says, “Though *we* or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.” What was the Gospel which Paul preached? Why that which was taught by Jesus Christ, and the rest of the apostles—baptism for the remission of sins, &c.

We now refer you to John, the forerunner of Christ, who preached faith in the Son of God, and baptism for the re-

mission of sins. We read that “all Judea and Jerusalem came to John, to be baptized of him in Jordan, confessing their sins; and John testifies of him (Jesus) and said, I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost, and with fire. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered and said unto him, Suffer it to be so now, to fulfill all righteousness, then he suffered him; and Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened upon him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” If it were necessary that the Savior, who was a holy Being, should be baptized in order to fulfill all righteousness, and to obtain the approbation of his Father—how much more necessary it is that we, being unholy, should be baptized for the remission of our sins, that we may lay claim to the promises of God. We find, in John iii, that “Nicodemus came to Jesus by night, to inquire concerning these things; and Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus inquired, how can these things be? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” Thus we see that these same principles were taught by our Lord Jesus Christ. Many persons believe that the Savior intended this in a spiritual sense: whereas, Jesus distinctly said, of the water and of the Spirit.

Now, we can no where, in the teachings and sayings of the Savior, find anything that can justify the custom of *sprinkling*, because the Redeemer said, “Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” Now, we know that the word birth, as it is here signified, is a transition from one element to another; and this could not possibly take place unless a man go down into the water, and become buried in it. Paul, in writing to the Romans, says, “Know ye not, that as many of us were baptized into Jesus

Christ, were baptized into his death?—Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. For as many of you as have been baptized into Christ, have put on Christ." Baptize, in the original, signifies to immerse—to overwhelm.—Now, unless we are buried in the water like unto Jesus Christ, we cannot be said to be buried with him by baptism. Neither can we expect to receive the approbation of the Father, by setting aside the ordinance of his Son, and substituting one in its stead, which has been made by man—which sprinkling evidently has, since it is no where to be found in the New Testament. We consider that baptism, by immersion, is equally necessary for our salvation, as faith, repentance, and the gift of the Holy Ghost. We also consider, that all the commandments of God are equally essential to be observed, as Jesus said, "He that believeth and is baptized, shall be saved: he that believeth not shall be damned." These are the Savior's words; we have neither added nor taken from them. We will farther refer you to Acts, x, which speaks of Cornelius a devout man, and one that feared God with all his house—who gave much alms to the people and prayed to God alway. Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. When Peter came, he preached unto him Jesus. While he yet spake, the Holy Ghost fell upon all of them which heard the word, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized, in the name of the Lord. This evidently proves that baptism is essential, notwithstanding that the Holy Ghost had been already poured out; if not, then the heavenly messenger had been sent in vain. This is the only instance on record wherein we read of the Holy Ghost being poured out previous to baptism.

We will farther refer you to the 9th chapter of Acts, and bring before you in

testimony, the circumstances of Paul's conversion while on his way to Damascus, whither he was directed, that he might be informed of all things which were appointed for him to do, by one Ananias, a servant of God. Ananias said unto him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." We might give various other testimonies; for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism (although he had but a few moments previous to this, heard of Jesus for the first time.) Both of these persons went down into the water, and came up straightway out of the water. The Eunuch went on his way rejoicing. We might also mention the jailor and his household, and many others.

We have given sufficient proof that baptism, by immersion, is one of the ordinances of the Gospel, and that it was instituted by Jesus Christ.

Now we desire to show, that according to the order of the Gospel, the Holy Ghost is to be conferred by the laying on of hands. This ordinance ought also to be administered by those who have authority from God, otherwise it is illegal.—It should also be administered only to those persons who believe, repent, and are baptized for the remission of sins. See Acts, viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again, verses 14 to 17— "Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received Holy Ghost." Here it is evident that they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that he might receive that power: but he was rebuked for his wickedness, in supposing that the Holy Ghost could be purchased with money.

For father testimony, let us refer to Acts, xix. 4—"Then said Paul, John ver-

ily baptized with the baptism of *repentance*, saying unto the people, that they should believe on *him* who should come after him—that is on Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied." See also, Hebrews, vi. 2—"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement;" Now you discover in this passage, that baptism is mentioned in the *plural*, which signifies, the baptism of water and of the Holy Ghost; which was conferred by the laying on of hands—and that it is in accordance with the order of the ancient Apostolic Church.

Now we will endeavor to show forth the effects manifested by the Holy Ghost anciently, and the blessings which flowed from it. Let us turn to Cor. xii.—The Apostle Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, or blessings—viz: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kinds of tongues, interpretations of tongues, dreams, visions, &c., &c.; which were all manifested in the Body or Church of Christ; in which were set apostles, prophets, evangelists, pastors, teachers, &c., which were given for the perfecting of the saints, and the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv.

Having presented before the public, in these pages, the Gospel of Jesus Christ, as it was anciently taught by Christ and his apostles, which consisted of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gifts, graces, and blessings, which were for the work of the ministry, and the edifying of the body of Christ; and which were to continue until that which is perfect should come; we also wish to say, that as God is an unchangeable Being, we firmly believe that the same Gospel and plan of salvation, Holy Ghost, gifts, and graces, are equally necessary for the salvation of men, the edifying of the body, and the work of the ministry, in this generation, as they were eighteen hundred years ago; as the Gospel was committed to the Gen-

tiles for the express purpose of preparing them for the second coming of Christ—which coming is nigh at hand; this is evident, from the signs of the times.

That the people in this city may be without excuse in the great and coming day of the Lord; and in order that our garments may be clear of their blood, we feel unwilling to close our subject until we bear testimony, by laying before them, that the Lord has set his hand again the second time to recover the remnant of his people, which are of the house of Israel, and with them the fulness of the Gentiles. And hath also sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood, and sent forth his servants to cry repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, and to prune his vineyard with a mighty pruning, for the last time—in order to establish permanent peace upon earth, for one thousand years, during which time Christ will reign upon earth with his Saints, according to the testimony of John. The everlasting Gospel must go forth to the nations of the earth, to seat up the righteous, and to prepare them for the hour of judgement and dissolution that await the inhabitants of the earth: because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.—See Isa, xxiv. 5.

O! ye inhabitants of this great city! we call upon you in the name of Jesus Christ, to repent of your sins and wickedness, and come forth with broken hearts and contrite spirits, and be baptized in water for the remission of your sins, and ye shall receive the gift of the Holy Ghost: and be prepared to escape the judgements of God, which speedily await the world, and will come upon this generation like a whirlwind, and overtake them as a thief in the night—according to the testimony of the angel of God, who hath flown through the midst of heaven, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.—Rev. xiv. 9.

HEBER C. KIMBALL,
WILFORD WOODRUFF.

We are well aware that many persons feel disposed to condemn us, and to calumniate our characters, by styling us false prophets, and false teachers, without even taking the trouble to inquire in-

to the truth of our mission, or concerning the doctrines which we preach; we would, therefore, call upon all those who are sincere searchers after truth, to act according to the apostles' advice—"Prove all things—hold fast that which is good." Solomon says, "He that judgeth a matter before he heareth it, is not wise." And the Savior says, "With what judgment we judge, we shall also be judged—and with what measure we mete, it shall be measured to us again."

ELECTION AND REPROBATION.

Concluded.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; [Rom. xi, 17] and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others. [John iv, 22] for salvation is of the Jews; [Rom. xi, 11] and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins, [Heb. ix, 22].

[Deut. vii, 6, 7, 8, 9.] Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the

long continuance of the blessings of this highly favored people.

And the Lord said unto her, [Rebecca, Gen. xxv, 23] the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, [Gen. xxv, 33.] God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken; which could not be, though heaven and earth were to pass away.

Rom. ix, 13,—As it is written Jacob have I loved, but Esau have I hated. Where it is written? Malachi, i, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, [according to the common computation of time in scripture margin.] so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate

the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? [objection] "But God seeth not as men seeth, and he is no respecter of persons," [Act, x. 34.] True, but what saith the next verse, "He that feareth God and worketh righteousness is accepted of him; but it does not say that he that worketh wickedness is accepted. and this is a proof that God has respect to the actions of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, [Gen. iv. 7] and Esau as well as Jacob, which proves that God does not respect persons, only in relation to their acts, [see Mat. xxv. 34, to the end,] Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Able and Jacob this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, [2 Tim. iii. 8,] and are abominable, and disobedient, and unto every good work reprobate, [Titus, i. 16] consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, [see Ex. xxxiii. 13, to the 19.] My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee:

and I will be gracious to whom I will be gracious, and will shew mercy on whom I will show mercy, (Rom. ix. 16.) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharaoh, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an out-stretched arm, and great terribleness, (Deut. xxvi. 8.) he chose to do this thing. that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharaoh, who he fore-knew, would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most high, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii 28, &c.) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must

have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born, (Ex. i. 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the godly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother to save him from Pharaoh's cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would he hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them serve with rigor; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.) beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this long before God said unto Moses, I will harden his [Pharaoh's] heart (Ex. iv, 21).

Are men then to be saved by works? Nay, verily, by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast, (v. 9.) Not by works of righteousness which we have done, but according to his mercy he saved us. (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8.) and if by grace, then it is no more of works, otherwise grace is no grace: and if it be of works then it is no more grace; otherwise work is no more work, (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24).

Rom. x, 3, 4. For they, [Israel] being ignorant of God's righteousness, and going about to establish their own righte-

ousness, have not submitted to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. Thus the righteousness of God is made manifest in the plan of salvation by his crucified Son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12.) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the carnal thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi. 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea they shall dwell with confidence, when I have executed judgments upon all those that despise their covenant; and they shall know that I am the Lord their God; (Eze. xxxvii, 25, 26. Isa. xi, 11 to 16,) and when this great thing shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it? And why have they not obtained it. Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix 32, 33,) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather

through their fall salvation is come unto the Gentiles, (Rom. xi 11,) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz:—such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Scriptures in connection with these quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always ascertain how the Lord, the apostles, and prophets have applied their words, and ever continue the same application, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; [Phil. ii. 12, 13,] giving all diligence to make your calling and election sure, [2 Peter, i. 10,] for this is that sealing power spoken of in Eph. i. 13, 14. In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also *after that ye believed ye were sealed with that Holy spirit of promise*, which is the earnest of our inheritance, until the redemption of the purchased possession, until the praise of his glory, [2 Peter, i. 11,] for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

STEAM BOAT EXPLOSION.

The Steamboat Louisiana, bound from New Orleans to St. Louis, exploded one of her boilers, by which 15 or 20 persons were killed, and several scalded.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 15, 1841.

Our friends will bear in mind, that two numbers more will close the present volume of this paper, and our terms are, "Two Dollars per annum payable in all cases in advance," which we shall strictly observe in the third volume, as it is entirely useless to attempt to support a printing establishment upon any other principle.

Notwithstanding our worthy predecessor, D. C. SMITH, studiously endeavored to adhere to the *cash system*, yet we find charged on his account book, to delinquent subscribers, in this State alone, the enormous sum of near *six hundred dollars*. This should not be.

It is much harder to pay the subscription money at the end of the year, than it is in advance; then the gratification is so agreeable, while reading a paper that is paid for; when it comes under such circumstances, it is a welcome guest, it is hailed with joy, and its contents devoured with the same avidity that a weary traveller would take a draught of cold water while journeying in a thirsty and barren desert. But how different must be the sensation, when it comes under reverse circumstances; then, instead of being a welcome guest, it comes a faithful monitor of our negligence, that we have neglected our best friend, and left him to suffer, while we enjoy the fruit of his labors.

We make these remarks because they are true,—we have upon our list, however, the names of many, very many, punctual subscribers, who have been faithful and true, and stood by us in the hour of adversity; always willing to perform their part with cheerfulness and pleasure,—unto such, we say no pains shall be spared, on our part, to have them amply rewarded.

We wish it distinctly understood by all, that no order will be accepted, unless accompanied by the money, only at our option. Our Agents and the travelling Elders, when they wish to order the papers, would do well to take the money for their subscription to a Post Master in their vicinity, and have him enclose it and forward the letter, which would save them the postage, and the letter would be far more likely to reach its destination than otherwise.

THE CHURCH AND ITS PROSPECTS.

Many of our friends and correspondents living at a distance, are anxiously enquiring to

know the situation of the church in this place, with regard to our neighbors. We will answer their enquiries in a word; all is peace and prosperity with the church in all this region of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbors, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known, through the medium of the Journal of Commerce, and other low and vulgar public prints, which choose to publish a lie rather than the truth, because it takes better with the community at large:—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when "truth will prevail," Mormonism rise triumphantly victorious over all opposition, and this, the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven; the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those "who know not God and obey not the gospel of Jesus Christ." But to return.

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings. The building committee of the Temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great state of forwardness, and the work thereon is being pushed forward with all possible diligence. We are informed that the committee of those two buildings have purchased extensive mills, and water privileges in the Pinerias of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half as much sickness this season, as last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present, at least.

CONFERENCE NOTICE.

The second semi-annual conference of the Church of Jesus Christ of Latter Day Saints, for 1841, will commence in this place, on Friday, the first day of October next. We give special notice of this, so that our friends may not be deceived and come on the 6th, as was the case last fall.

As the fall conference is just at hand, our subscribers will be so kind as to remember that we take in exchange for our paper all kinds of country produce; such as potatoes, apples, flour, meal, pork, lard, butter, cheese, and honey; therefore those who wish to renew their subscription for the 3rd vol. will please come prepared. A word to the wise is sufficient.

COMMUNICATIONS.

London, May 26, 1841.

PRES'T YOUNG, AND ELDERS KIMBALL, WOODRUFF, AND SMITH:

It is with no small degree of pleasure, I embrace this early opportunity of communicating you some intelligence in reference to Zion's onward movements in England's renowned metropolis.

The Sunday after my arrival in London, from Manchester Conference, I baptized two; the Sunday following eleven came forward and received the gospel; the next Sunday week, three more followed their example; and the Sunday following which was the day of our Conference (16th inst.) two more received baptism.

At our Conference I was privileged to represent the church in London, consisting of seventy four members. Hence you perceive that the work of the Lord is moving steadily forward in this city, and bringing forth from midnight slumber, many of the humble and virtuous into the kingdom of light and intelligence. A desire to investigate, and become acquainted with our principles is now rapidly increasing and extending itself through the city. I am confident but little has been done as yet towards spreading forth in this city the curtains of Zion, in comparison to what still remains to be accomplished.

Although after excessive toil and la-

bor, Zion at length has become permanently established in this metropolis, fixed upon a firm and immovable basis, yet notwithstanding in the present stage of its progress it has scarcely risen above the horizon of public notice. However, I trust the period is now upon the wing, also, is advancing with rapid flight, when Zion will ascend high up the horizon of public view, pouring forth *her* sunbeams of intelligence, sweeping into everlasting oblivion the amalgamated mass of false tradition, dark superstition, sectarian folly, and abominations of priestcraft which now for a little season becloud her onward course, and hold her in the shade.

Elders Hyde and Adams were present at our London Conference. Elder Hyde tarried with me about a week and then accompanied brother Adams on his return to Bedford, where he intends stopping until he shall have finished writing his book, which he intends to get translated into the German language. In the course of two or three weeks he will probably complete his book, then return to London, and soon after set out for Germany, on his mission to Jerusalem.

The church at Bedford is increasing very rapidly. At Conference it was represented by Elder Adams as numbering sixty eight members. As might be expected, Elder Adams is lashing away upon the priests of Baal in the vicinity of Bedford, in that sort of style which causes them much uneasiness. He is holding a discussion with some of them at the present time.

In every part of the kingdom that I have had information from where churches have been established, the work of the Lord is still going forward with great success.

Our room here in London is now so excessively crowded that we are obliged to seek another place. We had almost engaged a chapel but failed through some unforeseen circumstance; we are not certain, however, but we may yet succeed in obtaining another one which we have in view; If we fail in this we must content ourselves with some larger room or public house.

Affectionately yours,

LORENZO SNOW.

New Rochelle, Westchester co.
New York: July 27th, 1841.

To the Editors of the Times & Seasons:
DEAR BRETHREN,*

On the 3rd of Feb. last I came from New York, to this place in company with Francis Hewitt, Priest, we stopped at the house of a minister of the Methodist order, we preached five times and baptized four persons, one of whom was the minister's wife, he has been baptized since. We then returned to our families in New York City. I came back alone, and preached four times and baptized two persons, in a short time there were more baptized. I then determined to remove hither that they might not be as "sheep having no shepherd." The work now appeared to have come to a stand, but by patient perseverance I soon had the satisfaction of seeing that the word preached was like "bread cast upon the waters." I requested Elder J. G. Divine to assist me which he did for a short time. He is now laboring in New Jersey. He baptized seven while he was here. The work is now rolling forward as if impelled by a *mighty* engine, which causes the saints to rejoice, while the affrighted priests have in their lectures against us called upon the people to "rise in the majesty of their strength, (i. e. mob force,) and put us down." But these efforts have been like casting feathers against the wind. A short time since I baptized three, yesterday I baptized five, and others have offered to be baptized next Sabbath. We now number 35 including 2 elders, 1 priest, and 1 teacher, all in good standing. To God be all the glory.

The Episcopal D. D. at this place had the curiosity to write to Prof. C. Anthon of New York to know if our statement concerning the "words of the book" were correct: Prof. Anthon answered him by letter with permission to publish it, which he did. You will find it in a periodical entitled "The Church Record," Vol; 1, No. 22. Although it was written with the avowed purpose of stopping the progress of this gospel, yet I consider it to be a great acquisition to us in proving the Book of Mormon to be a genuine record, by comparing it with the researches of Humboldt, Raffinesque, Stephens and others. The following is a short extract from Prof. Anthon's letter:

"Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchel, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns like the *Chinese* mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac." I suppose that Proff. Anthon considered that this would be an incontrovertible argument against the Book of Mormon; but let us see: The celebrated antiquarian Proff. Rafinesque says, in speaking of the writing found on the ruins of the *stone city* found in Mexico, "The glyphs of Otolum are written from top to bottom like the *Chinese*, or from side to side, indifferently like the *Egyptian* and the *Denotic Libian*.—Although the most common way of writing the groups is in rows and each group separated, yet we find some framed, as it were in oblong squares, or tablets like those of *Egypt*." American Antiquities page 127. Also on page 122 of the same work, is a fac simile of *American* hieroglyphics found in Mexico.—They are arranged in columns, the 1st column consists of four "Delineations of half moons," the 2nd of three suns, the 3rd of the letter I and the human scabula, the 4th of one R and two O's, the 5th column consists of 2 hands, the 6th of a triangle and two squares, the 7th of 2 fishes, the 8th of an S and a quill, the 9th consists of the letter N and blaze of fire, &c. &c. * * * *

Now let us look for a few moments at facts as they are. A plain looking man came to Proff. Anthon with a paper containing various delineations of half moons, and other natural objects, interspersed with various sorts of letters, and these characters of letters were inscribed on the paper by a *young man* who was with-

out means of information, with regard to the researches of antiquarians; and this was done sometime previous to the year 1830. And in the year 1838 (the date of the book of Antiquities in my possession,) a book is published containing a fac simile of American glyphs which consists of "visions, delineations of half moons, and other natural objects interspersed with various sorts of letters."—I leave your readers to draw their own conclusion.

Yours in the bonds of
the new covenant,
CHAS. W. WANDELL.

[For the Times and Seasons.]

THE CHURCH.

BR. ROBINSON:—

Who can advert back to the first dawn of our holy religion—to the time when the 'little stone' was first 'hewn from the mountain'—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth through scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barrier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at the mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the 'coming forth' of the Book of Mormon, wickedness 'covered the face of the earth,' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great 'falling away' from the original order of religion which our Savior instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; prophesying had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church

had never changed since the apostolic age. But the ushering in of that eventful era, when the 'still small voice' was heard to 'whisper from the dust,' restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primitive ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity; but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleeting months, their numbers have swollen to near one hundred thousand souls. But the Church has not attained to its present standing in the scale of exalted pre-eminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand; streamlets of innocent blood have made doleful music in the ears of the saints; the bleak winds of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back, with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellowing tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the 'muttering tempest,' and no tears to sympathise but the falling rain; the Constitution has been denied the right to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and 'equal rights'—has been allowed to raise its hydra-head, and many of the

saints have fallen martyrs at its unhallowed shrine. Tears of innocence have been made to flow; the privilege of worshipping God according to the dictates of an untrammelled conscience, has been wrested from the church by a heartless and uninjured foe; early hearts have been blasted—reciprocal affection blighted, and the sorrow of unrealised felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will, therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending atrocities, and it assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous; in Illinois it has found a permanent resting place from oppression—an asylum of undisturbed repose. When, in poverty and exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of their protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demagogue or usurping despot, ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and manifest patriotism, the saint-render you the ever grateful sentiment of their bosoms, and do not forget to intercede in your behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity—this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep-toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft

roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound—its trembling echoes have reached the most magnificent courts of aristocratic England, and thousands of the noble and ignoble, of both Governments, now worship at its holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully,

L. O. LITTLEFIELD.

CONFERENCE MINUTES.

Minutes of a conference held in Zarahemla, Iowa, August A. D. 1841.

At a conference of the church of Jesus Christ of Latter Day Saints, held in Zarahemla, Iowa, commencing on Saturday August 7th, 1841, Pres't. John Smith being unanimously Chosen Chairman, and George W. Gee, appointed Clerk:

The solemnities began with singing and prayer, after which, Elder George A. Smith delivered a short address upon the melancholy news, (which had just reached us,) of the death of our much esteemed brother Elder Don C. Smith, Editor of the Times and Seasons. Elder John Taylor followed with a very able address upon the subject of the dispensation of the fullness of times, and exhorted the saints to heed the constituted authorities of the church.

Adjourned for one hour:

Met pursuant to adjournment and opened by singing and prayer—the chairman explained the business of the conference relative to its right of choosing its own officers from head to foot. President John Smith was then presented to the conference and unanimously acknowledged President of the stake in Iowa. Pres't. Smith nominated for his counsellors elders David Pettigrew and M. C. Nickerson, who were unanimously elected.

The members of the High Council were each presented and accepted by the conference, there being but nine, whereupon elders John Killian, Rufus Fisher and John Lowery, were unanimously

elected to fill the Quorum of the High Council. Bishop Elias Smith was then presented and unanimously accepted by the conference, as Bishop of this stake; and Joseph B. Noble and Joseph Mechem jr. as bishop's counsellors. Elder Lewis Zabriskie was presented and accepted by the conference, as Pres't. of the Quorum of elders. Elder Zabriskie nominated Charles Patten for counsellor, in place of John Killian chosen High Counsellor, who was unanimously elected—Elder Zabriskie then nominated Lewis S. Dufymale for his other counsellor, in place of Jonathan Allen rejected, (in consequence of his living at a remote distance, and was not expecting to move on,) who was unanimously elected.

Adjourned till Monday 9th inst. at 10 o'clock A. M. in consequence of the funeral of Br. D. C. Smith of Nauvoo.

Met pursuant to adjournment, and opened by singing and prayer. George W. Gee was nominated and elected Church Recorder. Elder John Taylor then read a revelation to the conference, giving instruction to the saints in Iowa, and spoke at some length upon the subject, and was followed by the chairman and Elders E. Smith and W. Snow.

Adjourned for one hour.

Met pursuant to adjournment, and opened by singing and prayer.

Representation of Churches.

The Pres't. and Counsellors of the Church in Iowa were represented as being in good standing—the chairman represented the High Council in good standing. The Bishop and Counsellors were represented in good standing, the Bishop represented the Lesser Priesthood containing 9 priests, 13 teachers, and 4 deacons, nearly all in good standing.—Elder Zabriskie represented the quorum of elders containing 20 members generally in good standing, Elder W. Snow represented the church at Zarahemla consisting of 326 members generally in good standing. Br. Forrister represented the branch at Siloam consisting of 67 members all but one in good standing. Bishop Smith represented the church at Nashville about 80 members generally in good standing. Geo. W. Gee represented the church at Ambrosia consisting of 109 members generally in good standing.—Bishop Smith represented the branch at the Mechem settlement consisting of about

65 members generally in good standing. Elder George W. Geo represented the branch in Keokuk Township consisting of about 13 members in good standing. Elder Stow represented the church at Augusta consisting of 50 members all in good standing but one or two. Elder John Lowery represented a branch in Van Buren Township consisting of 11 members in good standing. Elder W. Baldwin represented the church on Chequest Creek in Van Buren county consisting of about 30 members generally in good standing. Total 750 members.

The conference by a unanimous vote resolved to uphold by the prayer of faith Pres't. Joseph Smith, and to heed his counsel as a servant of God; a large number present agreed to move in and assist in building up Zarahemla.

Elder Taylor then made some very appropriate remarks upon the duty of the saints and admonished them very feelingly to obey all the commandments of God.

Resolved, That this church will not fellowship any person or persons who are in the habit of drinking ardent spirits, or keeping tipling shops, and we will use our best endeavors to suppress it. Elders G. A. Smith and John Taylor spoke at some length upon the necessity of the saints contributing for the building of the Temple at Nauvoo, and for the support of the poor; the conference voted that they would contribute one tenth of their produce for the building of the Temple at Nauvoo.

Adjourned until 10 o'clock 15th inst.

Met pursuant to adjournment, opened by singing and prayer, minutes read—after which the names of those were taken who were willing to contribute for the building of the Temple, and give in to Bishop Miller. Elder B. Young then made some very appropriate remarks upon the importance of the saints acting nobly, honorably, and uprightly, that they may be prepared to fill important and responsible stations.

Adjourned for one hour.

Met pursuant to adjournment, and opened by singing and prayer, a contribution was taken for the relief of the poor. A man by the name of Ellsworth was disfellowshipped for not complying with the order of the meeting and insulting the chairman. Quite a number joined the church by letter. Elder B. Young then

delivered a very able address adapted to the occasion, conference then adjourned.

JOHN SMITH, Chairman,

GEORGE W. GEO, Clerk.

Burslem, Staffordshire

Eng. June 29th, 1841.

DEAR BRETHREN,

Feeling it is cheering, to the saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard

On Sunday, the 27th of June, the Staffordshire Conference met according to adjournment, at Burslem in the Assembly Room, there being present two high priests, 11 elders, 17 priests 10 teachers, 5 deacons. The meeting was called to order by Elder J. Johnson, at one half past 10 o'clock; Elder A. Cordon chosen President, Elders O. Shaw, and T. J. Filcher Clerks. Meeting opened by prayer by the president; 13 branches of the church were represented consisting of 481 members, 18 elders, 46 priests, 21 teachers, 10 deacons; there was then ordained 1 elder 6 priests 2 teachers. The meeting adjourned untill one half past two o'clock. Met pursuant to adjournment

The conference then proceeded to withdraw fellowship from 2 officers and 4 members for unchristianlike conduct. Suitable instructions were then given, by Elders A. Cordon, J. P. Smith, and W. Bradbury. The conference adjourned for three months and dissolved by prayer.

ALFRED CORDON Pres't,

O. SHAW, }
T. J. FILCHER, } Clerks.

From the Syracuse (N. Y.) Journal. FIRE, EXPLOSION OF GUNPOWDER, AND LOSS OF LIFE!

Our village was visited last night with one of the most dreadful scenes which the annals of our State can reveal. About half past 9 o'clock the alarm of fire was given, which proved to be in the carpenter's shop of E. T. Hayden or C. Goings, on the Otsego Canal. Our citizens repaired to the spot, together with our three engine companies. In the course of perhaps half an hour an explosion of gunpowder took place, which most melancholy to relate, sent instant-

neously some THIRTY of our fellow citizens into another world!

We have no time to describe the horrid scene immediately after the explosion. The building while it was on fire, was blown into atoms, and the buildings east and west were shattered by the concussion and flying timbers. About 30 firemen and others near the fire were instantaneously killed, being thrown in all directions—into the canal, four or five entirely across the canal—and among them some of our most respectable citizens, and, we are sorry to add, including about half a dozen of our most promising young men. The groans of the dying, the frantic screams of wives and children, brothers and sisters, who had lost their dearest earthly friends—the killed and wounded carried from the scene to their homes—altogether, presented a sight to melt the strongest heart.

Our whole village is in mourning and distress! The stores this morning still remain closed. Such scenes as we have witnessed in the last 12 hours, may heaven forbid our ever seeing again.

We understand windows were broken by the explosion, as far as Salina. The noise was very plainly heard four miles east. The number of kegs of powder which exploded were about 15.

When we are brought to the reflection that all this distress has been brought upon us, by the hand of an INCENDIARY—a devil in human shape, we are disgusted and sick at heart, for poor human nature.

The alarm that powder was in the building was given, but with such a want of energy as to border on criminality.—Many supposed, also, that it was a mere trick of the incendiary.

Total number killed, 33—wounded 33.

From the St. Louis Atlas.

REMARKABLE PHENOMENON.

The Nashville Banner states that "a shower of animal matter, like flesh and blood, had fallen in Wilson county, Tennessee. Gentlemen of high character state that the space covered by this extraordinary shower, is half a mile in length, and about seventy-five yards in width."

The editor says he has seen a specimen of this singular out pouring, and remarks that it has an odor like putrid flesh.

A letter from a physician near the

scene to Prof. Troost, who has received an invoice of the new article, states that the writer gathered it with his own hands. He observes—

"The regular manner it exhibited on some green Tobacco leaves, leaves very little or no doubt of its having fallen like a shower of rain, and it is stated on the authority of some negroes only, to have fallen from a small red cloud, no other clouds visible in the heavens at the time. It took place on Friday last between 11 and 12 o'clock, about five miles N. E. of Lebanon. I have sent what I think to be a drop of blood, the other particles composed of muscle and fat, although the proportions of the shower appeared to be a much larger quantity of blood than of other properties.

POETRY.

For the Times and Seasons.

Lines addressed to Mrs. Mercy R. Thompson, the bereaved consort of the late Col. R. B. Thompson, deceased: of the City of Nauvoo, Ill.

BY MISS E. R. SNOW,

Fair mourner, I would gladly quell
Thy grief, and bid thy sorrow's rest:
But ah! I'm bound with sorrow's spell,
And grief is lab'ring in my breast!

While thou shalt shed the copious tear,
My tears with thine, would freely blend;
Thou hast to mourn a partner dear,—
The Muse, a patronizing friend!

That tone of pure poetic thought—
That rich effusions of the mind,
Which grac'd the truths, he sweetly taught,
Had with my feelings deeply twin'd.

And now, my lyre is all unstrung—
Its cords seem flutt'ring loose on air—
Its keys unnerv'd—is keenly sprung
With grief, the finger of despair!

Thou dost not weep, to weep alone!
The broad bereavement seems to fill,
Unheeded and unfelt by none—
He was beloved—beloved by all.

But lo! what joy salutes our grief!
Bright rainbows crown the fearful gloom—
Hope, hope eternal, brings relief—
Faith, sounds a triumph o'er the tomb.

It soothes our sorrow—says to thee,
The Lord in chest'ning comes to bless—
God is thy God—he says he'll be
"A father to the fatherless."

Celestial glory beams around:
My grief subdued—my lyre again

Reviv'd—renews its joyous sound,
To chant once more, a fav'rite strain.

'Tis well with the departed one:
His christian lamp was shining bright;
And when his mortal life went down,
His spirit join'd "the saints in light."

'Tis meet to die, as he has died:—
He smil'd amid death's conquer'd gloom;
While angels waited by his side,
To bear a kindred spirit home.

Vain are the trophies wealth can give—
His mem'ry needs no sculptor's art—
He's left a name—his virtues live
Like golden medals, in the heart.

OBITUARY.

DIED—In Kirtland Lake co. Ohio, on
the 23rd ult. Elder Oliver Granger aged
49 years.

*Lines, suggested by intelligence of the death of
Elder Oliver Granger; and are respectfully in-
scribed to his mourning relatives;*

BY MISS ELIZA R. SNOW.

Hark! from afar, a funeral knell
Flows on the breeze—its echoes swell
The chorus for the dead!
A sorrow's moans are in the sound,
And sobs of children, weeping round
A parent's dying bed!

But one lov'd child was in a land
Far, far away—the parting hand,
In death she did not press!
But ah! she mourns a father dear—
His tender words, no more she'll hear,
Nor meet his fond caress!

He's gone!—his work on earth is done—
His battle fought—his race is won:
Blest is the path he trod;
For he'd ea, our'd the glorious cause
In prompt obedience to the laws
Of the eternal God.

He sleeps—his troubles here, are o'er—
He sleeps where earthly ills no more
Will break the slumber's rest!
His dust is laid beneath the sod,
His spirit has return'd to God,
To mingle with the blest.

Death sunders every tender tie—
Pierc'd by his shaft, life's prospects lie
Like mists, by tempests cleft!
But hope points forward to a scene
Where sorrow will not intervene,
Nor friends, or friends, be left.

The Savior conquer'd death: Although
It says our friends and lays them low:
Clo'd in immortal bloom
When Jesus Christ shall come to reign,
They'll burst their icy bands in twain,
And triumph o'er the tomb.

In the city of Zarahemla Lee co. I. T.
on the 28th, ult. Willard Leonidas,
son of Willard and Malvina Snow, aged
17 months and 23 days.

ALEXANDER NEIBAUR, SURGEON DENTIST.

From Berlin, in Prussia, late of Liverpool and
Preston, England.

MOST respectfully announces to the ladies
and gentlemen and the citizens of Nauvoo,
as also of Hancock county, in general, that he
has permanently established himself in the city
of Nauvoo, as a dentist, where he may be con-
sulted, daily, in all branches connected with
his profession, Teeth cleaned, plugged, filed,
the Septua effectually cured, children's teeth
regulated, natural or artificial teeth from a sin-
gle tooth to a whole set inserted on the most ap-
proved principle. Mr. N. having had an exten-
sive practice both on the continent of Europe, as
also in England, for the last 15 years, he hopes
to give general satisfaction to all those who will
honor him with their patronage.

Mr. B. Young having known Mr. N. (in
England) has kindly consented to offer me his
house to meet those ladies and gentlemen who
wish to consult me. Hours of attendance from
10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell,
the cooper, near the water. Ladies and gentle-
men attended at their own residence, if request-
ed.

Charges strictly moderate.

August 2, 1841.

no19-1f.

NAUVOO STATIONERY.

THE subscriber would respectfully an-
nounce to the citizens of this county,
and vicinity, that he has just received and will
keep constantly on hand, a general assortment
of STATIONERY—

Such as Blank Books, of all kinds, from com-
mon pocket memorandums, to the largest and
best Russian bound Day, Ledger, and Record
Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Scales—Pencils, &c. &c.
For sale, wholesale and retail, by
Aug. 16, 1841. E. ROBINSON.

**GRIDLEY'S SALT RHEUM OINT-
MENT:** Positively a safe, certain, and
final cure for Salt Rheum, Scald Head, Ring
Worms, Blotches, and Pimples on the face, ob-
stinate old sores, and almost all cutaneous af-
fections. For sale at the Nauvoo Stationery
by E. ROBINSON.

Price 75 cents per bottle—22 1f

The Times and Seasons,
is printed and published semi-monthly, by
E. ROBINSON,
EDITOR AND PROPRIETOR.

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be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 23.]

CITY OF NAUVOO, ILL. OCT. 1, 1841.

[Whole No. 35]

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1, 1841.

LETTER FROM ELDER O. HYDE.

London June 15th, 1841.

PRESIDENT SMITH:

Sir, With pleasure I take my pen to write you at this time, an through you to the Times and Seasons; and through it, to the saints at large; and to all whom it may concern.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you abundantly, and enable you to serve him acceptably—secure to yourself that honor which cometh from above—guide the counsels of the saints in wisdom, that peace and good will may reign predominant in Zion, and joy and gladness swell every grateful heart.

Most gladly would I embrace an opportunity of a personal interview with you, did one offer, but such a favor is beyond my reach at this time. I have just seen the 12th No. of the Times and Seasons, containing the minutes of your conference—the report of the presidency—the celebration of the anniversary of the church; and the laying of the foundation of the Temple. This, to me, was a precious gem. It brought tidings from my own country; and from the place rendered doubly endearing from the fact that there is the home of my wife and children.

I was sorry that Elder Page had been so tardy in his movements, that objections were made to him. Most gladly would I have hailed him as a companion to the Oriental Continent; but my hopes of that are fled. I shall go alone, or find some other person in all probability to go with me.

I have written a book to publish in the German language, setting forth our doctrine and principles in as clear and concise a manner as I possibly could. After giving the history of the rise of the church, in something the manner that Br. O. Pratt did, I have written a snug little article upon every point of doctrine

believed by the saints. I began with the Priesthood, and showed that the saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority, neither were they compelled to seek for it among the floating and transient notions of Protestant reformers; but God has sent his holy angel directly from heaven with this seal and authority, and conferred it upon men with his own hands: quoting the letter and testimony of O. Cowdery. Next was on the use and validity of the holy scriptures in the church. Next on faith, set forth from the scriptures and the book of covenants—then on repentance—then baptism—then laying on of hands—then the different offices of the church. Next the power and authority of each one; and in fine the whole order, doctrine and government of the saints. I have not written it as a law binding on the *German saints*; but have taken this course to illustrate and set forth the true principles of our doctrine to them, fully believing that it would meet with the cordial approbation of those whom I have the distinguished honor to represent, could they but see it. I have written a lengthy preface and introduction to it. I here copy an extract from the introduction.

"When in the course of Divine Providence, it becomes our duty to record one of those remarkable events which gives birth to a new era, and lays the foundation for the renovation of the moral world; it fills the mind with wonder, astonishment, and admiration: How welcome are the rays of the morning light, after the shades of darkness have clothed the earth in gloom! So after a long and tedious night of moral darkness under which the earth has rolled, and her inhabitants groaned for the last fourteen hundred years; an angel! an angel!! commissioned from the Almighty, descended, and rolled back the curtains of night from the minds of some, and caused the sun-beams of truth to enlighten, cheer, and warm the hearts of many. Welcome! welcome to our earth, thou messenger of the Most High! and thrice welcome, the tidings which thou hast borne!!"

"O! gracious Father! I ask thee in the name of thy holy child Jesus, to bless with thy Royal favor, the weak exertions of thy humble servant; and make this production a blessing to all people who may be favored with a perusal of its pages. Wherever it shall go, let it be a messenger of conviction to the wicked; and a harbinger of peace to the righteous. Let its contents be borne upon every breeze, and wafted to the remotest climes. Let the angel of the covenant go before it, and prepare its way. Let its heavenly influence be distilled upon the rich and fertile soil of humble and honest hearts."

"Go forth, therefore, little volume to other nations and tongues; and may the Almighty speed your way; and like a sharp two-edged sword, cut thy way through the prejudices of this generation,—encamp with all thy virtues in the hearts of the people, and there let thy principles be enthroned."

One thing I was pleased with, which I noticed in the *Times and Seasons*, the remarks made on the use of intoxicating spirits. In my heart, they found a corresponding echo. I should not be willing to indulge the thought for a moment that the saints in Nauvoo would quietly stand still, and see a brother gorge himself with that strong drink which makes a hell of his home, and rolls the fiery flood of ruin over the affections of his once happy family. No; they will dash from his lips the cup of wretchedness; and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears by the pint, the quart, the gallon, and the jug-ful.

May the lightnings of heaven forever blast, (I had almost said) those brews of strong drink which send forth their corrupt and poisonous streams to sweep down, in their filthy current, men of sterling talents to an untimely grave.—May the saints of God stand as far from them, as Lot stood from Sodom in its evil day. This dizzy flood has sometimes entered the house of worship—invasion the sacred desk, and hushed, in death, forever, the voice that could plead, like an angel, the cause of God and man.

I have just received a note from Dr. S. Hirschell, President Rabbi of the Hebrew community in this country, in reply to a very polite note which I sent to him, requesting the indulgence of a per-

sonal interview with him: But in consequence of a very severe accident which befel him, he is confined to his room, and unable, at this time, to grant the asked indulgence. [His leg is broken.]

I have addressed to him a communication upon the subject of my mission; a copy of which I transmit to you. It may not be altogether uninteresting to the saints and friends in America.

"Rev'd Sir,

I cannot but express my sorrow and regret at the misfortune under which you labor, in consequence of the severe accident which befel you; and by which you are confined to your room. Please accept Sir, the sincere wishes of a stranger, that you may speedily recover from the injury you sustained in consequence of the accident; and resume the labors which your high and responsible station calls you to perform."

"Feeling that I may not enjoy the privilege and happiness of a personal interview with you, I hope you will indulge the liberty which I now presume to take in addressing a written communication to you, embracing some of those things which I had fondly hoped, would have been the foundation of a mutual interchange of thought between us: But as Providence has laid an embargo upon that distinguished privilege, I must forego, at this time, the pleasure of a verbal relation of those things pertaining to your nation, with which my mind is deeply affected."

"Since I have arrived to years of more mature reflection, and become religiously inclined, the writings of the Jewish prophets have won my affections; and the scattered and oppressed condition of that people, has enlisted the finest sympathies of my heart. Believing therefore, that the words of Hosea the prophet 2, 23, connected with your magnanimity, will prohibit the indulgence of any prejudice in your feelings against the author of this production, in consequence of his not being able, by any existing document or record, to identify himself with your nation."

"About nine years ago, a young man with whom I had had a short acquaintance, and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hands upon my head, and pronounced these remarkable words: 'In

due time, thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands, shall the Most High do a good work, which shall prepare the way, and greatly facilitate the gathering together of that people.' Many other particulars were told me by him, at that time, which I do not write in this letter: But sufficient is written to show that divine appointment is claimed as the main-spring that has sent me forth from the embraces of an affectionate family, and kind friends as well as from the land that gave me birth."

"My labors since that period, have been bestowed upon the Gentiles in various countries, and on both sides of the Atlantic, until, in the early part of March 1840, I retired to my bed one night as usual; and while meditating, and contemplating the field of my future labors, the vision of the Lord, like clouds of light burst into my view. (See Joel, 2. 28) The cities of London, Amsterdam, Constantinople, and Jerusalem, all appeared in succession before me; and the spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also, is the field of your labors. Take therefore proper credentials from my people, your brethren, and also from the Governor of your State with the seal of authority thereon, and go ye forth to the cities which have been shown you, and declare these words unto Judah, and say. 'Blow ye the trumpet in the land: cry, gather together, and say, assemble yourselves and let us go into the defended cities: Set up the standard towards Zion—retire stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant.'

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is pardoned for she hath received of the Lord's hand double for all her sins."

"Let your warning voice be heard among the Gentiles as you pass, and call ye upon them in my name for aid and for assistance. With you, it mattereth not whether it be little or much; but to

me it belongeth to show favor unto them who show favor unto you.'

"The vision continued open about six hours, that I did not close my eyes in sleep. In this time, many things were shown unto me which I have never written, neither shall I write them until they are fulfilled in Jerusalem."

"It appears, from the prophets, that Jerusalem has none to guide—none to take her by the hand among all the sons whom she hath brought forth and reared: *'But these two sons are come unto thee! The sons of strangers shall build up thy walls.'*

"Permit me now Rev. Sir, to trouble you with the reflections of a mind that feels completely untrammelled from every party interest, and from every sectarian influence. When I look at the condition of your fathers in the days of David and Solomon, and contrast that with the present condition of their descendants, I am led to exclaim, 'How are the mighty fallen!' Then they possessed a kingdom—a land flowing with milk and honey—then the strong arm of Jehovah taught the surrounding nations to pay tribute and homage to them—then their standard was raised high, their banner floated on every breeze; and under its shade, the sons and daughters of Israel reposed in perfect safety; and the golden letters of light and knowledge were inscribed on its folds. But now, no kingdom—no country—no tribute of gain or honor—no standard—no security: Their sceptre has departed! and instead of that light and knowledge which once gave them a transcendent elevation above other nations, the height of their ambition, is now, (with some honorable exceptions) the accumulation of sordid gain, by buying and selling the state refuse with which their fathers would never have defiled their hands."

"Why this wonderful change? Is the God of Abraham, Isaac, and Jacob, a just God? Most certainly he is. If, then, he is a just God, of course, he will mete out and apportion the chastisement or penalty, to the magnitude of the offence or crime committed. Allowing, then, the law of Moses to be the standard by which actions are weighed: Were not idolatry and the shedding of innocent blood, the greatest sins which your fathers committed? and was not the penalty inflicted upon them for that transgression, captivity in Babylon seventy years? Have

they ever been guilty of idolatry at all since their return from Babylon? No! Have they been guilty of shedding innocent blood, to that extent, since their return that they were, before they were taken captives by Nebuchadnezzar? The Jew says no. Very well: there will none deny, with any claim upon our credulity, but that the disaster and overthrow that befel the Jewish nation in the days of Vespasian, very far exceeded in severity, in almost every particular, the disaster and overthrow that befel them in the days of Nebuchadnezzar."

"Now, then, if God be just, and mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed, it follows, of course, that your fathers committed some far greater crime subsequent to their return from Babylon, than ever they before committed. Be that crime whatever it may: Know ye, that for it, or because of it, the Roman armies were permitted to crowd their conquests to the heart of your city—burn your temple—kill your men, women and children, and disperse your remnant to the four quarters of the earth. The fiery storm that burst upon your nation at that time, and the traces of blood which they have, ever since, left behind them in their flight and dispersion, together with the recent cursed cruelties inflicted upon them in Damascus and Rhodes, but too plainly declare that the strong imprecation which they uttered on a certain occasion, has been fulfilled upon them to the letter. 'Let his blood be on us and on our children.' If condemning and crucifying Jesus of Nazareth was not the cause of this great evil; what was the cause of it?"

"Aware that I have written very plainly upon those points that have come within my notice; yet believe me, Sir, when I assure you, that my pen is pointed with friendship, and dipped in the fountain of love and good will towards your nation. The thoughts which it records have proceeded from a heart grateful to the Almighty, that the time has arrived when the day-star of your freedom already begins to dispel the dark and gloomy clouds which have separated you from the favor of your God. Ere long it will be said to you; 'Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee.'

"The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world.
The Gentile fullness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant cleansed from sin
Shall in their promised Canaan stand."

"Now, therefore, O ye children of the covenant! Repent of all your backslidings, and begin, as in days of old, to turn to the Lord your God. Arise! Arise! and go out from among the Gentiles; for destruction is coming from the north to lay their cities waste. Jerusalem is thy home. There the God of Abraham will deliver thee. (See Joel 2, 32) There the bending heavens shall reveal thy long-looked-for Messiah in fleecy clouds of light and glory, to execute vengeance upon thine enemies; and lead thee and thy brethren of the ten tribes to sure conquest, and certain victory. Then shall thrones be cast down, and the kingdoms of this world become the kingdoms of our God. Then will they come from the east, west, north and south, and set down in the kingdom of God with Abraham, Isaac, and Jacob. But the children of the kingdom (Gentiles) shall be cast out, and the kingdom restored to Israel.

With sentiments of distinguished consideration I have the honor, Sir, to subscribe myself

Your most ob't. servant
ORSON HYDE.

REV. DR. SOLOMON HIRSCHELL,
Pres't Rabbi of the Hebrew society in England.

It is very hard times in England.—Thousands that have nothing to do, and are literally starving. Trade of all sorts is at the lowest ebb. Very cold and dry. No harvest, unless rain come soon.

You will discover that the greater part of the English brethren, have always worked under masters; and they have not so much notion of planning and shifting for themselves, particularly in a strange country, as the Americans.—They want some one to be a kind of father to them, to give them plenty of work, and plenty to eat; and they will be content. They are a very industrious people whenever they can get employment; and by a little fatherly care, they will soon get way-wised to the country, and be enabled to shift for themselves. I trust that exertions are made to give employ to as many as possible

You know the reasons there better than I do; and you have received a specimen of the English saints. Now if you have any counsel to give concerning the gathering, in addition to that already given, I shall be happy to receive it, and execute as far as opportunity offers. I shall not remain here long, it is true. But Br. Pratt is here, and I shall return here sometime if the Lord will.

I must now close by saying for one and all, God bless Zion forever and ever.

Your brother in Christ.
ORSON HYDE.

To the Editor of the Times and Seasons:
DEAR SIR:—

If you think the contents of this sheet worthy of a place in your excellent publication, its insertion will greatly oblige yours in the covenant.

F. MOON.

From the short history of Lot, we may learn many important things: he is brought before us as an herdsman with Abraham, and certain difficulties arising, they determined upon a separation. And although Abraham was his uncle, yet he gave him the choice of going either to the East or West. And Lot went out and dwelt in Sodom. Let us notice his love of earthly things. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where—even as the garden of the Lord—and Lot chose him all the plain of Jordan, and he went and dwelt in Sodom." In this choice religious privileges and those things which concern the soul, that are of eternal moment were never calculated upon. And in about nineteen years, he was visited by angels bearing a message of destruction for Sodom and the neighboring cities. Now let us, who have come from the east, west, north and south, not imitate the conduct of Lot; and although there may be apparent difficulties, and a lack of this, and that, which would be pleasing to the flesh; yet let us compare our advantages with our disadvantages if we were not here; and never attempt to join the world, at the risk of losing our soul. But here an objector may arise and say "I could go to such and such a place, and get all that heart could desire, and live for God too." I admit the possibility, but it is not so probable that this would be the case; but supposing it should, where would be the

benefit if in a few years, when you have increased your goods, a messenger should be sent to sound in your ears these alarming words, "escape for thy life, look not behind thee neither stay thou in all the plain." Could you without conferring with flesh and blood, forsake all, or with the anxiety and disobedience of a Lot's wife, look back, and thus exhibit the awful consequences of transgression!

The Lord has commanded his people to gather, and though there may be troubles, yet if it is according to the law of heaven, it ought to be attended to without a murmur; and it is far better with us, than it was with the children of Israel, for they had no water; and many more things they complained of, and they said "would to God we had stayed in Egypt, or died when our brethren died"—and they said to Moses and Aaron, "why have ye brought us" &c., [Numb. 20, 2-5.] But an inspired writer has a different view of this subject, "and thou shalt remember" says he, "all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." What I mean to say is this, that we ought to live where we can enjoy most of the blessings of heaven, and receive the greatest knowledge of the things of God, hanging upon this promise, "seek first the kingdom of God and its righteousness, and all other things shall be added unto you",—for what is time when compared with eternity! and what is this world when compared with that which is to come!

Let us look again at Lot, and notice his disrespect to the commandments of God. In the morning he was commanded to take his family that was with him, and first he began to linger, but the angels laid hold of him and got him without the city, and gave him a command; the latter part of which he objected to, and says that God asked impossibilities at his hands. The Lord told him to go to the mountain that he might live; he says "I cannot escape to the mountain, lest some evil take me and I die: Behold now this city is near to flee unto, and it is a little one; Oh! let me escape thither, and my soul shall live!" The face of this seems to be, "let me do as I please, and then I shall be comfortable; but if I do as you have commanded me, I see danger;" from this we

may learn something of importance. We shall find upon examination, that the children of men have taken an unauthorised liberty with the commandments of God, and that to their ruin: and the principal reason for their objection is, that in their view they are but small. But we ought not to look at the command without considering the curse or blessing connected with it, and then we shall be able to determine whether it is a little one or not. The law given to Adam, may be called small; but when we look at the connection, we must say it was great. The law of the blood of the passover was simple; but the cause of life and death were in the precept. The command given to Moses [Numb. 20, 8.] looked little, but when it was violated it was awful, [Numb. 20, 10-12.] What Naaman was ordered to do, was allowed to be a very small thing, so much so, that he would not do it, until his servant spake to him on the subject. All the commandments of God are simple; and it appears that he will save, or condemn, the world upon this principle; and not only in ancient days has he given little things for the observance of the children of men; but even now, as he did in old time: witness the word of wisdom. Now what shall we say upon this subject? shall we say it is the work of man, or shall we say it is given by the spirit of God? By comparing the whole work we must say it is the latter; had it been the work of man, we might have trampled upon his law with impunity, & defied all his threats with mental force; but when the great Jehovah speaks, who, though he dwells in the heavens, yet he condescends to speak with men, who are but worms of the earth: and offers to them life and salvation upon certain simple principles.

To say nothing about the disputed point contained in the word of wisdom: the Lord has said strong drink and tobacco are not good for man. But here an objector will arise and say, 'I know that strong drink is good, for I have tried it many a time, and have found great benefit from it, so much so, that if it had not been for it I should have died.' Then what they mean to say is this 'I cannot give it up, is it not a little one? Let me have it and my soul shall live.' And thus whether they consider it, or not, they give their Maker the lie. Those who use tobacco say we cannot make such a sacrifice; and thus, with Lot, they find that what God has ordained for life, to be un-

to death; Let me have this little tobacco and my soul shall live. Lot said I shall die if I go to the mountain, but in a short time he was compelled, for he feared to live in Zoar [Gen. 19, 30.] And you spirit drinkers, and tobacco users, will soon have to witness the same things, viz: if you cannot live without it, you cannot live with it, so you must either obey the commandment or be reconciled to your doom. But I would advise you to come forth with the resolution of a man, and show to the world that you are determined to take the kingdom if it be by storm, and enjoy all the blessings, contained in the word of wisdom. But if you are determined to pursue your own course, and hug your idol to your heart—I would say, go on, and the God of heaven will reward you according to your works: for that period is not far distant, when the destroying angel will pass through the land, who will lay great Dagon with all his worshippers prostrate on the earth: for no idol shall stand in the presence of the great God, for when he comes, all evil will be gathered out of his kingdom, and only they who keep his commandments shall be able to stand.

To the Editor of the Times and Seasons:

DEAR SIR:—

I have retired to my room for a few moments, to drop a few lines to you, to inform you of the prosperity of our Redeemer's cause in this vicinity. I am sitting at a West window in the Eagle Hotel, in Franklin, Portage co., Ohio, where I have formerly spent fifteen summers with my circle of relatives; but never has the setting sun, the last day of summer, while declining in the western horizon, caused such peculiar reflections on my mind as when it now sinks behind the western hills—all is silent but now and then the rolling of a carriage as it passes, or occasionally the voice of the youth, as they are sporting in the streets—all this is well calculated to cite my mind to the busy bustle of Nauvoo, where my prattling children are sporting about the yard, or assisting their lonely mother in arranging the domestic affairs for the night—and where my beloved brethren and sisters in the Lord, are enjoying each other's society—although my mind is with you this evening, my person is separated from you by a distance of near seven hundred miles, but not without some-

friends; Elder H. S. Eldredge is laboring with me here; he is a faithful servant of the Lord, and with a little more experience, will be able, with the assistance of God, to put to silence all the priests of baal, who dare raise their voices against the truth, to impede the progress of the everlasting gospel.

We have labored here about two months, and have preached three times a week. When we first preached here, the assemblies were large, and good attention was paid to the truth, and a spirit of enquiry was the result; the dust was brushed from many a bible that had lain undisturbed for months, by many however, for the purpose of putting down the truth; but to their great astonishment, truth could not be arrayed against truth, to put it down. What then was to be done? Why, they called in the neighboring priests, of various professions, to assist in the struggle, but alas, their attempt to put down the truth failed, and the more they struggled the deeper they sunk in the mire. Seeing nothing else would prevent the honest searching the scriptures, receiving and obeying the same, they have resorted to the same method the enemy of all righteousness has ever done; first to ridicule the ordinances of the Gospel, secondly to misrepresent, slander, and speak all manner of evil against us, and those who dare obey the gospel. All this not having the desired effect, they have resorted to threats which are handed out on every side; and even now while I write, I understand they are holding a meeting to take into consideration the best method to put a stop to the spread of what they call Mormonism, what the result will be I know not. We have succeeded in establishing the standard of truth in Franklin, for which I thank God; we have had the pleasure of leading twelve into the waters of baptism in this place, and others are believing the work of the Lord; we shall by the assistance of God, organize a branch here, and we therefore invite the Elders traveling this way, to call, for necessity requires that we should return to our families, in the West, in a few weeks.

Yours in the bonds of the

everlasting covenant,

L. A. SHIRTLIFF.

Charlotte Centre,
Chautauqua co. N. Y.,
Aug. 18th 1841.

BR. D. C. SMITH:—

I take this opportunity of addressing a person with whom I have no acquaintance, only through the medium of the Times and Seasons, by the perusal of which I have been highly gratified; I have received instruction and information—and long may you continue in health, in peace, and safety to publish that interesting periodical; may it be a swift messenger to communicate to the saints, intelligence, from the traveling Elders, of the spread of the truth, of the increase of the church of Christ, and of the triumphs of the gospel over the kingdoms of darkness—may its pages contain, for the edification of the saints, (especially those scattered abroad) revelation, doctrine and instruction, from the pen, and from the discourses of our beloved Prophet; and from all others who receive light and knowledge by the spirit of truth, and may I continue to receive your valuable paper without interruption, thus increase our acquaintance and we be mutually benefited.

We are ten in number in this vicinity who have embraced the gospel as preached by the Latter Day Saints; we are not organized, but are like sheep without a shepherd, therefore you may judge of our feelings of disappointment when we do not receive the Times and Seasons in due time,—twice during the year I have been six weeks without receiving a number.

May the blessing of peace, health and happiness rest upon you.

I have the honor to subscribe myself

Your brother in the

new and everlasting covenant,

THOMAS PEARSON, jr.

Extract from a letter to Elder H. C. Kimball.
London, Aug. 5, 1841.

DEAR BROTHER;

I did not see Elder Hyde while here: he is now in Germany—there are more or less baptized here every week—the meetings are very crowded—last Sunday afternoon, there was above a hundred standing out doors that could not get in. Elder Snow is in Bedford and Elder Adams is here, at present: he has held two public discussions, and is going to hold another to-morrow evening—he is obliged to get a large place to hold it in, as the meeting place is not half large enough—he has preached twice in the Regent Park, and is to preach there again next Sunday. It is a general opinion that there will be a revolution here soon—things

seem ripening for it—there has been a general election of members of Parliament, last month; there were serious riots in different parts between the Whigs and Tories—the Tories have got the majority, so we need not expect any good from that quarter—the season has been the most unfavorable I have known since we have been here, it has been very cold and rainy, I think it has rained every day for forty days past—great fears are entertained for the crops—business of every kind is quite dull, and every thing very dear.

TIMES AND SEASONS. CITY OF NAUVOO,

FRIDAY, OCT. 1. 1841.

Our readers will find in this paper, refutations, to some of the false and slanderous reports in circulation against us. The article from the Philadelphia Ledger, by "J. L." will be perused with pleasure, as it is a statement of facts as they are.

The river at this place, has raised some eight or ten inches in a few days past, and is still rising; it is anticipated that Steam Boats of the larger class will be able to ascend and descend the rapids, soon.

From the N. Y. Evangelist.

"It is stated in the Banner and Pioneer that a law has been passed by the authorities of Nauvoo, 'with a heavy fine annexed, as a penalty for speaking against the Mormon doctrine.' Such a measure, in this land of freedom of speech, must be suicidal to any dogma or any set of opinions."

We pronounce the above, a *base* FALSEHOOD, notwithstanding it came from our good Baptist friends. Comment is useless in this case, as there is no argument sufficiently powerful to induce our religious enemies to tell the truth concerning us, when a lie will answer their ends better. Here follows the law, and the only law, on that subject:

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty

of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

James Sloan, Recorder.

[From the (Philadelphia) Public Ledger.]
ANTI-MORMON SLANDERS REFUTED.

To the Editors of the Ledger:

GENTLEMEN:—The following remarks were written under an irresistible impulse occasioned by reading a catalogue of charges, of a criminal nature, preferred against the Mormons, by the Editors of the Saturday Courier, in their paper of the 10th of July. The conductors of that journal having declined publishing it, under an impression that their characters as true chroniclers of events would become somewhat tarnished, you will please give it an insertion in your valuable paper, and in doing so aid the cause of truth, which is the only object the writer has in view.

To the Editors of the Sat. Courier:—
Gentlemen: To expect an Editor to publish in his paper any thing calculated to detract from his merit as a man of truth, or to lessen him in the estimation of his readers, is, I am persuaded, "reckoning without our host." Other Editors are not disposed to publish in their journals long essays having a tendency to reflect upon or expose the misrepresentations of their contemporaries, without levying a heavy tax upon the purse of the writer—hence we find so much rancor and ill

feeling in the columns of papers, calculated to wound the sensibilities not only of individuals, but of whole societies, pass without notice or refutation.

These remarks have been elicited from reading nearly two columns of matter published in the Saturday Courier, of Saturday, the 10th of July, in condemnation of a religious sect of people called "Mormons, or Litter Day Saints." Now, sirs, the writer wishes it to be distinctly understood that he is not a Mormon, nor indeed ever will be; to the contrary, he would, if he were able, PERSUADE some of that sect, with whom he is bound by the strongest ties of consanguinity, to renounce the doctrine and cleave to that of their fathers.

But let me recur to the curses and anathemas so unmercifully bestowed upon the poor unoffending Mormons, in the article referred to in the Courier.

Indeed, I find it no easy matter to express, in suitable language, my utter detestation and abhorrence of the sentiments you have advanced, believing as I do, that the doctrine you have urged upon the people to adopt towards the Mormons, of EXTERMINATION, is the most illiberal, unjust, unchristian-like in its character, and dangerous in its tendency, that ever emanated from the *American Press*. You must certainly have been amply charged when you were writing the closing part of the article, charging the Mormons with murdering Martin Harris, with the same spirit which caused the enraged Jews to gnash their teeth upon the Prophet Stephen, after he had admonished them and warned them of the consequences which would result to them from the evil course they were pursuing.

I would respectfully ask you, sirs, to point me out in the Constitution of the United States, or in that of the State of Pennsylvania, a single clause that warrants any individual to judge his fellow in matters of religion, much less take the life of a fellow creature, because he may think it right for him to give an interpretation of the sacred text different from those who received their diplomas, to instruct others in the mysteries of God, at Yale, Princeton, or Carlisle, and who make religion a matter of merchandise.

Being well aware that your labors would be in vain, were you to search for authority to wage your war upon the Mormons, except you practice upon the the plan of the

white savages of Missouri, in this massacre of the unoffending Mormons, "declare war upon your own hook"—a plan, by-the-by, if you do not exactly recommend in your strictures, you do not certainly condemn.

The 1st Article of the Amendments to the Constitution of the United States, adopted 4th of March, 1789, declares "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridge the freedom of speech, or of the press." Now is there a feature or principle in the whole of that sacred instrument more highly prized than that which is intended to secure to us the liberty to worship the Creator according to the dictates of our own consciences? There are but few, I apprehend, to be found among us who are willing to deny this doctrine.

Again, Article 9th, Section 3d, of the Constitution of Pennsylvania, the following language may be edifying to the Editors of the Courier: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect or support any place of worship; no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship"—those are the privileges vouchsafed to the American people by the framers of their Constitution. Now a few extracts from the Saturday Courier will show how far its Editors breathe the spirit of religious liberty, and how far the salutary provisions of the Constitution accord with their sentiments. In a kind of preface or biography of the founders of that religion the reader is prepared for the marvellous; not one palliating circumstance or charitable motive is ascribed to their acts. You say that, "under pretence of raising money for building a Temple and for other purposes, gangs of itinerant vagabond (Mormons) were sent prowling over the country to beg ALMS and to STEAL. Whenever opportunity offers they have not hesitated to ROB, PLUNDER and STEAL, mostly under some sanctimonious pretence—though we (the Editors of the Courier) have ourselves not the slightest doubt whatever that most if not all the ringleaders STEAL upon every occasion that offers with as much RECKLESSNESS as would any common

in our *State prison*. We (the Editors of the *Saturday Courier*) state unequivocally our firm belief that this is their true character, because none other than precisely such men would ever be willing to unite in a piece of *VILLANY* like Mormonism." Now your caldron of venom must have been heaped and running over when you penned the above wholesale calumny.

There are not less, from the best data that the writer can collect, than 10,000 of our fellow citizens members of the same great political family, subject to the same laws and government, connected with us by ties of blood, denounced as *THEAVES AND ROBBERS*; and all those persons too, from the most wealthy and respectable citizens, to the poorest among us, professing to be followers of the meek and lowly Jesus. And where is the evidence to justify such sweeping denunciations?—Yours is indeed the evidence of things not seen. For, after stigmatizing the sect by every epithet that Billingsgate vocabulary furnishes, you conclude by saying that you unequivocally and *firmly believe* that this is their true character, *because none other than precisely such men would ever be willing to unite in a piece of villany like Mormonism.*" And has it come to this, that men and women hitherto of spotless fame, and unblemished reputation, may be stigmatized as Villains, Thieves and Robbers, by the Editor of a Newspaper on his *simple belief* of their guilt, without a jot or tittle of testimony to sustain the charge? There are some of the Mormon Sect in the vicinity of this city that will not passively submit to be coupled with Thieves and Robbers, or the writer much mistakes their character.

I will merely notice the letter from your correspondent of Ohio, who, you say "so truly describes the Mormons," to show how malignant and false are his accusations. The writer of that letter says that the "leaders and all the heads of the Church have a great desire for riches—that they scoured the *Branches* of the *East* for money, and that they resorted to the most culpable and criminal means to obtain it; now, instead of this being the case, abundant evidence is at hand to prove that the leaders of the church are as poor as Lazarus—the clothing upon their backs is in many instances procured by subscription, and that they have frequently been seen in our streets wandering about, without a place to lay their

heads, culpably indifferent to the accumulation of wealth, and more especially so, to the perishable honors of this world—preferring rather the things that pertain to the Kingdom than the mammon of this world, which Theologians esteem of paramount importance.

I deem it unnecessary to notice further the base slanders of your Ohio letter writer, whose every word (however inconsistent with truth in relation to the circumstances he pretends to detail) the Editors of the *Courier* swallow as a precious morsel, and vomit forth again, charged with increased venom.

I have not time nor inclination to notice the remarks of a Mr. Lee, said to reside somewhere in the neighborhood of Frankford, made at a Mormon meeting held in that place; indeed I would not notice him at all, were it not for the manner you are pleased to introduce that *GENTLEMAN*. You say that he was very plain and much to the purpose, that he came directly to the point—what point? For, as Lee says, he would not attempt to expose the Mormon imposture (refute the Mormon doctrine) or combat the creed. You say that though his remarks "were harsh in his terms, they appear fitting to the occasion, and contain facts not generally known as they should be." I perfectly agree with you that he was very plain and harsh in his terms, but that he came directly to the point and that his remarks were fitting to the occasion, I utterly deny. We are led to the conclusion that Lee went to the meeting to hear what would be said in favor of the tenets of Mormonism, and when requested, with others, to refute, if he could, what he had heard from the preacher, he commences a tirade of abuse, only equalled by your own published account of the Leaders of the Mormons before referred to. In his simile, Mr. Lee has shown himself an apt scholar, at least so says the *Courier*, and who shall gainsay such high authority? His comparing the Minister who had just ceased speaking to a "*pliant cat's paw*" must have produced a ludicrous scene, highly interesting to Mr. Lee's accomplices. The manner, too, with which he interlarded his speech with the word *Liar*, Imposters, Swindlers, Villains, Hypocrites, &c., is an evidence of a great lack of wit and very weak intellect, to say nothing of common courtesy, a characteristic of a true gentleman

The Editors of the Courier call this coming to the point, and fitting to the occasion, and whether it be so or not I will leave others to judge. But how the Courier could ever charge Lee with using "harsh terms," is truly surprising, when they themselves had but a few moments before charged the Mormons with being Thieves and Robbers.

I have done with Mr. Lee, and will just notice one or two other charges brought against the Mormons in the same paper, and which cannot be shuffled on to the shoulders of a letter writer from Ohio, or that of a Mr. Lee, but will stick to the backs of the Editors of the Courier as doth the bark of the tree of which it forms a component part.

It is needless for me to say that I allude to your justification of the cold blooded butchery of upwards of nineteen men, wome and children, (Mormons) by the inhabitants of Missouri, without color of law. But the sentence throughout exhibits such a thirsting after the blood of that people, by the editors of the Courier, that I must copy it entire. It reads—"Of their treatment in Missouri we know nothing, except that they no doubt well deserved the punishment meted out to them:" and in the next sentence which follows, you class them with murderers and pirates.

Now one thing is certain, that up to the time, yea, the very moment of the massacre, the editors of the Courier, nor no man living, can point to one single act of the Mormons deserving of censure, much less of the horrible punishment they received. But it is necessary for me to recur back to the declaration of the Courier, that "of this treatment in Missouri we know nothing." Yes, this is your language: and when I first read it, shame and indignation filled my breast, to think that an editor in these United States, conducting one of the most popular journals of the day, a paper that I have esteemed above all others, and as an evidence of it have been a subscriber from its birth to the present day, and have otherwise aided to increase the subscription list, should be guilty of such a palpable dereliction from truth. It may be safely asserted, that there is not an intelligent man of mature age in the United States or in Great Britain, who has not heard of the massacre of the Mormons in Missouri; yet you, gentlemen,

a long time conductors of a public journal, whose circulation is co-extensive with the United States, and who are in the weekly receipt of papers from all parts of the country, yet of the treatment they received, these you say "you know nothing."

But alas for you, the fact is self-evident to every man, that you do know, and did know at the time you penned the article, all the circumstances connected with that tragedy, and your declaring that "they deserved the punishment meted out to them," is in plain English saying, that they deserved the *punishment of death without trial*, in the most barbarous manner because they chose to worship God, Jehovah, or because they would not worship him according to some of the various approved fashions of the world.—These are your sentiments published to the world.

Leaving the murdered men out of the question, nineteen of whom were coolly and deliberately shot in a Smith's shop, through the apertures between the logs, the circumstance of the *murder* of the poor boy Sardius Smith scarcely nine years of age, and consequently incapable of any moral turpitude, who was shot with a ball out of a rifle in the hands of a villain by the name of Glaze, of Carroll county, should have excited your pity, as you cannot believe that poor Sardius merited the punishment meted out to him."

Indeed it has never been pretended that the boy was guilty of any offence; he with the men had sought refuge in the Blacksmith's shop, and through fear had crawled under the bellows, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Glaze, the murderer, afterwards publicly boasted of the heroic deed all over the country; and at this late day we find the editors of the respectable journals commending the act, and declaring that they merited the punishment meted out to them, without assigning any cause whatever for the bloody deed.

I cannot close these remarks without noticing another plain and palpable misrepresentation of facts, to be found in the closing paragraph of the Courier. It reads thus—"Without note or comment,

we append the following paragraph from a letter to the Boston Traveler"

"**Cruel Murder.**—Martin Harris, one of the earliest supporters of the Mormons, and the only wealthy man among them in their origin, has been murdered. He spent all he was worth in supporting the delusion under which he labored, furnishing all the funds for the publication of the Mormon Bible.

"He abandoned the Mormons not long since, and delivered some lectures in opposition to their doctrines, and two or three weeks ago was *found dead*, having been shot through the head with a pistol."

Now what an unlucky circumstance it was that Martin Harris would not *stay* murdered! The cup containing the very quintessence of all that is lovely is placed to the lips of the Boston Traveler, the Saturday Courier and Spirit of the Times, and snatched away again ere they have drank half of its contents. The murder of Martin Harris!—Why nothing could have happened so opportunely, and a standing article that was to overthrow Mormonism, is knocked into *pi* by the stubbornness of that bad man.

The Courier, in which this letter from the Boston Traveller is published, was issued from the press on the 10th day of July, and the reported murder of Martin Harris was officially contradicted by numerous persons who had seen and conversed with that gentleman two weeks, at least, before the 10th of July, and no person in the country was better informed of the fact of the existence in the flesh of Martin Harris, than the editors of the Courier at the very time they published the account of his murder *without comment*.

Alas! to what base uses are the faculties which God hath given to man sometimes employed!

Were the people to examine for themselves the writings of the enemies of Mormonism with that care and circumspection that other subjects receive, (some, too, of far less importance) they would soon discover who it is that mocks them and practises gross and wicked impositions.

The persecution of the people, called "Mormons," commenced by the mob in Missouri. Their remote habitations were sacked and burned, and the inhabitants were either butchered or taken captive

and confined in dungeons—their property was confiscated to the cupidity of lawless ruffians, and, what was most remarkable, the press throughout the country commended the act, and legislators and grave senators in Congress echoed the war cry of extermination: it appeared that Mercy had left her seat and fled to brutish beasts, and men had lost their reason.

The same spirit of persecution has been fanned and kept alive by hired priests of certain sects, and supported and encouraged by a portion of the public press professing a religion in unison with the clergy. These facts should operate as a warning to other religious denunciations, comparatively few in numbers, to look well to the rights bequeathed to them by the framers of the constitution.

To a portion of our brethren, even now, the sacred rights guaranteed to every American citizen have become as sounding brass, or a tinkling cymbal. J. L.

FALSEHOODS REFUTED.

For the Times & Seasons.

E. ROBINSON, Esq.:—

The following article from the pen of the sapient Editor of the Warsaw Signal is worthy of preservation for the number of palpable falsehoods it contains—

"DIFFICULTY AT MONTROSE.

We understand that on Monday last at Montrose, there was a military training at which the Mormons and citizens united indiscriminately. After the troops were paraded Joe Smith and Gen. Bennett came over from Nauvoo and attempted to inspect them. Upon this Mr. Kilbourn invited the citizens to withdraw from the ranks—which was accordingly done. The Mormons then insulted them, causing much excitement, and at the time our informant left a row was anticipated.

Now what right, we ask, has Joe Smith to go into Iowa Territory, and attempt to order the citizens of that territory as a military officer? Is this not proof positive that he wishes to organize a military church? Else why should he take so much interest in the military improvement of his followers who live out of this State? We see in this thing the essential spirit of Mormonism, which is—treason to the Government. Joe Smith, in the government of his followers wishes to

place his authority above that of the State. He is not content therefore that the laws of Iowa should regulate the parades of the saints; but he a citizen of Illinois must interfere his authority, and threaten violence because his authority is disregarded by those not members of his church."

1st. The military parade was not on Monday, (but on Tuesday the 14th,) and the Editor, in my opinion, did not so understand it.

2nd. Generals Smith and Bennett did not attempt to inspect the troops, and the Editor, in my opinion, did not so understand it.

3rd. The citizens did not leave the ranks on the invitation of Mr. Kilbourn, and, in my opinion, the Editor was not so informed.

4th. The Mormons did not insult the other citizens, and there was no excitement, and the Editor was not, in my opinion, so informed.

5th. No row occurred, or was anticipated, between the Mormons and other citizens, neither was the Editor, in my opinion, so informed.

Generals Joseph Smith, John C. Bennett, and Hyrum Smith, and some other citizens of Nauvoo, attended the military parade, at Montrose, on the 14th, as visitors, on the special invitation of General Swazey, and Colonel Fuller, of Iowa, the officers in command. Generals Joseph and Hyrum Smith attended attired in plain citizen's garb, as citizens, without the least military appearance about them. Gen. Bennett, and some of his staff officers, it is true, appeared in the "splendid and brilliant uniform of the Nauvoo Legion," as the Editor of the Signal is pleased to term it. All passed off with perfect good feeling, and in a highly creditable manner; excepting a disturbance which the Messrs. Kilbourn's attempted to get up by the reading of the following proclamation, which I publish verbatim, et literatim, et punctuatim, from their pen; to wit:

Citizens of Iowa

The laws of Iowa do not require you to muster under or be Reviewed by

Joe Smith or

General Bennett

and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself will at once

LEAVE THE RANKS—

This, however, had no more effect than the noise of those two *digitaries* usually produces. This is a plain statement of facts, and for their truth I appeal to Gen. Swazey, Col. Fuller, Lt. Col. Swazey, Maj.'s King and Billings, Capt's Davis, Swazey, Hestleman, or any other officers of the Montrose Regiment whose names I do not now recollect.

It is by this system of low vituperation, calumny, and detraction, that our enemies expect to abuse the public mind, and produce prejudice against us. The true secret of the case is, (and it may as well be told now as at any other time as the period is fast approaching when the trial will be had,)—the Editor of the Signal wishes to have Hancock County divided, and Warsaw made a county seat—to this the Mormons are generally opposed; and for this opposition, and to accomplish the aforesaid object, an Anti-Mormon party has been organized with the determination of accomplishing it, or driving us from the State—but this I trust, will not be effected, as we are a law abiding people, and under it and the broad folds of the Constitutions of our State and Nation we take refuge.

Yours, &c.

W. WATERMAN PHELPS.

From The Massachusetts Spy.

THE JEWS.

The late events in Syria have turned the attention of the civilized world, renewedly, to the subject of the reoccupation of Palestine by the Jews, and have brought forth from that people manifestations of that strong attachment to the home of their fathers—"the Holy Land"—which has characterized them, ever since the days of the Judges and the Prophets. "If I forget thee, Oh, Jerusalem, may my right hand forget her cunning," has been the aspiration of the true Israelite in all ages of their long exile; and amid the obloquy, the storm and the oppression to which they have been subjected, by those among whom they have sojourned, the anticipation of a final return, either of themselves or their posterity, to the consecrated mountains and valleys of Judea, has sustained their spirits and enabled them to submit to their sorrows with fortitude and equanimity.

An eloquent appeal to the Jews, founded on the recent events in the East, has just appeared in "*Der Orient*," a German

newspaper, calling upon them to rally, once more for the recovery of the long lost land of their fathers. In relation to this land the appeal says:

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe.— Environed by the deep-delled Taurus, the lively shores of the Euphrates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land! situate at the farthest extremity of the sea which connects three-quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of the Albi-on, and the rich coast of Lithuania, near to both red sea and the Persian Gulf; the perpetual courses of the traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the east and west."

The facilities for concentrating a large body of the Jews, at once, in Palestine, are thus spoken of:

"In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000."

The appeal then speaks of the various and dis-similar races, which now inhabit Syria and Palestine, each at enmity with the other, and all, at times contending for the supremacy. "A chaotic mixture," it says, "of all tribes and tongues, remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and wo, where every clod is drenched with the blood of our heroes, when their bodies were buried under the ruins of Jerusalem."

"The power of our enemies," says the appeal, in continuation, "is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not be-

stir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

Think you that Mehemet Ali or the Sultan in Stamboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country?

Our probation was long, in all countries, from the North Pole to the South! There is no trade, no art, which we have not practised, no science in which we can not show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the East?

People of Jehovah raise yourselves from your thousand years' slumber! Rally round leaders; have ready the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple on Zion, greater and more magnificent than ever. Trust in the Lord who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

DEATH WARRANT OF JESUS CHRIST.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest for the philanthropist and the believer, than one which we copy below. 'Chance,' says the *Courier des Etats Unis*, 'has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is the identical Death warrant of our Lord JESUS CHRIST.' The document was faithfully transcribed by the editor, and is in *hæc verba*:

"Se tence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazaret shall suffer death on the cross.

In the year seventeen of the empire Tiberius Cæsar and the 25th day of March, the city of the holy Jerusalem, Anna and Caiaphas being priests, sacrificators of the people of God, Pontius Pilot, Governor of Lower Galilee, sitting on the presidentia

chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.

6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani; 2. Raphael Robani; 3. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper plate; on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartreux. The vase in the chapel of Caserta. The French translation was made by the members of the commission of Arts.

The original is in the Hebrew language. The Chartreux requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. DEXON, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities &c it was bought by Lord HOWARD for 2,800 francs. Its intrinsic value and interest are much greater. A few years ago there was found at Catskill, in New York, a "shekel of Israel," of the time of our Saviour. On one side was the representation of a palm leaf, on the other, a picture of the temple, with the words underneath, "Holy Jeru-

salem," in the Hebrew tongue; Relics like these, properly authenticated have about them an inexpressible sacredness and moment. They seem to blend two worlds, and to carry human curiosity from the finite to the infinite.

Phlad. Gaz.

ERRATUM—Page 563, for punctuatim read *punctatim*.

POETRY.

BAPTISM FOR THE DEAD.

BY J. H. JOHNSON.

Else, what shall they do who are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?

The glorious gospel light has shone
In this the latter day,
With such intelligence that none
From truth need turn away.

For 'mong things which have been sealed,
And from the world kept hid;
The Lord has to his saints revealed,
As anciently he did.

And thro' the Priesthood row restored,
Has e'en prepar'd the way,
Through which the dead may hear his word,
And all its truths obey.

As Christ to spirits went to preach,
Who were in prison laid;
So many saints have gone to teach
The gospel to the dead.

And we for them can be baptized,
Yes for our friends most dear!
That they can with the just be rais'd,
When Gabriel's trump they hear.

That they may come with Christ again,
When he to earth descends;
A thousand years with him to reign,
And with their earthly friends.

Now, O! ye saints, rejoice to day,
That you can saviors be,
For all your dead who will obey
The gospel and be free.

Then let us rise without restraint,
And act for those we love;
For they, are giving their consent,
And wait for us to move.

[For the Times and Seasons.]
GIVE ME THE SPOT.

BY L. O. LITTLEFIELD.

Oh! give me the spot where the wild-deer reposes,

And the hum of the city and hammer is still—
Where naught but perfume, from the sweet scented roses,

Enamours the silence and gloom of the hill.

Oh! give me the spot where the glance of the moon-beam

Steals peacefully down from the gloom of the
 skies—
 Where Happiness sits on the banks of the cool-
 stream,
 And the sweet voice of Freedom doth cheerfully
 rise.

Oh! give me the spot where the hand of oppres-
 sion
 Is swept from the peace of the lone mountain
 dell—
 Where stramlets glide softly with 'trembling
 emotion,'
 And fill every breeze with their soul-cheering
 knell.

Oh! give me the spot where the true hand of
 friendship
 Doth brush off each tear of despondence and
 care—
 Where Faith, Love, Virtue, and Brotherly-fel-
 lowship,
 Do lie down, at eve, in their undisturbed lair.

Oh! give me the spot, by the 'cold world glan-
 ced over,'
 Where Religion and Virtue doth deck each soft
 brow!
 Oh! give me the spot, where's a friend and a
 brother
 To sooth every feeling of heart-stricken woe!

HYMENIAL.

MARRIED—At Ambrosia, Iowa on the
 15th day of Sept. 1841, by Elder Geo.
 W. Gee, Mr. Samuel McBride, to Mrs.
 Lemira Caulkins, both of that place.

In Ambrosia, Iowa on Thursday the
 9th day of Sept. by Elder George W.
 Gee, Mr. Allen Buck to Miss Emily Jane
 Smith, all of that place.

In this city Aug. 9th, by Elder Ste-
 phen Luce, Philander J. Perry, of this
 place, to Miss Sarah A. Bleazard late of
 Preston, England.

OBITUARY.

DIED—Sept. 5th, Fatsy W. daugh-
 ter of Dr. James Y. Green, aged 14
 years and 3 months.

In this county, on the 16th ult. John
 Forney aged 56 years

MILLINERY AND DRESS MAKING.

MISS H. S. Ellis begs leave to respect-
 fully inform the Ladies of Nauvoo,
 and its vicinity, that she intends carrying on the
 above business, in all its varied branches: and
 further states, that she has had several years
 experience in one of the most fashionable French
 establishments in Philadelphia.

Her place of residence is at Dr. Samuel Ben-
 nett's where orders will be attended to.

Nauvoo, Sept. 30, 1841;

NOTICE

Elder James M. Henderson is request-
 ed to come home immediately; by order
 of the Quorum of Seventies.

A. P. ROCKWOOD, Clerk.
 Nauvoo, Sept. 28, 1841.

TAXES! TAXES!!

THE Tax book for 1841 is now in the hands
 of the Collector who is ready to receive
 taxes. The County Tax, which is Forty
 cents on each hundred Dollars of valuation,
 may be paid in County orders. The State Tax,
 which is thirty cents on each hundred dollars,
 can be only in State auditor's warrants, wolf
 scalp Certificates, or Cash.

Tax payers will please be ready for an early
 call of the collector, as the great number to be
 called on will make it difficult to call a second
 time. The Collector or some one authorized to
 receive Taxes and give Receipts, may be found at
 all times at the Store of Mathews & Co. in
 Carriage.

23-31 J. B. MATHEWS, Collector H. C.

ALEXANDER NEIBAUR, SURGEON DENTIST.

From Berlin, in Prussia, late of Liverpool and
 Preston, England.

MOST respectfully announces to the Ladies
 and Gentlemen and the citizens of Nauvoo,
 as also of Hancock county in general, that he
 has permanently established himself in the city
 of Nauvoo, as a dentist, where he may be con-
 sulted daily, in all branches connected with
 his profession. Teeth cleaned, plugged, filed,
 the Scruva effectually cured, children's teeth
 regulated, natural or artificial teeth from a sin-
 gle tooth to a whole set inserted on the most ap-
 proved principle. Mr. N. having had an exten-
 sive practice both on the continent of Europe, as
 also in England, for the last 15 years he hopes
 to give general satisfaction to all those who will
 honor him with their patronage.

Mr. B. Young having known Mr. N. (in
 England) has kindly consented to offer me his
 house to meet those ladies and gentlemen who
 wish to consult me. Hours of attendance from
 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell,
 the cooper, near the water. Ladies and gentle-
 men attended at their own residence, if request-
 ed.

Charges strictly moderate.

August 2, 1840.

no 9-1f.

The Times and Seasons,
 Is printed and published semi-monthly. by
 E. ROBINSON,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per an-
 num, payable in all cases in advance.
 Any person procuring five new sub-
 scribers, and forwarding us 20 dollars
 current money, shall receive one vol-
 ume gratis. Letters on business must
 be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 24.]

CITY OF NAUVOO, ILL. OCT. 15, 1841.

[Whole No. 36.]

AN EPISTLE OF THE TWELVE.

*To the brethren scattered abroad on the
Continent of America, Greeting:*

BELOVED BRETHREN,

It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late General Conference, so to do; that the work may not be hindred but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those blessings which God has in store for his people in the last days.

We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested, by all who were present to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the General Conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present and future situation and prospects of the church, and the stakes, and those things which immediately concern their best interests.

A short time since and the saints were fleeing before their enemies. Whips, imprisonments, tortures and death stared them in the face, and they were compelled to seek an assylum in a land of strangers. They sought, they found it within the peaceful bosom of Illinois; a State whose citizens are inspired with a love of

liberty; whose souls are endued with those noble principles of charity and benevolence which ever bid the stranger welcome and minister to his wants: in this State, whose soil is vying with its citizens in all that is good and lovely, the saints have found a resting place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient prophets, "they shall build houses and inhabit them, plant vineyards and eat the fruit thereof, having none to molest or make afraid."

In this city the church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and the orphan, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle and the temple to be reared and the cloud and the fire to rest down thereon; and not that the temple be *built only*, but that it be *completed quickly*, and that no more general conference be held, till it shall be held therein; and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord and worship in his Temple.

Scores of brethren in this city, have offered to board one and two laborers each till the Temple is completed; many have volunteered to labor continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and mittens and preparing garments for the laborers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time

load their waggons with all kinds of grain and meat, provision and clothing; and hay and provender in abundance, that the laborer faint not, and the teams be made strong; also that journeymen, stone-cutters &c. come bringing their tools with them, and enlist in the glorious enterprise.

Most of the plats in this city before referred to, as well as several farms and large lots of land in this and the adjoining counties are paid for, and are secured to the church by good and sufficient titles; while the town plat for the Town of Warren near Warsaw is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms; but the large plat in Nauvoo, purchased of Messrs. Hotchkiss, Tuttle & Co. of New Haven, Conn., remains unpaid for, and the time has now arrived, when it is very desirable on the part of the church as well as on the part of the gentlemen of whom it was purchased, that payment should be made and a warrantee title secured; to accomplish which we have been called upon by the united voice of the General Conference to address the churches in the eastern states, to advise with the brethren in those regions, and devise ways and means whereby this debt may be liquidated, Hotchkiss & Co. satisfied, the plot secured to the church, and the brethren in the east at the same time transfer their real estate from the place where it now is, to this city or region of country according to their desire.

The contract for the "*Hotchkiss purchase*" in Nauvoo, consisting of upwards of five hundred acres, was entered into, on, or about the 9th of August 1839, for the specified sum of fifty three thousand five hundred dollars, and security was given to Messrs. H. R. Hotchkies, Smith, Tuttle, and John Gillet, for the amount of the same in two notes of equal amount, one payable in ten years, and the other in twenty years from the date thereof signed by Messrs. Hyrum Smith, Joseph Smith, and Sidney Rigdon. In August last, interest to the amount of six thousand dollars, or upwards, had accumulated on said notes which it has not been in the power of the church to pay up to the present time. The nature of this purchase, and the situation of the church is such, that it is necessary that the notes should be taken up, the interest stopped,

and a warrantee title secured immediately; and a correspondence is now in progress with Messrs. Hotchkies & Co. to effect this thing, and bring forward a final settlement.

But, say you, what can we do to accomplish this great and desirable object? Let the brethren in the eastern states, who have lands which they wish to dispose of, so that they may remove hither and secure to themselves an inheritance among the saints, either in the cities or farms in the vicinity, and are willing to have their lands in the east made over to Messrs. Hotchkies & Co. towards the payment of the foregoing notes, *communicate with us immediately, at this place, stating to us the extent and value of their property.* Then as soon as we shall have received communications concerning property sufficient to cancel the obligations, and the necessary preliminaries are understood with Messrs. Hotchkies & Co., we will dispatch an agent to New Haven, to complete the negotiation, transfer your property, take up the notes, and secure a deed; and those whose property is thus transferred can have the value thereof here, in city lots, or lands in the vicinity; and thus your property will prove to you as good as money, inasmuch as you desire to emigrate, and you will no longer be obliged to tarry afar off, because that money is so scarce you cannot sell and get your pay. If there are those among you, to whom God has given in abundance, and they desire to appropriate some portion thereof for the benefit of his people; for the redemption of Zion; for a blessing to the widows of those who have been slain for the word of God, and been buried in a well, for a sustenance to their fatherless children, and provide for them a habitation, they cannot do it more effectually than by devoting a portion of their sustenance towards liquidating this claim.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's House, we would say, gather yourselves together and bring of your substance, your silver, and gold, and apparel and of your superabundance cast into the treasury of the Lord and see if he will not pour you out a blessing till there is not room enough to receive it.

Brethren the blessings of the kingdom are for you, for the body of Christ, for

all the members, and God will help those who will help themselves, and bless those who will bless each other, and do as they would be done unto. The gold and the silver is the Lords; all the treasures of the earth, the flocks and the herds of the fields and the cattle of the thousand hills are his; if he were hungry would he crave thy food, or thirsty would he ask thy drink? Nay! he would only ask that which was his own, he would feast on his own flocks and quench his thirst at his own springs. This God is the God of the saints, he is your God, and he has made you stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings and gatherings, and buildings of the saints are nothing new, and as they are expecting, looking and praying for the completion of the dispensation of the fullness of times, they must also expect that their progress will be onward or they will be of no avail, for what is not of faith is sin, and can you believe that God will hear your prayers, and bring you on your journey, gather you, and build your houses, and you not put forth one hand or make one exertion to help yourselves? No! therefore inasmuch as the saints believe that father Abraham journeyed to a distant land, at the command of the Highest, where himself and household, (whose household we are, if we keep the commandments,) might enjoy the fruits of their labors unmolested, and worship the God of heaven according to the dictates of their own conscience and his law. That his seed afterwards gathered to Canaan, the Land of Promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endued with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations; and that the children must gather as did the fathers, must build a house, where they may be endued, and be found together worshipping and doing as their fathers did, when Jehovah spake and the angels of heaven ministered unto them; and if these things are not in this generation then we have not arrived at the dispensation of the fullness of

times as we anticipate and our faith and prayers are vain.

Is it possible that we labor in vain, and toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favor Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the *Baptismal Font* for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom; a place, over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein they shall be made whole; a place where all the ordinances shall be made manifest and the saints shall unite in the songs of Zion, even praise, thanksgiving and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound satan fast in chains.

What then shall we do? Let us all arise and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren. When Br. Joseph stated to the general conference the amount and situation of the property of the church, of which he is trustee in trust by the united voice of the church, he also stated the amount of his own possessions on earth; and what do you think it was? we will tell you; his old Charley horse, given him in Kirtland; two prairie deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old Major, dog; his wife, children, and a little household furniture, and this is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great estates, the splendid

mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contempts ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labor near twenty years as he has done, for the wealth he is in possession of?

Brothren, in view of all these things let us be up and doing. Let those in the eastern states use all diligence in communicating to us their ability to assist in the Hetchkiss payment, being assured that no exertion they can make, will equal what has already been made for them and the church generally; and let all the saints come up to the places of gathering, and with their mites and their assistance as God has given them in trust, help to build up the old waste places which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord. I am not covetous, but deal in righteousness, for what the saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or enduements, revelations or healings, all things will be yours, for you will be Christ's and Christ is God's.

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 ORSON PRATT,
 LYMAN WIGHT,
 JOHN TAYLOR,
 WILFORD WOODRUFF,
 GEO. A. SMITH,
 WILLARD RICHARDS,

LETTER FROM ELDER HYDE.

Ratisbon, on the Danube, July 17, 1841.

DEAR BRO. JOSEPH, AND ALL WHOM IT MAY CONCERN.

With pleasure I take my pen to write to you at this time, hoping this communication may find you as it leaves me, in good health and enjoying a comfortable measure of the Holy Spirit.

On the 20th of June last, I left London for Rotterdam, in Holland, after writing a lengthy epistle to you, and also the copy of a letter addressed to the Rev. Doct. S. Hirschell, President Rabbi of the Hebrews in London, which I hope you have received ere this. The work of the Lord was steadily advancing in London under the efficient and zealous labours of our worthy brother, Elder L. Snow.

The fine Steamer, *Battavier*, brought me safely over the billows of a tremendous rough sea in about 30 hours. Never did I suffer more from sea-sickness than during this short voyage; but it was soon over and we landed safely in Rotterdam. I took my lodgings at the London Hotel at two florins per diem, about three shillings and five pence sterling, or seventy five cents. Here I called on the Hebrew Rabbi, and proposed certain questions to him; but as he did not understand a word of English, it was hard for me to enter into particulars with him. I asked him, however, whether he expected his Messiah to come directly from Heaven, or whether he expected him to be born of a woman on earth. He replied, that he expected him to be born of a woman, of the seed and lineage of David. At what period do you look for this event? Ans. "We have been looking a long time, and are now living in constant expectation of his coming." Do you believe in the restitution of your nation to the land of your fathers, called the land of *promise*? "We hope it will be so," was the reply. He then added, "We believe that many Jews will return to Jerusalem and rebuild the city—rear a Temple to the name of the Most High, and restore our ancient worship." "Jerusalem shall be the capital of our nation—the centre of our union, and the Standard and Ensign of our national existence. But we do not believe that all the Jews will go there, for the place is not large enough to contain them. They are now gathering there,"

continued he, "almost continually." I told him that I had written an address to the Hebrews, and was about procuring its publication in his own language; (dutch) and when completed, I would leave him a copy. He thanked me for this token of respect, and I bade him adieu. I soon obtained the publication of five hundred copies of the address, and left one at the house of the Rabbi—he being absent from home, I did not see him.

After remaining here about one week, I took the coach for Amsterdam, distance 7 hours, or about 30 English miles. Rotterdam is a fine town of about 80 thousand inhabitants. The cleanliness of its streets, the antique order of its architecture, the extreme height of its buildings, the numerous shade trees with which it is beautified, and the great number of canals through almost every part of the town filled with ships of various sizes from different parts of the world; all these, with many other things not mentioned contributed to give this place a peculiarity resembled no where else in the course of my travels, except in Amsterdam. Most of the business men here speak a little English—some speak it very well. In ascending the waters of the Rhine from the sea to Rotterdam, the numerous Wind-mills which I beheld in constant operation, led me to think, almost, that all Europe came here for their grinding. But I ascertained that they were grinding for distilleries, where the floods of gin are made, which, not only, deluge our beloved country with fatal consequences, but many others. Gin is one of the principal articles of exportation from this country. In going to Amsterdam, I passed through a very beautiful town called "the Hague," the residence of the King of Holland. I saw his palace which was guarded by soldiers, both horse and foot. For grandeur it bore but a faint resemblance to Buckingham Palace in London: But the beautiful parks and picturesque scenery in and about the Hague, I have never seen equaled in any country. I remained in Amsterdam only one night, and a part of two days—I called on the President Rabbi here, but he was gone from home. I left at his house a large number of the addresses for himself and his people, and took coach for Arnheim on the Rhine. Took boat the same evening for Mazenty. Travelling by coach and steam is rather cheaper in

this country than in the U. States. We were three days in going up the Rhine to Mazenty. Holland and the lower part of Prussia are very low flat countries. The French and German language are spoken all along the Rhine; but little or no English. The Rhine is about like the Ohio for size, near its mouth where it empties into the Mississippi. Its waters resemble the Missouri waters, dark and muddy. The scenery and landscapes along this river have been endowed with art and nature's choicest gifts. I have been made acquainted with Europe, in America, by books, to a certain extent; yet now my eyes behold!! It is impossible for a written description of a stranger's beauty, to leave the same impression upon the mind, as is made by an ocular view of the lovely object. This is the difference between reading of and seeing the countries of Europe.

From Mazenty I came to Frankfort on the Main, by railroad—distance 7 hours. From Frankfort, I came to this place—distance about 30 hours, where Napoleon gained a celebrated victory over the Prussians and Austrians. The very ground on which I now write this letter, was covered by about 60 thousand slain in that battle. It is called the battle of Ackynaeal.

It was my intention to have gone directly down the Danube to Constantinople; but having neglected to get my passport veyayed by the Austrian Ambassador at Frankfort, I had to forward it to the Austrian Ambassador at Munich and procure his permission, signature, and seal, before I could enter the Austrian dominions. This detained me five days, during which time I conceived the idea of sitting down and learning the German language scientifically. I became acquainted with a lady here who speaks French and German to admiration, and she was very anxious to speak the English—she proposed giving me instruction in the German if I would instruct her in English. I accepted her proposal. I have been engaged eight days in it. I have read one book through and part of another, and translated and written considerable. I can speak and write the German considerable already, and the lady tells me that I make astonishing progress. From the past experience, I know that the keen edge of any work translated by a stranger in whose heart the spir-

it of the matter does not dwell, is lost—the life and animation thereof, die away into a cold monotony, and it becomes almost entirely another thing. This step is according to the best light I can get, and hope and trust that it is according to the mind of the Lord. The people will hardly believe but that I have spoken German before; but I tell them, *neicht*, not. The German is spoken in Prussia, Bavaria, and in all the States of Germany—Austria—the south of Russia, and in fine more or less all over Europe. It appears to me, therefore, that some person of some little experience ought to know this language so as to translate himself without being dependant on strangers. If I am wrong in my movement, pray that the spirit of the Lord may direct me aright. If I am right, pray that Heaven may speedily give me this language. It is very sickly in Constantinople, Syria and Alexandria, at present; I would rather, therefore, wait until cool weather before I go there. I might have written most of this letter in German; but as you would more readily understand it in English, I have written it in English.

With pleasure I leave the historical part of my letter, to touch a softer note, and give vent to the feelings of my heart.

I hope and trust that the cause which you so fearlessly advocate, is rolling forth in America, with that firm and steady motion which characterizes the work of Jehovah. The enemies which we are forced to encounter are numerous, strong, shrewd and cunning. Their leader trans-fuses into them his own spirit, and brings them into close alliance with the numerous hosts of precious immortals who have been earlier taken captives by the haughty Tyrant, and sacrificed upon the altar of iniquity, transgression and sin. May it please our Father in Heaven to throw around thee his protecting arms,—to place beneath thee Almighty strength, ever buoy thy head above the raging waves of tribulation through which the chart of destiny has evidently marked thy course. Happy in the enjoyment of the distinguished consideration with which Heaven's favor, alone, has endowed me, of hearing, with you, some humble part in laying the foundation of the glorious kingdom of Messiah which is destined, in its onward course, to break in pieces and destroy all others and stand forever.

The friendship and good-will which are breathed towards me through all your letters, are received as the legacy which noble minds and generous hearts are ever anxious to bequeath. They soften the hard and rugged path in which Heaven has directed my course. They are buoyancy in depression,—joy in sorrow; and when the dark clouds of desponding hope are gathering thick around the mental horizon, like a kind angel from the fountain of mercy, they dispel the gloom, dry the tear of sorrow, and pour humanitie's healing balm into my grieved and sorrowful heart. Be assured, therefore, Bro. Joseph, that effusions from the altar of a grateful heart are smoking to Heaven, daily, in thy behalf; and not only in thine, but in behalf of all Zion's suffering sons and daughters whose generous magnanimity will ever environ and adorn the brow of the object of their compassion. 'Tho' now far separated from you; and also from her who, with me, has suffered the chilling blasts of adversity, yet hope lingers in this bosom, brightened almost into certainty by the implicit confidence reposed in the virtue of that *call* which was borne on the gentle breeze of the spirit of God through the dark shades of midnight gloom, 'till it found a mansion in my anxious and enquiring heart, that my feet shall once more press the American soil; and under the shade of her streaming banner, embrace again the friends I love.

I never knew that I was, in reality, an American, until I walked out one fine morning in Rotterdam along the wharf, where many ships lay in the waters of the Rhine: Suddenly my eye caught a broad pendant floating in a gentle breeze over the stern of a fine ship at half-mizenmast; and when I saw the wide-spread Eagle perched on her banner, with the stripes and stars under which our fathers were led on to conquest and victory, my heart leaped into my mouth, a flood of tears burst from my eyes, and before reflection could mature a sentence, my mouth, involuntarily, gave birth to these words, "*I am an American!*"

To see the flag of one's country in a strange land, and floating upon strange waters, produces feelings which none can know except those who experience them. I can now say that I am an American. While at home, the warmth and fire of the American spirit lay in silent

elumber in my bosom; but the winds of foreign climes have fanned it into a flame.

I have seen some of the finest specimens of painting and sculpture of both ancient and modern times. The vast variety of curiosities, also, from every country on the Globe, together with every novelty that genius could invent or imagination conceive which I have been compelled to witness in the course of my travels, would be too heavy a tax upon my time to describe, and upon your patience to read. I have witnessed the wealth and splendor of many of the towns of Europe,—have gazed with admiration upon her wide y extended plains—her lofty mountains—her mouldering castles,—and her extensive vineyards: For at this season, nature is clad in her bridal robes, and smiles under the benign jurisprudence of her Author.

I have, also, listened to the blandishments, gazed upon the pride and fashion of a world grown old in luxury and refinement, viewed the pageantry of Kings, Queens, lords and nobles; and am now where military honor, and princely dignity, must bow at the shrine of clerical superiority. In fine, my mind has become cloyed with novelty, pomp and show; and turns with disgust from the glare of fashion to commune with itself in retired meditation.

Were it consistent with the will of Deity, and consonant with the convictions of my own bosom; most gladly would I retreat from the oppressing heat of public life, and seek repose in the cool and refreshing shades of domestic endearments, and bask in the affections of my own little family circle. But the will of God be done! Can the Messiah's kingdom but be advanced through my toil, privation, and excessive labours; and at last sanctify my work through the effusion of my own blood! I yield, O Lord! I yield to thy righteous mandate! Imploring help from thee in the hour of trial, and strength in the day of weakness to faithfully endure until my immortal spirit shall be driven from its earthly mansion to find a refuge in the bosom of its God.

If the friends in America shall be edified in reading this letter from Bro. Hyde, I hope they will remember one thing; and that is this; that he hopes he has a wife and two children living there; but the distance is so great between him and them, that his arm is not long enough to admin-

ister to their wants. I have said enough. Lord, bless my wife and children, and the hand that ministers good to them in the name of Jesus Christ. Amen. Adieu for the present.

Good rest on all the saints,
throughout the world.
ORSON HYDE.

For the Times and Seasons. RAMUS

A Latin word which signifies a branch. This place was laid out about the first of last September; is situated in Hancock county on the county road leading from Nauvoo through Carthage to Maconb. and but a short distance from Crooked creek.

It was laid out, and organized a stake, by authority of the first Presidency of the church, after the same plan and order of the City of Nauvoo. In Ramcus there is now built and in progress, about one hundred buildings, with a continual increase of population; and is surrounded by a beautiful and fertile district of land, including a variety of prairie and timber, and as it is situated near Crooked creek 20 miles from Nauvoo, it has the advantages of timber, and privileges of mills, so common in this part of the county.— Good farms and farming land can be purchased in the vicinity, on very reasonable and accommodating terms.

The local situation of the place, its good health, fine water, convenience of mills, beautiful prairies, handsome timber, extensive pasturage ranges, and the many advantages and inducements to agriculture, are a sufficient recommendation to those wishing to locate themselves in this part of the county. Those emigrating from the east will find the most eligible and commodious route from Springfield, (capitol of the state,) to be through Beardstown, Rushville, Maconb and Ramcus, to the city of Nauvoo.

Done by order of the High Council of the Stake.

JOEL H. JOHNSON, Pres't.
J. E. JOHNSON, Clerk.
Ramcus, Aug. 24th, 1841.

Augustus C. Dodge has been elected to Congress, as delegate for Iowa and his father, Gen Henry Dodge, is elected by the people of Wisconsin for a similar station.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1, 1841.

THE THIRD VOLUME.

With this No. closes the second vol. of the *Times and Seasons*; the third vol. will be published upon the same principle of the 2nd. From the very liberal support which this paper has received, we are sanguine in the expectation, that the succeeding volume will receive the same extensive patronage which has been bestowed upon the present and first volume. It is now circulated in every State and Territory in the Union, also in both the Canadas and Europe.

We shall endeavor to pursue, as heretofore, a fearless upright course, and defend the cause of truth whenever assailed by reasonable and candid men, with all candor and soberness; but shall not condescend to notice many of the false and slanderous reports, put in circulation by low and worthless wretches, who disregard all rules of honor and decorum, but who make unprovoked attacks upon a community of people because they do not believe precisely with themselves, in religious matters.

The interest of the succeeding volume will be greatly enhanced, from the fact of our being in the regular receipt of communications from Elder O. Hyde, our missionary to Palestine, who is now in Central Europe, on his way to the Holy Land; his letters will be perused with pleasure and deep interest by all the well wishers to the ancient people of God—the children of Israel.

Our terms are Two Dollars per annum in advance. The paper will be discontinued at the expiration of the time paid for.

The following is an extract from the instructions recently addressed to all the Post Masters of the United States by the Post Master General:

“Post Masters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself.”

The editor of the *Warsaw Signal* has proven our sayings to be correct, by manifesting his hostility towards us, as he was one of the individuals referred to in our remarks. We still assert, that with the exception of himself and the Messrs. Kilbourns of Montrose, we know of no hostile feelings between us and our neighbors.

AN ADDRESS TO THE CITIZENS OF SALEM (MASS.) AND V.C.NITY,

BY E. SNOW AND B. WINCHESTER.

Elders of the Church of Jesus Christ of Latter Day Saints.

Respected Citizens,—

The object of our visit to your city is not to subvert any moral or truly Christian principle, or to promulgate any doctrine other than that which was advocated by Patriarchs, Prophets, Christ and the Apostles; which doctrine or gospel, we believe is the same invariable plan of salvation that it ever was, and that it ought to be taught, administered and obeyed in the present age, precisely as it was in the primitive or golden period of Christianity.

We believe the liberty of conscience to be a pearl of great value, and sacred to every son and daughter of Columbia, and though we differ in some points of doctrine from other sects in Christendom, yet like the veteran patriots who fought for the liberty of our country, we believe the right of conscience as far as religious faith is concerned, should in no case be suppressed; but that every man should worship God according to his own views without molestation.

We certainly opine that we should retract from our duty, if we should descend from the dignity which characterizes every gentleman, and stoop so low as to use the vile weapon of abuse, slander, epithets, and persecution, which so much degrade the human species, to stop the progress of any doctrine, however absurd it may be. Scripture, reason, and kind treatment, should be the only weapons used. We consider that every man ought to be treated with that respect which he, by his conduct and bearing merits, no matter how much his religious faith differs from his neighbors, or whether it is popular or unpopular: and should we instead of combating error with truth, and exposing incorrect principles with sound argument, resort to a crusade of slander, and ephemeral falsehoods, to traduce the characters of the propagators of such principles, we should only exhibit our own imbecility to every honorable man, and evince a want of confidence in our own religious system or the doctrine we endeavor to support.

We believe the religion of heaven should in no case be screened from a

candid and scriptural investigation. The scriptures, like the great ruler of the day, shed forth their rays of light to direct the footsteps of the traveler to eternity, and to enable him to shun the dark and winding ways of error and superstition until the day-star arise in his heart. They should be the test by which all religious matters should be tried, and the great regulator of our faith.

Rumor with her ten thousand poisonous tongues, though ever busy, should never be a criterion by which we should justify or condemn any man or set of men. The Jews condemned Christ and his apostles from evil reports, and came to a conclusion that they were the worst of deceivers: and why did they come to such a conclusion? because they were bigots and refused to hear but one side of the question. In this respect we as a people have reason to complain of our contemporaries. Not that we think prejudice against us under present circumstances, is easily to be avoided; neither was it in the days of Christ, and his apostles: for there were more men in number to testify against them, than there was for them; but as they were judged rashly, so have we been; and the result has been that we have suffered much from the barbarous hand of persecution. No sooner had a few men, whose pecuniary means were small, (but who previously bore the character of respectable citizens) bore testimony of the truths we have embraced, than the people began to rage, and the cry of "delusion," "fanaticism," "false prophets," and "Mormonism," was heard from one end of our country to the other, and many have joined in the uproar who have scarcely heard the first syllable on the part of the defensive.—Editors have paraded before the public all kinds of tales and vulgar reports that men in their imaginations could invent concerning us, (a society of whose real principles most of them know nothing of, but from hearsay,) to decoy the public mind from the field of candid investigation, and like the Ephesians, to raise a tremendous uproar, and thus drown the voice of the innocent,—the voice of defence,—the voice of TRUTH!—this being the most effectual way to impede the progress of the work; but scripture and common sense are set aside as though they were useless. We court investigation; but we will never descend to tra-

duce character in order to oppose doctrine; neither will we condemn from the hearing of one side of the question only: "A fool judgeth a matter before he heareth it."—SOLOMON. "Doth our law judge a man before it heareth him."—NICODEMES.

It is reported that Joseph Smith, who was the first in reformation or the commencement of this work which we have espoused, is of notorious bad character. To this we reply, that his moral character before he experienced religion was equally good with any other respectable citizen of the state of New York; since that time, if reports are to be credited, (which by the by we avowedly denounce as falsehoods,) he has become a very bad man. The Apostle Paul sustained a good character among the Jews, till he became a christian, then let his accusers tell the story, he became one of the worst men that was ever on the earth;—so notoriously bad that they brought an accusation against him for sedition or treason.

When we consider that religionists and non-professors anciently spoke all manner of evil falsely against Christ and the apostles, we are not astonished that editors, priests, and people, should publish all manner of evil falsely against Mr. Smith, and others of the society, seeing that they have adopted the same faith, contended for the same spiritual blessings, and practiced the ordinances that primitive saints did.

It has been stated in public journals that we hold all things in common, or that we have a community of goods, also of wives. These charges we positively deny: for we hold to no such things nor ever did; neither do those who become members of the society give up their property to the leading men of it. We raise money by subscription for the purpose of erecting public places for worship, and the support of the poor. The rules of the church forbid any thing like unvirtuous conduct, and they are rigorously enforced, when there is any occasion whatever for it. It has been said, that the whole society are a set of seditious persons, not willing to conform to the laws of the country. This is also false, for we highly esteem the laws of our country, and we challenge the world to prove by affidavit, or by other creditable testimony, that the society as a body, have ever been, for the first time, insubor-

dinate. There have been unruly members, but for the want of penitence they were excluded from the church. The same may be said of all the Orthodox societies.

It has also been stated as a fact, that we have unlawfully taken possession of a large tract of land in Iowa, and claimed a title direct from heaven. This is equally false with the other charges before mentioned; for it is but a short time since. Dr. I. Galland, who sold most of the above mentioned land to individuals of the society, published an article in one of the Philadelphia papers, contradicting the report, stating that he had in his possession the obligations of the purchasers, which he could show, and Mr. Snow hereby states that he wrote most of the deeds for said land, in June, 1833. Indeed, such reports are only got up to excite prejudice and indignation against us.

Some man who was somewhat fruitful in imagination, has written a letter to some New England editor, stating that the Mormons, so called, were making preparations to make war with their neighbors, &c. Now this is the foolish imagination of some anonymous letter writer, who did not really know the difference between a meeting house and a fort. Some of the society are obliged to do military service, and all the military operations, or organizations, that we know of in Illinois, where the leading men of the society reside, are done by the authority and according to the laws of the State. If this is a preparation for war, then all the State of Illinois are preparing for war.

Another scurrilous tale has been paraded before the public, saying that we discard the sacred Scriptures, viz: the Old and New Testaments. Such a report is awfully absurd. Indeed, we esteem them as highly as any other men, so much so, that we consider the New Testament supersedes the necessity of all creeds, liturgies, and books of divinity that men ever have or can invent.

Some pretend to say, that we preach another gospel. This is a misrepresentation, for we believe that no other gospel but that which Paul preached, is the power of God unto salvation, who says: "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you let him be accursed."

Again, some of our opponents have the audacity to assert that the position we take encourages immorality. This is also a wanton implication without the least shadow of truth. Hear our lectures, and read our books, and then judge.

We might separately speak of several other tales that are afloat, and occasionally drift into the mouths of the retailers of slander, which are ridiculous and absurd, such as the new-bible story, money digging story, walking on the water story, the Spaulding romance story, the murder of Martin Harris by Joseph Smith, who by the by, is still living and a member of the society, and knew nothing of his being murdered till he read the account of it in the newspapers, which came so well authenticated that we never have heard of his having any disposition to controvert it!! But we think that we have dwelt sufficiently long on evil reports: for should we examine each one distinctly, and refute it by a plain statement of facts, our enemies would coin new ones; for no sooner are they detected in one, than they put another in circulation. We now turn from the wickedness of men, to make mention of the righteousness of the Great God, and our faith in his precepts.

(TO BE CONCLUDED NEXT NO.)

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN NAUVOO, ILL., COM- MENCING OCT. 1ST, 1841.

Friday, Oct. 1st. In consequence of the inclemency of the weather, the congregation were prevented from assembling, and conference, from business.

Saturday, 2nd, A. M. The conference assembled on the meeting ground; but as the Presidency were absent laying the corner stone of the Nauvoo House, business was delayed, and the conference organised themselves in their several quorums in order. Br. B. Young opened divine service, and Br. O. Pratt closed. The conference then made choice of Br. Joseph Smith to *Preside* in conference, and appointed Elias Smith and Gustavus Hills as *Secretaries*.

P. M. Pres. Joseph Smith opened by calling on the choir to sing a Hymn—sung 18th Hymn. The President then read a letter from Br. O. Hyde giving an account of his journeys and success in

his mission, which was listened to with intense interest; and the conference, by vote, expressed their approbation of the style and spirit of said letter. The President then made remarks on the inclemency of the weather and the uncomfortable situation of the saints with regard to a place of worship, and a place of public entertainment.

The conference was then called upon by the President, to elect a general church Clerk in place of R. B. Thompson *deceased*. Conference made choice of James Sloan. Br. Lyman Wight then called upon the conference to elect a President of the High Priest's quorum, in place of Don Carlos Smith, *deceased*. Br. George Miller was nominated and duly elected.

Br. B. Young then presented to the notice of the conference, the business commenced at a late special conference, with regard to the appointment of suitable and faithful men to the several important stations of labor in this and other countries.

Br. L. Wight then addressed the conference on the importance of order and uniformity of instruction, and, of a unanimity of effort to spread the work of the kingdom. Pres. Joseph Smith then made some corrections of doctrine in quoting a passage from 1 Cor. 12, 28, showing it to be a principle of order or gradation in rising from one office to another in the Priesthood.

Br. Hyrum Smith made remarks disapprobatory of the course pursued by some Elders, in withstanding the efforts of the Presidency to gather the saints, and in enticing them to stop in places not appointed for the gathering; particularly the conduct of Elder Almon Babbitt of Kirtland. Brs. Lyman Wight and Henry Miller having travelled in places where Br. A. Babbitt had been in his journeying eastward from his visit to Nauvoo, testified that he had in many places taught doctrine contrary to the revelations of God and detrimental to the interest of the church.

Moved, seconded and carried that Elder Almon Babbitt be disfellowshipped by the conference as an Elder till such time as he shall make satisfaction.

Closed with singing by the choir, Hymn 124—and prayer by Br. Geo. Smith.

Conference adjourned till to-morrow morning, 9 o'clock.

Sunday 3rd, A. M. Conference assembled and was called to order by President Marks, and divine service commenced by the choir singing Hymn 274, and prayer by Br. H. C. Kimball.

President Joseph Smith, by request of some of the Twelve, gave instructions on the doctrine of Baptism for the Dead; which was listened to with intense interest by the large assembly. The speaker presented "Baptism for the Dead" as the only way that men can appear as saviors on mount Zion. The proclamation of the first principles of the gospel was a means of salvation to men individually, and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God. He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit, ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body laying in the sepulchre, to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body.—Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead. There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is, by the power and authority of the Priesthood—by binding and loosing on earth

This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses.

For illustration the speaker presented, by supposition, the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies, and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, "none! none!! none!!!" Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out and their priests left in the midst of their corruption. The speaker then answered the objections urged against the Latter Day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles and putting old wine into new bottles. What, now revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles!—the bottles burst and the wine runs out. What, Sadducees in the new church! Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

The speaker then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the saints, with the faith of the saints, who believe that even such may be saved in this world and in the world to come, (murderers and apostates excepted.)

This doctrine, he said, presented in a clear light, the wisdom and mercy of God, in preparing an ordinance for the salva-

tion of the dead, being baptised by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.

The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations, also other things that have not been before revealed. He shall send Elijah the prophet, &c., and restore all things in Christ.

The speaker then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord!*"

Closed by prayer by Pres. Hyrum Smith—adjourned for one hour.

P M Conference opened by the choir singing Hymn 105, and prayer by Br. Lyman Wight.

Br. B. Young addressed the Elders at some length, on the importance of teaching abroad the first principles of the gospel, leaving the mysteries of the kingdom to be taught among the saints.

Also, on the propriety of the Elders, many of them, remaining at home, and working on the Lord's House; and that their labors will be as acceptable to the Lord as their going abroad and more profitable for the church—that those who go abroad must take a recommendation from the proper authorities, without which they will not be fellowshipped—and that those who go and those who remain make consecrations more abundantly than heretofore.

Br. Lyman Wight, followed with remarks of a similar purport; resigning his mission of gathering means for the build-ings.

Br. B. Young called upon the conference to appoint a committee to petition Congress for redress of wrongs and injuries received in Missouri.

On Motion—Elias Higbee, John Taylor, and Elias Smith, were appointed said committee.

On Motion—Elder John Taylor was appointed to present said petition at the city of Washington.

Closed by the choir singing hymn 125 and prayer by Elder John Smith.

Monday 4th A. M. Conference opened by the choir singing hymn 183 and prayer by Bro. Geo. Smith.

Pres't. Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the church, the agency of which had been committed to him at a general conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the condition of the lands and other property of the church.

On Motion, resolved—That Elder Reuben Mc Bride be vested with power of attorney to go, settle, and if possible close a business concern left in an uncertain condition by Elder Oliver Granger *deceased*.

Prayer by Bro. L. Wight—Adjourned for one hour.

P. M. Conference opened by the choir singing hymn 88 and prayer by Elder John Smith.

Bro Lyman Wight spoke at some length on the subject introduced in the former part of the day, and on the old debts and obligations that are frequently brought up from Kirtland and Missouri; one of which, in the form of a \$50 note, he held in his hand and proclaimed as his text.

On Motion, Voted *viva voce unanime* That the trustee in trust of church property here, be instructed not to appropriate church property to liquidate old claims that may be brought forward either from Kirtland or Missouri.

Pres H Smith presented to the notice of conference some embarrassment growing out of his signing as security, a certain obligation in Kirtland in favor of Mr Eaton.

On motion, Voted that church property here shall not be appropriated to liquidate said claim.

Bro B. Young made some appropriate and weighty remarks on the importance of more liberal consecrations and more energetic efforts to forward the work of building &c. After purchasing Bro. L. Wight's text, by paying him fifty cents, he tore it in pieces and gave it to the winds, saying "go ye and do likewise." Choir sung hymn 104 and Pres't. Hyrum Smith closed by prayer. Conference adjourned to meet tomorrow morning 9 o'clock.

Tuesday 5th A. M. Conference open-

ed by the choir singing hymn 274 and prayer by Bro. O. Pratt.

Bro. Orson Pratt, by request of Pres't. Joseph Smith, presented and read to the conference a recent letter from Smith Tuttle Esq., one of the proprietors of the Hotchkiss purchase, in reference to some misunderstanding in the adjustment of their claims, and conciliatory of any hard feelings growing out of such misunderstanding.

Bro. P. Young spoke on the contents of the letter and expressed his earnest desire that that business might be speedily adjusted, and a proper title obtained by the church. Bro's. L. Wight and H. Smith followed with appropriate remarks.

On motion, Voted that Pres't. Joseph Smith write an answer to Mr. Hotchkiss on the subject of his claim.

On Motion—by Pres't Joseph Smith—Voted that the Twelve write an epistle to the saints abroad to use their influence and exertions to secure, by exchange, purchase, donation &c, a title to the Hotchkiss purchase.

Bro B. Young presented an appeal from the Elder's Quorum against Elder John A. Hicks charging him with a breach of the ordinances of the city, and of the peace with falsehood and with scismatical conversation and behavior—signed by Dimick B. Huntington. After hearing sufficient testimony in his case.

On Motion Conference Voted that Elder John A. Hicks be cut off from the church.

Closed by the choir singing 275 hymn, prayer by B. Young. Adjourned for one hour.

P. M. Conference opened by the choir singing hymn 104, and prayer by Bro. O. Pratt.

Bro. O. Pratt read to the conference, the minutes of a special conference held in the city of Nauvoo Aug. 16th 1841.

Pres't. Joseph Smith made remarks explanatory of the importance of the resolutions and votes passed at that time.

On Motion, Voted, that this conference sanction the doings of said special conference.

Bro. B. Young proposed to the congregation, that those who would take laborers on the Lord's House into their houses to board with them while thus laboring should manifest their willingness by ri-

sing and giving their names,—about sixty persons arose.

Conference closed by the choir singing Hymn 284 and prayer by Bro. B. Young.

Conference adjourned *sine die*.

Although conference commenced under discouraging circumstances owing to the inclemency of the weather, yet a vast number of brethren and visitors from abroad were present: and on Saturday and Sunday, the weather having become favorable, the congregation was immense. The greatest unanimity prevailed; business was conducted with the most perfect harmony and good feelings; and the assembly dispersed with new confidence in the great work of the Last Days.

JOSEPH SMITH, Pres't.

ELIAS SMITH, }
GUSTAVUS HILLS. } clerks.

From the St. Louis Atlas.

THE MORMONS.

An intelligent friend, who called upon us this morning, has just returned from a visit to Nauvoo and the Mormons. He has a whole skin—showing not a single lesion of the cuticle—neither scratch nor bite, nor any other mark of tooth or nail. He believes the mormons are not anthropophagi, whose heads grow beneath their shoulders; but men like other men—with the exception that the folly incident to human nature, runs in *one* vein through them, instead of in several, as through the most of us. He believes—just as we do—that they have been grossly misunderstood and shamefully libeled, of late perhaps as much by a correspondent of the Journal of Commerce (whom the respectable editors of that paper ought to look after) as from any other source.

The present population is between eight and nine thousand, and of course the largest town in Illinois. The people are very enterprising, industrious and thrifty. They are at least quite as honest as the rest of us in this part of the world and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; that is, neither Bhodism nor Mahometanism nor Judaism, nor Christianity—but it is a faith which they say encourages no vice, nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property. One *peculiarity* of life is observable among them, and whether traceable to

their religion or to some other cause, will not, we suppose, be quarreled with very generally. Ardent spirits as a drink are not in use among them; and the sale of spirits except as a medicine is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished; and upon persistency in his offence expelled from the church. Tobacco, also, is a weed which they seem almost universally to despise. We don't know but that the Mormons ought to be extirpated for refusing to drink whiskey and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple to be constructed of hewn stone and to have an elevation of *seventy feet*. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone is going up.—Scores of mechanics and laborers are busy as bees about them; and as they are all influenced by a *public spirit* unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the mormons will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population—such a population indeed as, in the respects just mentioned, have no rivals east, and, we rather guess not even west of the Mississippi.

We copy the following from the Edinburgh Observer of July 16th.

In a letter from Navacarnero, in Spain, we find the following account of a singular phenomenon, which had occurred there:—"About three o'clock in the afternoon of Saturday last, the heat began to be insupportable, and continued increasing until past four, when a horrible tempest arose, accompanied by a shower of stones, which fell with great violence. The country is now reduced to one scene of desolation; nothing is to be heard but sighs and lamentations.—This shower lasted for two hours, at the expiration of which time the country around was thickly covered, and had the appearance of being buried in snow. All

the vineyards and the corn crops are destroyed, and the roofs of the houses beaten in. The misery of the inhabitants is beyond description, and the prospect before them for the ensuing winter most disheartening."

The following is from the Manchester Guardian, of July 14th.

FALL OF MANNA.—By a despatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded with the despatch, which the porte intends to have chemically analysed.—The following passage, translated from the Arabic in the *Malta Times*, seems to be connected with this subject:—"Aleppo, 3rd May.—A great famine has happened in Aleppo Malitia, and Karbat, insomuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed, and fed them withal." "Of the veracity of these words," adds the *Malta Times*, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like hab or aazz, and which being kept a little while, becomes white, like semola (very fine wheaten flour)."

CONFERENCE.

There will be a conference of the church at the house of Father Morley, near Lyra, commencing on Saturday Oct. 23 inst., at ten o'clock A. M., to continue the Sabbath following. Some of the Twelve will be present.

HYMENEAL.

MARRIED.—On the 9th of Sept. in Pittsfield Pike co. Ill. by Elder Harlow Redfield Mr. James Lord, to Miss Elizabeth Houston.

In Lima, on the 20th day of June last, by Elder Watson Cox, Mr. Amos Cox, to Miss Philena Morley.

Same time and place. Mr. Chancey Whiting to Miss Editha Ann Morley, all of the same place.

In this City, on the 3rd inst. by Elder Isaac Morley Mr. Harvey J. Moore to Miss Clarsia J. Drolinger.

OBITUARY.

DIED.—At Springfield Ill. on the first of August, Julia S. Spencer, consort of Solon Spencer, aged 30 years and eight months. She left four children with her companion to mourn her loss. She believed and obeyed the everlasting gospel in April 1836, and continued firm and steadfast in the faith unto the end.

At Springfield Ill. Sept. 25th, George William, an infant son of Solon and Julia S. Spencer, aged 8 months and 19 days.

In Caldwell co. Mo. on the 1st day of May, Mrs. Amelia Phearson, aged 33 years. She died firm in the faith of the everlasting gospel.

In Tazwell co, Ill. Aug. 2nd, 1841, Nancy Dobson, aged eighteen years and four months.

In Tazwell co. Ill. August 30th 1841, Catherine Franks, aged twenty years and eight months.

POETRY.

For the Times and Seasons.

RESPONSE.—TO SHAWNEE BARD.

BY MISS E. R. SNOW.

Minstrel, forgive if once again,
My re awaken'd lyre,
Responsive, echoes back the strain
Thy friendship's tones inspire.
For since again we've chanc'd to meet
Ben ath the mouses' Bower;
I'd fain reciprocate thy treat,
And cherish every flower.

Thou highly favor'd of the muse,
Thou genius of song;
The virtuous tints thy flowers diffuse,
Will radiate lustre, long.
I know thee not:—but ye I know,
Such strains, as grace thy lyre—
Such high-toned music, could not flow
Where thoughts ignoble, fire.

But tell me, Bard, say should my songs
Be fetter'd with restraint?
The mention of my people's wrongs
Be cal'd by thee, "complaint?"
I sing of what oppressor's done—
I've felt its gripping chain;
But like *Altamock's* dying son,
I'm scorning to complain.

Foul persecution's crimson'd tread,
May vent its scathing ire,
For when it breaks life's brittle thread,
It wasts the spirit higher.
But should the saints, who've suffered long
For truth and righteousness:
Sit tamely down beneath their wrongs,
Nor seek—nor claim redress!

What tho' an exile!—I re-oice—
No longer doom'd to roam,
Since I have found in lil' noia,
A lonely peaceful home.
Here freedom waves her lofty spire—
Here is no "iron arm"
To crush religion's holy fire,
"Or do the guiltes harm."

But in Missouri, Freedom's cause
Is ting'd with purple woe!
And here our country's sacred laws
Have been prostrated low
And there the widow's flowing tear—
The parent's sympathy,
And orphan's moan have strew'd the bir-
Of shrouded Liberty!

I'd fain believe, unrighteous acts
And crimes, recede a ace;
But vain the effort! counter facts
Will stare me in the face
Shall stern realities give way
To fauzy's pleasing wave?
Should patriotic phantoms lay
O'er truth's unshrouded grave?

True, Nature rin's—her chime delights—
Her smiles a e band and free;
But civil and religious rights
She does not guarantee;
Yet there are law-by he ven ordain'd—
Laws, to each freeman, dar;
And while those laws can be sustain'd,
My people do not fear.

Should vice again becloud our skies
With per-cution's storm;
Should not Columbia's sons arise
And screen the just from harm?
And noble minstrel, wilt thou, then,
Defend thy country's laws?
For truth and justice wile thy pen
In Freedom's righteous cause!

Ah no! that prompter, I recall
Lest thy warm heart should fid,
When showers of hatred on thee fall,
That man has not "grown kind?"
But has not truth, a haven fair?—
The storm thou wilt outride.
If midst the wrath of man, shoud dare
To stem corruption's tide.
City of Nauvoo, Aug. 2th. 1841.

TAXES! TAXES!!

THE Tax Book for 1841 is now in the hands of the Collector who is ready to receive Taxes. The County Tax, which is Forty cents on each hundred Dollars of valuation, may be paid in County orders. The State Tax, which is thirty cents on each hundred dollars, can be only in State Auditor's warrants, wolf scalp Certificates, rCash.

Tax payers will please be ready for an early call of the collector, as the great number to be called on will make it difficult to call a second time. The Collector or some one authorized to receive Taxes and give Receipts, may be found at all times at the Store of Mathews & Comer in Carthage.

23-21 J. B. MATHEWS, Collector H. C.

At a council of the First Presidency and of the Twelve, it was unanimously voted that John E. Page should return to Nauvoo, and he is hereby requested to do it without delay.

JOSEPH SMITH, } Presidents.
BRIGHAM YOUNG, }

700,000 Eclectic School Books.

THE perplexities, expense, and frequent changes in School Books, arising from the want of a useful, progressively graded series of Class Books, has been an almost universally acknowledged evil. To remedy this difficulty, was the object had in view in publishing the "ECLICTIC SERIES." The fact that more than SEVEN HUNDRED THOUSAND copies of these Class Books have been published, is regarded as evidence of their great superiority over numerous other works offered to the patronage of Educators. Their progressive character, leading the young pupil up the ladder of learning, step by step, in a gradual and pleasing manner,—their cheapness of price, and excellency of manufacture, are among their prominent commendable features. The series comprises the following, and their sale is, perhaps, unequalled by any other School Books in the United States.

	Price	
Eclectic Primer,	6	
Eclectic Spelling Book,	19	
Eclectic First Reader,	19	
Eclectic Second Reader,	25	
Eclectic Third Reader,	37	
Eclectic Fourth Reader,	75	
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Mason's Sacred Harp, Patent Notes,	1.00	

For sale at the NAUVOO STATIONERY by

E. ROBINSON.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by
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The Times and Seasons,
Is printed and published semi-monthly by
E. ROBINSON,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us **50** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 3. No. 1.]

CITY OF NAUVOO, ILL. NOV. 15, 1841.

[Whole No. 37]

PROSPECTUS

FOR

the third Volume

OF THE

TIMES AND SEASONS.

The vast spread of truth—the multitude of inquiries made by thousands of people, to know the principles of the faith and doctrine of the Church of Jesus Christ of Latter Day Saints,—the great demand for our books and papers, in every part of the land,—also, the great exertions being made by the adversary of all righteousness, to destroy the work of God, which He has commenced in these last days, and bring His people into bondage—all, all conspire to make it doubly binding on the saints to publish to the world, a Periodical, through the medium of which, they can communicate unto all men, the principles of life and salvation—declare glad tidings of great joy to the honest in heart, so that the meek shall increase their joy in the Lord, and the poor among men, rejoice in the Holy One of Israel.

Feeling an ardent desire for the welfare of Zion, and the prosperity of the cause of God, the undersigned cheerfully proposes to continue the publication of the Times and Seasons, upon the same principle of the past volume. It will be mostly made up of original matter, containing essays and discourses upon the subjects of the gospel, priesthood, baptism for the dead, resurrection, millenium, and eternal judgment—reports and letters from the travelling Elders abroad, showing the progress of the work in different countries, lands and nations—also, give information concerning the church in this place, from time to time, as occasion may require, so that the saints at a distance can be early apprised of all important moves, or instruction, that may be had in the church here.

The interest of the third volume will be greatly enhanced, from the fact of our being in almost constant receipt of communications from our foreign missionaries; especially from Elder O. Hyde, missionary to Palestine. His letters will be perused with pleasure, as they will contain much information concerning the movement of the Jews, their beliefs, &c., which is a matter of deep interest to all classes of community.

We shall endeavor to lay aside all sectarian or party feelings, and seek to avoid all contentions or strifes; not wishing to wound the feelings of any, but rather bind up the broken hearted, strengthen the hands that hang down, confirm the feeble knees, and lift up the bowed down—at the same time, not be afraid to speak of the terrors of a broken law, to the transgressor; for the way of the transgressor is hard, and the wages of sin is death.

TERMS:—The Times and Seasons, will be published on the 1st and 15th of every month at \$2.00 per annum, in advance; any person procuring five new subscribers, and forwarding us ten dollars current money, shall receive one vol. gratis. All letters must be Post Paid.

E. ROBINSON.

Nauvoo, Ill., Nov. 1, 1841.

AN ADDRESS TO THE CITIZENS OF SALEM (MASS.) AND VICINITY,

BY E. SNOW AND E. WINCHESTER.

Elders of the Church of Jesus Christ of Latter Day Saints.

Concluded.

We believe in God the Father, who is the great Jehovah and head of all things, and that Christ is the Son of God, co-eternal with the Father; yet he is our Savior, Redeemer, King, and Great Prototype;—was offered as a sacrifice to make an atonement for sin—rose from the dead with the same flesh and bones, not blood, and ascended to heaven, and is now seated at the right hand of the Father.

Also, that without faith in him no person is a fit subject to obey any ordinance of the gospel whatever.

We believe that the doctrine of repentance should in all cases be taught, where the other principles of the gospel are set forth to sinners; and that repentance in the full sense of the word, is a sorrow for sin—breaking off from sin by righteousness, or in other words, to change our course of life, and wherein we have done wrong in the sight of God, we should reform and do it no more; and thus become humble like a little child, and walk in the ways of the Lord, that we may grow up in Christ our living head. Repentance is an antecedent to baptism, and should always be adhered to by sinners. Christ was without sin, consequently he did not repent.

We believe that the ordinance of baptism is a commandment of God, and should be administered to every son and daughter of Adam, who have repented, for the remission of sins and adoption into the kingdom of God, or in other words, we resolve to forsake the ways of sin and death, and to become the members of the family of Christ; in order to do this as the apostle says, (see Rom. vi. chap.) we must crucify the old man of sin, and be “buried with Christ by baptism unto death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life,” that is, we become dead as to sin; but through the ordinance we are “translated into the kingdom of God’s dear Son,” and so walk in newness of life, being the children of the kingdom, we claim protection at the hand of God, and

a right to enjoy the blessings of the gospel.

The human family in their sins, are foreigners and strangers to God; consequently they must be adopted in order to become citizens of his kingdom. Baptism of, course then is the ordinance of adoption. Christ said, “Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God.” This birth is a transition from our sinful state into the kingdom of God. To be baptized, is to follow Christ in the work of the regeneration, hence Cornelius, notwithstanding all his good works and piety, was commanded to be baptized, as being necessary that he might obtain salvation. (see Acts, x. chap.) Now that baptism is for the remission of sins, is evident from what Peter said to those who were convicted on the day of Pentecost. “Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost,” &c. Ananias, said to Paul, “Arise and be baptized, and wash away your sins.” (Acts xxii. 16.) The above is the doctrine the apostles taught to sinners, and is the gospel, or one of the principles of it, that Christ commanded the apostles to preach in all the world. “Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (see Matt. xxviii. 24.) Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved; he that believeth not shall be damned,” &c. (See Mark, xvi. 16.) Not that there is virtue in water to remit sins; but by obeying the command, we have a right to claim the promise. The apostles introduced the ordinance of baptism on every occasion where they preached the gospel: for instance, Peter on the day of Pentecost, as before mentioned, (See Acts, ii. 38.) Philip to the Samaritans, and also to the Eunuch, (See Acts, viii. chap.) Ananias to Saul. (See Acts, xxii. 16) Peter to Cornelius and his household, (See Acts, x. chap.) Paul to the Jailor and Lydia, and their households, (See Acts, xvi. chap.) Paul to the Corinthians (See Acts, xviii. 8.) Paul to the disciples of John at Ephesus, (See Acts, xix. chap.) Some one of the disciples to the Romans, (See Rom. vi 4.) The several passages of scripture above

referred to show the importance of this ordinance, and certainly the ancients esteemed it as a commandment of God not to be justly rejected.

We also believe that it should in all cases be administered by immersion; for proof we cite to the following passages of scripture. Matt. iii. 16. John. iii. 5. Acts, viii. 38. Rom. vi. 4 Col. ii. 12.

We believe that all who obey the before mentioned principles of the gospel in honesty, are entitled to the gift of the Holy Ghost, which is the Holy Spirit of promise, and seal of adoption, or their sonship; for says the apostle, "For as many as are led by the Spirit of God, they are the sons of God," "heirs of God and joint heirs with Christ." And also that this Holy Spirit is received by, or through the laying on of the hands of the proper officers of the kingdom of God, which is one of the principles of the gospel. (See Acts, viii. 17. Do. xix. 6. Heb. vi. 2.) It evidently was, and is, an institution of heaven; for when the ancient saints practised it, God sanctioned it by conferring his Holy Spirit on the occasions; and certainly professors have incurred the displeasure of God by rejecting it. "As we said before so say I now again, if any man preach any other gospel, than that ye have received, let him be accursed." (See Gal. i. 8, 9.) The ancients received the doctrine of the laying on of hands, and it will be remembered that it is an ordinance distinct from the ordination to the ministry; for it was practiced upon both men and women.

We believe that the church of Christ should be organized according to the New Testament pattern: for there is nothing in the bible that authorizes us to say that a church organized upon any different plan, is the church of God; and that all saints should earnestly contend for the faith that was once delivered to the saints; and inasmuch as they have faith, to enjoy the promised blessings of the gospel of peace like christians of primitive times. The apostle says, "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps in governments, diversities of tongues." (See 1 Cor. xii. 28.) "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting

of the saints; for the work of the ministry; for the edifying of the body of Christ." If any one should ask, how long they were to continue, let him examine the following verse: "Till we all come in the unity of the faith," &c. (See Eph. iv. chap.) The constitution of these United States, directs that there should be an organization with proper officers, that necessary business may be transacted; so does the gospel or law of God, direct that the church of Christ should be organized with apostles, prophets &c., and guarantees to every faithful saint, the right of enjoying the spiritual blessings. Paul compares the church with all the before mentioned officers and gifts, to a perfect building; and as well might we remove from a building some of its most essential parts, such as sills, beams, doors, braces, &c., and call it perfect, as to take from the church the above officers and call it perfect without them. It is no where said in the New Testament that such officers and gifts of the church should be done away, or cease to be in the church, only through unbelief, and apostasy. It is folly to say that any sect worship God according to the true pattern, when their organization does not resemble the plan laid down in the sacred volume. The Lord said to Moses, "See that thou make all things according to the pattern shown thee in the mount," (not according to your own notion;) so Christ commanded his apostles to teach the people to observe all things whatsoever he had commanded them; and certainly they were commanded not to depart from the faith, or to apostatize; but the fact that men have departed from the ancient order of the gospel, and disorganized the church, proves that there has been an apostasy. This apostasy was foretold by the prophets, and apostles, (See Isa. xxiv. 5; 2d Thes. ii. 3; 1st Tim. iv. 1; 2d Tim. iii. 5, and iv. 3, 4, 2d Pet. ii. 1.)

We also believe that inasmuch as the Lord is the same yesterday, to-day, and for ever, that the gospel is the same now that it ever was; consequently that it is our privilege to enjoy the same Spiritual gifts that the ancients did; such as the gifts of prophecy, revelation, seeing visions, healing the sick, speaking in other languages, casting out devils, and ministration of angels, &c. Now all these gifts were enjoyed by the ancients, and

the Lord has never said that they should be taken from the faithful until the perfect day—eternity; therefore, there is no impropriety in our contending for these gifts. Some scorn at the idea of these gifts being enjoyed now-a-days, but they only scorn at the doctrine taught throughout the bible, and not at one of our invention. The following we refer to as proof of this doctrine: Mark, xvi. 17; 1st Cor. xii chap.; Rom. xii. chap.; 2d Cor. xii ch.; Heb. xiii. 2; Eph. iv chap.; 1st Cor. xiv chap.

But there are some that say, show us a sign and we will believe. We answer; that Christ, and the apostles, never worked miracles to gratify the curiosity of any man. When Satan tempted Jesus, saying, make bread out of stones, he said get behind me Satan, &c. A set of wicked priests afterwards sought a sign of him; but he said, "a wicked and adulterous generation seeketh after a sign and none shall be given unto it," &c.—This is the only rule that is laid down in the scriptures, by which we can judge of the character of sign-seekers. We do not go about on purpose to work miracles to gratify curiosity; but to preach the gospel; neither do we make any pretensions to raise the dead; for it is not mentioned among the signs that were for the believer.

It is written that faith comes by hearing, and that by faith in the Lord the spiritual gifts are received. These gifts are for the saints, and not for the unbeliever. Paul says, "Gifts are for the perfecting of the saints." James says, "If there are any sick among you (saints, not unbelievers,) let them send for the Elders," &c.

We believe that in consequence of the apostacy, men have lost the necessary authority to administer ordinances; hence the spiritual gifts have not been enjoyed; for the Lord will not sanction the administrations of men who assume their authority; therefore, such works are illegal. The commission given to the apostles does not authorize us to preach the gospel any more than the commission given to Gen. Washington and others, makes us authorized officers of state.

When an ambassador from Great Britain comes to our government to do business, he must be commissioned by his

government or all his transactions will be null and void, and Great Britain will never fulfil any promise which he might make in her name, however sincere our nation might be in believing him sent. So it is with the ambassador of Christ. He must be specially sent or commissioned to minister in his name, or all his baptizing and other ordinances will be null and void, so as never to entitle the candidate to remission of sins and the gift of the Holy Ghost according to promise. We do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious society. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination.

We believe and teach that it is necessary to abstain from all immorality, and practice all the virtues—such as love to God and good will to man, brotherly kindness, industry, to visit the widow and fatherless in their afflictions, and keep ourselves unspotted from the world.

We also believe and testify, that the Lord has renewed the gospel dispensation, and in fulfilment of numerous predictions of the prophets and apostles, sent his holy angel to commission men to preach the fulness of the everlasting gospel to all nations; and is raising up a people that worship him according to the written word. We might quote many passages to prove the above; but for the want of room for a written investigation, we omit them, (see Rev. xiv. 6.)

We also testify that our faith in these things viz. immediate revelation from God, and the administration of angels, &c., has brought a persecution upon us, like that of primitive times.

We believe the *fulness* of the gospel will be preached in all the world as a witness of the second coming of Christ, who will come with great power and glory, being accompanied with his saints and angels. But during the time the gospel is being proclaimed, there will be great commotions, distress, and destruction among the inhabitants of the earth, war and rumors of war, earthquakes, pestilences, famines, father against the son, and son against the father, awful destructions by fire, tem-

pests, seas heaving themselves beyond their bounds, deceiving and being deceived, kingdoms becoming disorganized, signs appearing in the heavens causing the tribes of the earth to mourn, &c. &c.

The honest in heart will in these times flock to the standard of King Emanuel, as places of refuge; and for deliverance for the righteous from these troubles. the Lord will cause to be built, the magnificent cities of Zion, and Jerusalem,—which work forms so conspicuous a part of the prophetic writings of the Old Testament. Yes, during the tottering of empires, overthrowing of kingdoms, and fall of Mystery Babylon, the great seat of wickedness; the pure in heart will bend their way to Zion, and thither go with songs of everlasting joy. But before the Lord comes, the tribes of Israel will return back to their lands, and when the gospel is preached to all the world, and the great work of God sufficiently accomplished, the heavens will be unveiled, and Christ with his saints and holy angels, will make their appearance in the clouds with power and great glory—the saints on earth, and those that are in their graves arise, and all fit away through the ethereal sky to meet the hallowed throng;—sects and parties will then be no more, wickedness will hide its face, the earth be purified by fire. After this, the heavenly company will set their feet upon mount Zion—Jesus will gird himself and administer bread and wine anew in his Father's kingdom. This will be the happy time, when saints and angels shall greet—the great marriage supper of the Lamb, when the voice of saints shall be heard from one end of the congregation to the other, saying, crown Jesus, he is worthy; for he hath redeemed us by his own blood out of all nations, and made us kings and priests unto our God, *and we shall reign on the earth*, (See Rev. v. 9, and 10.) How different this from the imagination of the poet!

“Beyond the bounds of time and space,
Look forward to that heavenly place.”

Then will be fulfilled the saying in Daniel: “The stone cut out of the mountain shall fill the whole earth:” then the Millennium will commence, and Christ and his saints reign on earth, and the knowledge of God cover the earth as the

waters cover the sea. But woe be to those who reject the gospel, and refuse to comply with all the requisitions of heaven, dismay, horror of a guilty conscience, and finally, banishment from the presence of God will be their fate.

We do not believe that the Old and New Testaments contain all the revelations that the Lord intends the human family shall have: for the earth must be filled with the knowledge of God, which will be brought about by revelation, as it were upon the house tops, of things that have been buried in oblivion for ages past. The apostle says “that all scripture given by inspiration is profitable for doctrine, &c.” “Whatsoever was written aforetime was for our profit,” &c.—The bible mentions several books that were written by inspiration; but they are now lost to the world: for instance, the “Book of Nathan the Prophet,” “Book of Gad the Seer,” Book of the Prophecy of Ahijah,” “Book of the Visions of Iddo the Seer,” “Book of Shemeiah the Prophet,” and many others that we might mention. The Prophets declare, that when the Lord gathers the house of Israel, he will give an abundance of revelation, and cause many mighty miracles to be wrought, and they even declare that a book shall come forth, to be one of the instruments in the hand of God to gather Israel, (see Isa, xxix. 11.) They also declare that *truth* shall spring up out of the *earth*.

This book, referred to by the prophets, is the “Book of Mormon,” which we have implicit confidence in, not however as a new bible to exclude the old, as some have falsely represented. It was discovered to Joseph Smith by no less than the ministry of angels, in the township of Manchester, Ontario co., N. Y., A. D. 1827; written on metallic tablets or plates, in hieroglyphics, peculiar to the people whose history it gives. It was translated and published A. D. 1830.—It is a historical, and religious record written in ancient times, by a branch of the house of Israel who peopled this continent, and from whom the Indians are descended.

Says one, did not John the Divine forbid any additions to the bible? We answer he forbid any addition to his book of revelation or prophecy; but said nothing about the whole bible; and we do not suppose that John had any power to

debar God of the privilege of sending as many angels to visit men, or to give as many revelations as he pleases, or at any time he may think proper.—John certainly alluded to no book other than his Revelations, which is obvious to every one who reads it. (See Rev. xxii. 18.) The “Book of Mormon,” is no more an addition to the bible than our testimony to the truth of the gospel, is an addition to the principles of the gospel.

The bible was written by a people upon the Eastern continent, but the Book of Mormon by a people upon this continent. The latter as respects doctrine agrees with the former precisely: but the historical part of it unfolds the history of the ancients of this land. Elder P. P. Pratt writes upon this subject thus:

“The ‘BOOK OF MORMON’ corroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish bible was written.

Suppose a traveller should find in China, in the East Indies, or in America, or New Holland, a historical record, handed down for thousands of years, or deposited in their sacred archives, or amongst their sepulchral ruins, or their monuments of antiquity—and in this record should be found the principles of eternal truth, revealed to that nation, and agreeing with the revelations and principles contained in the Jewish records. Or suppose, for instance, when the ten tribes of Israel are discovered, preparatory to their return to Palestine, a record should be found among them, giving their history from the time they were carried captive by Sardanapalus, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be anything incredible or injurious in its nature, or anything against the truths revealed in the Jewish records? Certainly not. So far from this, it would be hailed by every lover of truth as a most interesting and important discovery. Its light would be hailed as a new era in the history of the great events of modern times.

And similar in its nature is the Book of Mormon. It opens the events of ancient America: It pours a flood of light

upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed as it regards the world called *new*. The ancient events of America now stand revealed in the broad light of history, as far back at least, as the first peopling of the continent after the flood. This discovery will yet be hailed among all nations as among the most glorious events of the latter times, and as one of the principal means of overwhelming the earth with knowledge. But, why then, is it so much opposed and neglected at the present time? Why do prisoners groan in chains, and martyrs bleed in its promulgation to the world? Answer.—Upon the same principle that a Messiah was crucified, a Stephen stoned, a James slain, a Paul beheaded, a Peter crucified, a John banished, a Rogers burned, a Columbus neglected, ridiculed, and envied, a Newton counted mad, and a Fulton laughed to scorn. In short it is BECAUSE THEY KNOW NOT WHAT IT IS.”

But says the objector, it is because that this book is said to have been brought to light by the administration of angels, and revelation, that makes it so odious in the minds of the people.

We reply, that it was the new revelations that the ancient prophets received that caused them to be so odious in the minds of the people. Any thing new in religion or science has generally been treated with contempt by those who knew nothing about it.

The foregoing pages are an outline of the fundamental principles of our holy religion, and for the want of room, with a few exceptions, we have omitted scriptural investigation, and merely stated some principles without attempting to prove them. Those who wish to hear all the before mentioned points of doctrine investigated at length, and an abundance of scripture evidence adduced to establish them; particularly the second com-

ing of Christ, gathering of the house of Israel, and Book of Mormon, are respectfully invited to attend our public lectures.

We have no disposition to sit in judgment upon any man's religion. We will let the law of the Lord judge, and we will humbly acquiesce in the decision.

Truth is our object;—unvarnished truth without mixture of error can alone be serviceable to mankind. We say as did St. Paul, "We seek not *yours*; but *you*." No preacher in our society receives a salary, other than the voluntary donations of the charitable, whose hearts the Lord opens to supply their actual wants; and to such, He will say in the great day of retribution, "Come ye blessed," &c.; "for when I was an hungered ye fed me; naked and ye clothed me; a stranger and ye took me in;" "Inasmuch as ye have done it unto one of my disciples ye have done it unto me;" (See Mat. xxv. chap.)

If our testimony is true, all are interested in it. Say not it is beneath your notice because it is unpopular; for Christ said, "Whatsoever is highly esteemed among men is an abomination in the sight of God." He further said to his disciples, that they would be hated of all nations, and become so odious, that men would think they were doing God service in killing them.

While we still linger upon this subject, we cannot but reflect upon the various persecutions that saints have endured at different times, for propagating such principles as we have before mentioned. Besides the twelve hundred of our brethren that were driven from Jackson co. Mo., and rendered houseless and penniless in 1838; the still more dreadful scenes of 1838, (in which we were personal sufferers,) have made an impression upon our memories that time can never erase.

We well remember the time when twelve or fifteen thousand souls were banished from the state of Missouri.—Most of our persecutors were excited to these outrages by means of malicious falsehoods and slander. Indeed, it was falsehoods and slander that brought the malice of the Jews on the head of Jesus, excited by his exposure of their hypocrisy and pious craft.

When we call to mind, that from twenty-five to thirty noble hearted brethren

have fallen victims to a ruthless mob, in the State of Missouri, we cannot help exclaiming, Oh! murdered, butchered brethren, dear to our hearts, once we enjoyed each other's company in the house of the Lord; and sat under the smiles of our Redeemer's countenance, and expressed our determination to each other to serve the Lord unto the end, if death should stare us in the face.

The time of trial found them true to their promise, and they died as valiant hearted soldiers of the cross. And widows and orphans are left to mourn their loss. Yes, if the sturdy oaks of Missouri's forests could speak, they would tell a tale of woe, how widows and orphans bemoaned while under their branches, because of the loss of husbands and fathers.

If the wild gophers of Missouri's plains could speak, they would tell of the sufferings of women and children, which would soften the heart of an adamant, and cause a flood of tears to flow from the hard hearted.

Oh liberty! whither art thou fled? Oh patriotism whither art thou gone? Once the United States of America, was a land of freedom, liberty of speech, and of press; liberty of conscience was enjoyed really, and not merely in name. Now so no longer. The blessings purchased by the blood of our forefathers, have flown for ever! That blood which was shed so freely, for the purchase of an inheritance, which they esteemed sufficiently worthy of the sacrifice, now no longer avails. The constitution formed and ratified by the fathers of our country, who esteemed it dearer than life, is now a dead letter. The blessings of life, liberty, and the pursuit of happiness are no longer guaranteed to the citizen. Nor can he any longer worship God according to the dictates of his own conscience, unmolested.

The history of the Church of Jesus Christ of Latter Day Saints, has woefully verified this fact. To heighten the wrong, it has all come upon them, in consequence of their adhesion to the truth.—Say not it is deception, delusion, fanaticism, or if you do, take care you apply it where it belongs, that is, to those who ascribe these qualities to the Church of Latter Day Saints. If they are deceived, the bible has deceived them; but they know and dare boldly testify, the religion of the bible is no deception, it is an eternal reality. Therefore, examine the

matter for yourselves, and "try the spirits whether they are of God, or whether they be of man."

**"DESPISE NOT PROPHECYINGS.
—PROVE ALL THINGS: HOLD
FAST THAT WHICH IS GOOD"**
PAUL.

*Final Haven, South Fox Island,
Waldo county, Maine, Oct. 5th, 1841.*

MR. EDITOR:—

Through the changing scenes of life, and the various vicissitudes through which we have to pass, having an opportunity of writing a few lines, on the present occasion, I cheerfully embrace the same; it will therefore be at your disposal. Having a realising sense that the Elders abroad, whether to the east or west, north or south, are anxious to hear of the progress of the work of the Lord, and his dealings with the children of men; I shall offer a few remarks of what He is doing in these eastern lands and on the Islands of the sea, and a synopsis of my travels through the country, since I left Nauvoo, in the spring of 1840. I proceeded on as fast as I possibly could, in different conveyances, until I arrived in the State of New Hampshire, where I found the people willing to hear for themselves, although I made but a short stay, but proceeded on my journey through the State of Maine, and preached in several towns, from Rutland to Calis where I tarried a short time and preached. The people wanted to know what this new doctrine was. In almost every direction were calls for preaching, but my determination was to go into the province of New Brunswick, which I accordingly did, and found a few who formerly joined the church. During my stay in that part of the country, a few more joined; after staying with them through the winter I returned to Calis; where I preached several times, and in the country adjacent. When I came to this Island, where I arrived the evening of the 12th July, where I found a branch of the church, raised up through the instrumentality of Elders J. Hewit, (who now lies under the silent clods of the valley, and his dust commingling with its mother earth,) and William Hyde, the preceding year. After preaching on the Island a short time, I found out to my satisfaction that there were many more willing to investigate for themselves; the news

spread like wild fire, that another Mormon had made his appearance on the Island; so the spirit of enquiry was not confined to this Island alone, but spread on other Islands as well as the main land. I soon left the Island and went to St. George, on the main, where I stayed one week and baptised two, who formerly belonged to the Baptist association. That raised the antipathy of the society, especially the Priests whose craft is in danger; or in other words, who teach for hire and divine for money; so they would cry wolf in sheep's clothing; while they themselves would keep behind the scene of carnal security, viz: misrepresentations in abundance, and lies without number, which are the only weapons they can get to intercept the rays of truth.—suffice it to say the cause of God is onward, with mighty strides.

Brother Pendleton and myself went on the Isle of Hant, and staid one week, where we were received by few of the people, and few of them joined; many more have joined on South Fox Island, and some on the main; where I have been preaching in several villages, viz: East Thomaston, Camden, Hope, &c. The greatest difficulty we have to contend against, is the prejudice of the people, our means being limited in consequence of not having books and papers for the people to read for themselves, which gives our opponents great advantage to calumniate us and prejudice their hearers; but I trust that as soon as you receive this, you will send the papers without delay, as we have a great deal to contend against; and considerable to be done in this section of the country. In consequence of calls on every hand, we have held meetings from three to six times a week, as long as my health would permit; but in consequence of exposure and fatigue, I have been obliged to keep still a few days; but I trust that God will strengthen me according to my day, for I can truly say that we wrestle, not only against flesh and blood, but principalities and powers, and spiritual wickedness in high places, and I trust that God will send forth more laborers into his vineyard, that the day may soon be ushered in, when universal peace and righteousness shall cover the earth as the waters cover the sea, and the kingdoms of this world become the kingdoms of our Lord

and he shall reign forever, and of his kingdom there shall be no end.

Yours in the kingdom
and covenant of God,
ALFRED DIXON.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 1, 1841.

TERMS—\$2.00 per annum, in advance.

All orders for this paper must be accompanied by the **MONEY**, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.

POST-MASTER GENERAL.

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

Since the death of our much esteemed brother, D. C. Smith, nothing has been said in the *Times and Seasons*, about publishing the above paper. As the proposals for publishing that paper, were made by the former Editors, who have since departed this life, we, having a multitude of business upon our hands, at the time of entering upon the duties of publisher and editor of this paper, deemed it proper to remain silent on the subject of the *Standard*, until we were prepared to put it into successful operation, or abandon the project for the present.

We now inform our friends that we have abandoned the idea of publishing the weekly paper, as the type, and materials ordered for it, have never been forwarded to us, and we do not feel disposed to advance \$400, or \$500, in these hard times, the amount required to be invested to do it justice.

Those who have subscribed, and paid their subscription to us, can have their money credited on the *Times and Seasons'* book, or refunded to them, as they may direct.

The brethren are hereby notified, that our well beloved brother, Hyrum Smith, Patriarch of the church, has erected a comfortable office, opposite his dwelling house, where himself together with his scribe and recorder (James Sloan,) will attend regularly every Monday, Wednesday, and Friday, during the entire day, upon any other day, if urgent circumstances

require it, to perform the duties of his high and holy calling.

A copy of the blessings can be received immediately after being pronounced, so that the brethren who live at a distance can have it to take with them.

TO DELINQUENTS.

We will say to those who have received the papers the past year, and have not paid, (of whom there are a great number,) that sister Agnes M. Smith, widow of the late D. C. Smith, is very much in want of the pay, and it will confer a great favor upon her, if they will be so kind as to forward it immediately. Those who live in the vicinity of Nauvoo, can bring any kind of produce, or wood, as all of those articles are very necessary in a family, especially in this country, where people have to live by eating and drinking.

We fondly hope this to be the last time we shall be under the necessity of urging our friends to their duty.

Lisbon, N. H. Sept. 25th, 1841.

BRO. ROBINSON,

I take this opportunity to write to you, and give you some directions concerning your very useful and valuable paper; feeling anxious at all times, to render what little assistance I can in supporting the press, for it is a great blessing to us to hear from the inhabitants of Zion, and to learn of the state of the Church of Christ in these last days. It was sad news to us, when we learned that our worthy Brother the Editor, had departed this life; but we hope it will be so that the papers will continue to be printed. I here inclose ten dollars, and wish you to send the *Times and Seasons* to the following persons: * * * *

I will now give you a short sketch of my labor here. There has been a small branch of the church here for several years, and we have met together from time to time, to worship; and I have frequently been almost discouraged, while I have witnessed the wickedness of the children of men: but being determined to clear myself from the blood of souls, and having been ordained to the office of an elder, I continued to proclaim the gospel in its fullness, as revealed in these last days, until last spring; at which time there appeared to be some excitement among the people. The saints of God began to manifest that the spirit of the Lord was among them; and from

that time to this, I have had more calls for preaching than I could fill—many have been convinced of the truth of the work, and I was soon favored with an opportunity of leading some into the waters of baptism.

I have baptized thirteen and think that there are others who will come forward soon—we desire the prayers of the saints, and also that some elder, who is traveling this way, would call here, and instruct us more particularly in the great work of the Lord.

I am yours in Christ;
ZADOCK PARKER.

MISCELLANY.

[For the Times and Seasons.]

SIGHTS FROM THE LONE TREE.

BY L. O. LITTLEFIELD.

'Twas morning—the sun rose under the brightest auspices, and the thin, vaporous clouds, that flitted in the heavens, continued gradually to flee away before the gentle morning breeze—that seemed wont to greet their golden visages with the soft rustle of its dewy wings—until not a hand's breadth of them were seen remaining to mar the spotless beauty of the ethereal blue. Oh! how beautiful and sublimely grand—as I sat beneath the Lone Tree, on this delightful morning,—did the scenery of nature, which was there spread around me, clad in the luxuriant robes of summer's brightest green, appear to my enamoured vision! Sweet, too, as the mellow cadence of the Aeolian harp, when its chords are swept by the artful fingers of a maiden's tiny hand, was the distant music of birds, offering up their morning orisons to the Author of their joy, as they twittered from spray to spray among the green foliage of a neighboring grove.

I was bounded by a vast and fertile prairie on the west, whose superabundance of wild but beautiful flowers waved their proud heads in the passing breeze, as if rejoicing at the sublime appearance of the 'King of Day,' on the east by a wide-spread valley that intervened between me and the great 'father of waters,' whose disporting waves wore the gay smile of the rising sun, as they rode gently on towards the mighty Ocean; and on the north

and south by seemingly interminable woods, whose foliage danced gracefully in the morning light, and sent its peaceful and unwritten whisperings away upon the balmy wings of the passing zephyrs. Upon this valley was seen numerous herds of cattle eagerly feeding upon its green, unbroken surface, while the melody of their tinkling bells stole upon my ear, and made me, for once, envy the cheerful shepherd his humble lot, which calls him from the dull monotony of village life, to muse, undisturbed by any of the litigated topics which always agitate the mind in the more busy walks of life, amid scenes so romantic and delightful as those with which I was surrounded.

On the opposite side of the Mississippi, lay a broad and beautiful plain, which stretched up and down its waters as far as my sight could extend, and was thickly covered with dwellings, which, for their simple neatness and rural beauty, were, to me, far preferable to those gaudy palaces where aristocracy sits gorged in the lap of affluence and surrounded by every paraphernalia of inextinguishable wealth. Yes; for *that* spot, so truly picturesque in its scenery, and where, but a few years ago, nought was seen save the curling smoke from the Indian wigwam, or heard but the fearful twang of the savage bow-string and thrilling yell of the fearless war whoop, my soul felt an attachment which all the illuring pageantry of an opulent world would fail to inspire. Oh! what calm and unbroken serenity dwelt in my bosom as I contemplated its matchless beauty of landscape and thought of the many endearing ties that bound me to its inhabitants, which now numbered near eight thousand souls. That was the delightful city of Nauvoo—the home of *her* whose destiny was united to mine through the many conflicting changes of this transitory life; *her*, who, with timorous heart and reciprocal affection, I had led to the sacred altar of Hymen, and who I now delighted to call by the ever dear and consecrated name of *wife*! There, too, dwelt my brethren; who, after being driven from their peaceful homes in the west, by the barbarous hand of religious persecution, had made it their place of refuge, and, from an uninhabited waste, converted it into a flourishing and populous city. They had been delivered from their enemies, and they dwelt in peace. The effulgent morn of

prosperity beamed brightly upon their hopes; happiness smiled in every countenance, and friendship, pure and unalloyed, reigned supremely in every bosom.—But the sight of the beautifully sloping heath—situated near half a mile from the Mississippi—on whose delightful summit the Temple of God was being erected, filled my mind with emotions still more pleasing and delightfully intense; emotions to which the corrupt and profane world is a stranger, and which the acknowledged pen of sublimest eloquence and profound erudition, would prove infinitely inadequate to describe. That Temple was fast approximating a state of completion; and in the eagerness of my soul, I said, 'the day is not far distant when its magnificent walls of grandest architect and most skillful masonry, will post their ponderous and polished fronts upon that beautiful eminence, and become the beacon of Zion to sentinel the enchanted land.'

My attention was now attracted by a congregation of people who were assembled in a beautiful grove, near the summit of the heath, and seated in the unbroken redundancy of its shade. It was Sunday, and they had met to worship Him who is the divine Author of their holy religion. Now me thought I could hear the heavenly chant of their song of worship send its mellow notes, rendered more soft and harmonious by distance, through the ambient air, and, being inspired with love for its sweetness, I hastened from the place, where my bosom had been so emulated with feelings of transport, to join my brethren in worship near the Temple of God.

PERSECUTION OF THE JEWS IN TURKEY.

The Jews in Smyrna are exposed to the most wanton outrages on account of their religion. One of them was recently thrown into prison because a cat was missing! and no crime is committed of which they are not supposed to be guilty by the bigoted inhabitants.

Worthy of imitation.—A clan of the Cherokee Indians still remain in Georgia, numbering about seven hundred, all belonging to the Cherokee Temperance Society, except five or six, and these, it is said, never pretend to drink spirits until they get among the whites.

ANOTHER "SHOWER OF FLESH AND BLOOD" IN OUR OWN NEIGHBORHOOD.

[From the Boston Daily Mail.]

AMESBURY MILLS, Sept. 8th, 1841.

Messrs. Editors: I hasten to inform you of a most singular phenomena that happened yesterday in Kensington, a small village a few miles distant from this town, about half past 5 o'clock, P. M., which would seem highly incredible were it not substantiated by some of its most respectable inhabitants.

There had been a drizzling rain (my narrator states) during a great part of the day until about 4 o'clock in the afternoon, when the rain stopped and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past 5, when almost instantly, it became of burnished red, and in a few moments it rained moderately, a thick liquid of the appearance of blood clothing fields and roads for two miles in circumference, in a blood-stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed. It caused great wonder and astonishment among the inhabitants, I assure you, and well it might, so singular and unaccountable was the phenomena. I have been shown by a citizen of the place some of the matter that fell, and it has the appearance of clotted blood, and I think it must be a similar liquid, from account, to that which lately fell in a shower at Tennessee.

Indeed, this is rare food for the scientific, and we hope some one will fathom the mystery, and make a report thereof of this result of their investigation.

Yours, &c. W. FITTS.

CONFERENCE MINUTES.

KIRTLAND CONFERENCE MINUTES.

Saturday, Oct. 2, 1841.

Conference commenced pursuant to adjournment. Elder Ahnon Babbitt was unanimously chosen chairman and Elder W. W. Phelps, appointed clerk. The solemnities were opened with singing and prayer.

Resolved unanimously that Elder Jeremiah Knight, Samuel Phelps, and Ed-

win Cadwell, be appointed a committee to examine candidates presented for ordination.

The chairman then read the 2nd section of the 2nd part of the book of Doctrine and Covenants, explained the relative situation of Kirtland as connected with the gathering of the last days; and laid before the conference, for consideration, the most important items of business—to wit: to aid the poor—for without charity our professions were vain; our gatherings were vain; our teachings were vain, and *our religion was vain*; “Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep *ourselves* unspotted from the world,” &c. &c.

To be more careful in the selection of competent Elders to preach the gospel in cities and towns of notoriety, that the cause may continue to triumph, though met by Demetriuses, Alexanders, Simon Maguses, and many seven sons of Sceva.

And to establish a press at Kirtland, the more effectually to promulgate the gospel; as it is already well known that the press can spread the principles of religion farther and faster, through the medium of mail, than the orator in the pulpit. Many other topics were alluded to, for instruction. Adjourned for one hour.

Met according to adjournment, and opened with singing and prayer.

Resolved that John Morton be appointed clerk of the church at Kirtland till next conference.

Resolved that Almon Babbitt as chairman, and Lester Brooks as clerk, be appointed to sign licenses of the official members of the branch or stake of the church; and that W. W. Phelps be appointed recorder to record said licenses.

Resolved that money be raised to purchase a horse and waggon for the use of the bishop in gathering for, and distributing to the poor.

Resolved that Elders Samuel Phelps, Hugh Cole, and John Gaylord, be appointed a committee to travel, in the adjacent branches, and collect alms for the poor.

On the subject of the press at Kirtland—to promulgate the principles of pure religion, as well through the medium of the press, as the pulpit, and the more advantageously to aid our brethren of the Church of Jesus Christ of Latter Day

Saints, in the great gathering of these last days; and the better to overcome error with truth, and evil with good; and to assist the saints to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and to help spread the everlasting gospel, as well as warn this world of woes and wars to come; to note passing events; to give more light upon the plan of salvation, and to bring the “strong reasons” to show that the second coming of Christ, to reign upon the earth, is near.

Resolved unanimously, that Thomas Burdick, the bishop of Kirtland, and his counsellors, be, and they are hereby constituted a company, to establish a press at this place, to be owned in shares of from ten to one hundred dollars, by the subscribers, and that the said subscribers are to receive annually, from said establishment, for the use of said press and type; such sums as shall be equal to the unpaid interest of the money actually paid and vested in said establishment.—And what ever is donated, is to be held in trust and managed by the said company, for the benefit of the Church of Jesus Christ of Latter Day Saints. And said company shall publish a religious periodical entitled THE “OLIVE LEAF.”

Resolved unanimously that the saints in this and the adjacent branches be solicited to lend their aid to carry the above resolution into effect without delay.

The proceedings of the Elder's quorum was received and accepted, and instructions given to the committee on ordinations, after which the conference adjourned till to-morrow morning at 10. There was preaching in the evening.

Sunday Oct. 3rd.

Met pursuant to adjournment. Elder Babbitt delivered a discourse on the subject of the gathering to a very crowded house. Adjourned for one hour. Met and Elder Phelps delivered a discourse on “Dispute not prophesyings.” The bishop addressed the audience in behalf of the poor, and in aid of the printing establishment. Adjourned.

Evening Session; opened with singing and prayer.

Resolved that Elder Pattengell, be sent to set in order the branch of the church at Brooklin, that Elder J. Knapp, be sent to set in order the branch of the church at Nelson, and that J. Knight, be sent

to set in order the branch of the Church at Andover.

The committee on ordinations, reported one for the office of the high priesthood; one for the office of an elder, and one for the office of priest, viz. Samuel Phelps, J. Newman, and Daniel Carpenter.

The representation of churches showed an increase of branches and members, but is omitted for the sake of brevity.—The remainder of the evening was occupied by Elder Brooks who gave a discourse on the restoration of the kingdom of Israel, (Acts 1, 6.)

Resolved that these proceedings be published in the Times and Seasons.

The spirit of God was in our midst; the greatest harmony prevailed, and a sincere love was manifested for the well being of Israel. Three were baptized.

Adjourned till the 6th of April next at 10 o'clock A. M.

ALMON BABBITT, Chairman.

W. W. PHELPS, Clerk.

We give the above conference minutes an insertion, yet it will be seen by the following extract of a letter written by Pres't. Hyrum Smith, to a member of that branch of the church, that the church in Kirtland have not acted according to the will of God, nor the council of the Church in this place.

"All the saints that dwell in that land are commanded to come away, for this is, 'Thus saith the Lord;' therefore pay out no monies nor properties for houses, nor lands, in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace; but shall be scourged with a sore scourge; yet your children may possess them; but not until many years shall pass away; and, as to the organization of that branch of the church, it is not according to the spirit and will of God; and as to the designs of the leading members of that branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fullness of times may be turned, and the mysteries of God be unfolded,

upon which their salvation and the salvation of the world, and the redemption of their dead depends, for 'Thus saith the Lord,' 'there shall not be a General Assembly for a general conference assembled together until the House of the Lord shall be finished, and the Baptismal Font, and if we are not diligent the church shall be rejected, and their dead also.' 'Saith the Lord,' therefore, dear Brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore, your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen.

HYRUM SMITH, Patriarch
for the whole church.

*Springdale, Hamilton county, Ohio,
September 4th 1841.*

DEAR AND MUCH RESPECTED BROTHER, E. ROBINSON.

By the direction of the Clerk of this Branch of the Church, I now sit down to draw off the minutes of our last Conference which was held on the 4th inst. at the house of Bro. Daniel Burch, in Springdale Township, Hamilton county.

10 o'clock A. M. The members of the Mill Creek Branch of the Church, met according to a previous arrangement, and Bro. H. Miller delivered a discourse on the promise that God made to Abraham.

Adjourned till 3 o'clock P. M.

Met pursuant to adjournment, when the Conference was organized as follows:

Brother Andrew L. Lamoreaux was unanimously chosen to preside; Arthur Manfort and James Culbertson were chosen Clerks. There were present Bro. H. Miller and Bro. Leach, from Nauvoo, Bro. J. Bair and Bro. Julius Granard from Switzerland co., Indiana, Bro. J. Clark from the Cincinnati Branch, Bro. James Culbertson from the Licking Branch, Kentucky, and a number of brethren and sisters. After due consideration the fol-

lowing resolutions passed the Conference unanimously:

Resolved 1st. That the Mill Creek Branch and the Mason Branch be united into one, called the Millcreek Branch of the Church of Jesus Christ of Latter Day Saints.

Resolved, 2nd. That Dr. Henry Johnson be ordained to the office of an Elder. Br. A. L. Lamoreaux then read the account of the rise of the Church, from the Book of Covenants, and spoke to some length on the order and authority of the same. Bro. H. Miller then rose and acquiesced in the remarks made by Bro. A. L. Lamoreaux, and then proceeded to lay the business of his mission before the Conference, which was done in an able manner; after which, Conference adjourned till seven o'clock, P. M.

Met pursuant to adjournment.

Opened by singing, and prayer by Bro. Leach.

The official members present spoke and gave testimony to the truth of the work; after which the following branches were represented:

Bro. A. L. Lamoreaux represented the Mill Creek Branch, consisting of about 30 members, including 1 Elder, 2 Priests and 3 Teachers, all in good standing.

Bro. Josiah Clark represented the Cincinnati Branch, consisting of 41 members, including 4 Elders, 1 Priest, 1 Teacher, and 1 Deacon, all in good standing. Bro. James Culberson represented the Licking Branch, in Kentucky, consisting of 9 members, including 3 Elders, all in good standing. Bro. John Pair represented the Switzerland county Branch, Indiana, consisting of 23 members in good standing; after which, Bro. Johnson was ordained to the office of an Elder. The remainder of the evening was spent in singing and prayer; speaking in tongues, and the interpretation; also the gift of healing was manifested; much of the spirit was enjoyed.

Conference adjourned till 10 o'clock A. M. Sunday.

Met according to adjournment.

Opened by singing, and prayer by Bro. A. L. Lamoreaux. Bro. Leach preached on the principles of the gospel, to a large audience. Bro. Bair followed and spoke on the same subject or continued it.

Adjourned for one hour.

Met at 2 o'clock P. M.

Meeting commenced by singing and

prayer; after which, Bro. A. L. Lamoreaux spoke on the second coming of Christ.

Adjourned till 7 o'clock P. M.

Met according to adjournment.

Bro. Miller preached on the gathering of Israel to a large congregation.

Conference then adjourned.

The Brethren from the different Branches expressed a great want of preaching. The doors for preaching are opening daily, as the harvest is truly great; my prayer to God is that He may send forth more laborers into the vineyard.

Since the conference I have baptised 4; Bro. John Bair has baptised 8 in Switzerland county, Ia.; he also gives the account of a great door being opened there for preaching.

Yours truly,

A. L. LAMOREAUX.

Vinal Haven, South Fox Island,

Waldo co., Main, Sep. 25th 1841.

The Church of Jesus Christ of Latter Day Saints met according to appointment, on this day, at 2 o'clock P. M., on the premises of Elder Oliver Brown, in conference. After singing, and prayer by A. Dixon, proceeded to organise the conference.

Elder A. Dixon was unanimously chosen to preside, and C. C. Pendleton was chosen clerk.

Accusation was brought against Elder Oliver Brown, for improper conversation at town meeting, but in consequence of absence of some individuals, farther proceedings was deferred until some future time.

The several Elders then present told their determinations to promulgate the gospel of Christ, according to the sacred scriptures and abilities that God should give unto them, and abide the covenants and commandments, given to this church through our beloved Brother Joseph Smith.

Elder Otis Shaw was appointed clerk of the Branch of the Church on Vinal Haven, (Fox Island.)

After some appropriate remarks by A. Dixon, conference adjourned till to-morrow morning at 10 o'clock.

Sunday morning, conference met pursuant to adjournment.

Meeting commenced by the members present singing a hymn, after which the first chapter of Micah was read, and prayer by Elder Otis Shaw.

The conference was then addressed on the subject of the Priesthood, by Elder A. Dixon. (which was truly instructive,) from 1st Peter 2nd Chap. and 5th verse, after which conference adjourned one hour.

Two o'clock, P. M., Conference met pursuant to adjournment. Meeting commenced by reading the 7th Chapter of Hebrews by A. Dixon, and introductory prayer by C. C. Pendleton, after which a discourse was delivered by Elder A. Dixon on a Literal Judgment.

The Branch of the Church of Christ on Vinal Haven was then represented by Elder Otis Shaw, consisting of 5 Elders, 1 Teacher, 1 Deacon, 96 members, including 4 on the Isle of Hant. The Branch of the Church on the Main Land in the counties of Waldo and Lincoln, represented by Elder Levi Gray, consisting of 3 Elders, 1 Priest, 1 Teacher and 40 members.

Three members were then presented for ordination and accepted, viz: Thomas Brown, Priest; Thomas Garret, Teacher; Joseph Colymore, Deacon, who were accordingly ordained.

Minutes of the conference were then read and accepted by the conference. A vote was then passed to transmit a copy of said proceedings to the Church at Nauvoo. The sacrament was then administered, and the conference adjourned to meet in Hope, Waldo county, Maine, on the twenty fifth of December next, at 10 o'clock A. M.

ALFRED DIXON, President.

C. C. PENDLETON, Clerk.

MINUTES OF LYMA CONFERENCE.

Saturday, Oct. 23, 1841.

Conference convened pursuant to previous appointment. Elders Brigham Young, John Taylor, and Willard Richards, of the quorum of the Twelve, were in attendance. Elder B. Young was unanimously chosen President, and J. C. Snow clerk of the conference.

President Young then made some preliminary remarks, setting forth and explaining the object of the meeting, followed by Pres't I. Morley.

Elder J. C. Snow then represented the branch of the church at Lyra, consisting of 424 members, including 9 High Priests, 32 Elders, 4 Priests, 5 Teachers,

and 4 Deacons, mostly in good standing.

President Young, Elders Taylor and Richards, then made some very appropriate remarks, showing and proving the absolute necessity of the finishing and completing of the House of the Lord, now building in Nauvoo; in preference to any thing else that can be done, either by mental or physical exertion, in spreading light, knowledge, and intelligence, among the nations of the earth.

Conference adjourned till to-morrow, 10 o'clock.

In the evening, President Morley met with his counsel, together with President Young, Taylor and Richards, and brethren of the Lyra branch, for the purpose of entering into certain resolutions, necessary in order to become more active in forwarding the work of the house of the Lord. After much deliberation, it was moved and seconded, that all those who are willing to consecrate one tenth of their time and property, to the building of the Temple at Nauvoo, under the superintendence of Pres. Morley and counsellors, to signify it by the uplifted hands, when the motion was carried unanimous.

Sunday morning, 10 o'clock, A. M. Conference met pursuant to adjournment. Elder John Taylor delivered an address upon the object of Christ's mission into this world, the resurrection, and redemption of the saints; and pointed out, very clearly, the course to be pursued, in order to become the sons of God, through the ordinances of the gospel, that the saints may, at last, be exalted at the right hand of God, to dwell with him eternally in the heavens.

After an intermission of one hour, the sacrament was administered by Pres. Young and Richards. The minutes of the conference were then read and accepted. Pres. Young made some very just remarks on the Priesthood, authority and calling.

Conference adjourned *sine die*.

Benediction by Pres. Morley

BRIGHAM YOUNG, Pres't.

J. C. SNOW, Clerk.

HYMENEAL.

MARRIED—At Ambrosia, Iowa, on the 20th day of Oct. 1841, by Elder George W. Gee, Cyrus Peck Esq. of Montrose, to Miss Ruth Juliana Davis of the former place.

OBITUARY.

DIED, at his father's residence, in the city of Navoo, on the 25th of September, Hyrum, son of Hyrum and Jerusha Smith, of the billious fever; aged 7 years lacking a few days.

Relying upon the promises of Jehovah, the parents need not mourn over the early death of their promising child. Omnipotence, in His wisdom, has seen fit to take him from them just ere he arrived at the years of accountability; and the parents have the blessed assurance that he has been taken from the evils to come, to bask in endless felicity and heavenly beatitude, in the mansions of his heavenly Father.

— In this place, on Friday the 22nd of October inst., Mrs. Adaline, consort of Simeon A. Dunn, aged 29 years.

POETRY.

[For the Times and Seasons.]

LAMENT OF A CAPTIVE JEW IN BABYLON.

BY A CONVERTED JEW.

Let the thick veil of darkness be roll'd from before thee,

Oh, Lord! and descend on the wing of the storm!
Dispersed and enslaved are the sons that adore thee,

And the rude hand of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,
While, far from her ruins, in exile we pine;
Yet still is the hope, of thy remnant, unfaded,
The word that inspir'd it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning,

'Till our warriors grew weak, in the day of despair;

And our glory was fled, as the light of the morning,

That gleams, for a moment, and melts into air.

As trampil'd the Heathen o'er Zion's sad daughters,

She wept tears of shame o'er her guilt and her woe;

For the voice of her God had commissioned the slaughter,

The rod of his vengeance had pointed the blow.

Tho' foul are the sins, oh thou lost one, which stain thee,

The blood of the Lamb yet can wash them away;

Tho' galling and base are the bands that enchain thee,

The God that imposed them can lighten their sway.

For a star yet shall rise o'er the darkness of Judah;

A branch yet shall flourish on Jesse's proud stem;

And Zion shall triumph o'er those that subdued her,

Yea, triumph in giving a Saviour to them!

SCRIPTURAL REFERENCES!

JUST PUBLISHED, and for sale at the *Navoo Stationery*,

REFERENCES to prove the gospel in its fulness the ushering in the dispensation of the fulness of times, and the Latter Day glory.—by D. L. BARNES.

These References are very convenient for every person, who wishes to examine the scriptures upon the above subjects; especially for the travelling elders. Price 6 cts. per copy, or \$3.00, per hundred.

Navoo Nov. 1st, 1841.

TAXES! TAXES!!

THE Tax book for 1841 is now in the hands of the Collector who is ready to receive Taxes. The County Tax, which is Forty cents on each hundred Dollars of valuation, may be paid in County orders. The State Tax, which is thirty cents on each hundred dollars, can be only, in State auditor's warrants, wolf scalp Certificates, or Cash.

Tax payers will please be ready for an early call of the collector, as the great number to be called on will make it difficult to call a second time. The Collector or some one authorized to receive Taxes and give Receipts, may be found at all times at the Store of Mathews & Comer in Carthage.

23-3t J. B. MATHEWS, Collector H. C.

NAVVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.
For sale, wholesale and retail, by
Aug 16, 1841. E. ROBINSON.

The Times and Seasons,
Is printed and published semi-monthly, by
E. ROBINSON,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five** new subscribers, and forwarding us **10** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 3. No. 2.]

CITY OF NAUVOO, ILL. NOV. 15, 1841.

[Whole No. 33]

A LETTER TO THE QUEEN OF ENGLAND,

TOUCHING THE SIGNS OF THE TIMES,
AND THE POLITICAL DESTINY OF
THE WORLD.

TO HER GRACIOUS MAJESTY
QUEEN VICTORIA.

SOVEREIGN OF BRITAIN,

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject, and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Know assuredly that the world in which we live is on the eve of a *revolution*, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth: a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is—secondly, that the present is the time of its fulfilment.

The first great and universal monarchy after the deluge was the kingdom

of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monarch marched forth—conquering and to conquer—till Tyre, Egypt, and Judea, and all the surrounding nations, were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, "The God of heaven hath given thee a kingdom, power, strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all."

This monarch, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should "come to pass hereafter." His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the "latter days." Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands, which smote the image upon the toes; then was the whole image broken to pieces together, and became like the chaff of the summer

thrashing floors, and the wind blew it away; but the stone became a great mountain, and filled the whole earth.—When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, “There is a God in heaven that revealeth secrets.” This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors—this being the next in succession; the legs of iron represented the Roman empire, which was the fourth great monarchy of the world; and the feet and toes, part of iron and part of clay, represented the dissolution of the Roman empire and its subdivision into the kingdoms of Modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, in the days of these kings (or kingdoms represented by the feet and toes) the God of heaven should set up a kingdom which should not be left to other people, but which should break in pieces all these kingdoms and stand for ever,” as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the scriptures; and England has given the scriptures to the world—thus actually revealing to the world, its destiny and her own.

But before we proceed further we shall go back and take another view of the same subject, as revealed to Daniel on another occasion, and under a different figure. He saw (Dan. vii.) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes repre-

sented, viz. the kingdoms of Modern Europe. “And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgement was given to the SAINTS, and the time came that the saints possessed the kingdom.” Again he said, “The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.”—Again, “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” Again he says, “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2nd chap.

From this it appears that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a personage called the “Ancient of Days.”

The 14th chap. of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives: that he shall come and all the saints with him, and that in that day there shall be ONE Lord, and his name ONE, and he shall be king over all the earth.

The Revelation of John bears the same testimony, saying, “The kingdoms of this world shall become the kingdoms of our God and his Christ.”

There are many other scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the scriptures, I feel warranted in saying that, as sure as all these event

have succeeded each other from the days of Nebuchadnezzar King of Babylon, until the days of Victoria I, on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political and religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgements, &c., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 15th; Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this revolution will be connected the resurrection of the saints that have slept. See Daniel xii. 2; Job xix, 25, 29, 27; Rev. xv.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered and even the beasts of prey will be wrought upon by the spirit of God—will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints

of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxiv, 1st to 6th; Malachi last; Luke xxi, 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz.—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They inquired of him, saying, "Wilt thou at *this time* restore again the kingdom of Israel?" But he answered them, saying "It is not for you to know the *times and seasons* which the Father hath put in his own power." As much as to say, that it was no part of *their mission*, and was not to be fulfilled in *their day*. So, being corrected in this thing, the Apostle Peter afterwards informs us (Acts iii.) that the heavens must receive Jesus Christ until the *times of restoration* of all things spoken of by the Lord, by the holy prophets, and that at the *times of restitution* God would send him again. Jesus himself speaks of this *same time* when he says, (Luke xxi.) "Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles are fulfilled*. Paul also comes to the same point of time, (Romans xi.)—"Blindness in part is happened to Israel *until the fulness of the Gentiles is come in*."

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord, (Luke xxi.) after speaking of the signs of his coming says, "When ye see these things begin to come to pass *then know that the kingdom of God is nigh at hand*," and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now the kingdom of God here spoken of, cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that kingdom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs, spoken of in the 21st of Luke, having come to pass. Therefore he must have alluded to the kingdom of which

Daniel and others spoke, which was to be set up "in the days of these kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming, and the setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity—the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfilment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfilment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importance than any single event which transpired in modern times. The discovery of America by Columbus 300 years since opened a new era upon the world, and poured a flood of light upon the startling nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A nation whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also. From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the risen Jesus ministered in person to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York, in the bowels of the earth, where it had been concealed for 1400 years. It was there deposited by a holy prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principle means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to it

Church of Christ of Latter-Day Saints, who were first organized with six members on the sixth of April, 1830, but who now number many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c., as Jesus has promised in his Word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power, and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to shew what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first Book of Nephi, as contained in this ancient record, I extract the following:—

"The Lord will proceed to make bear his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it.

For, behold, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold, I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying, "A prophet shall the Lord your God raise up unto you, like unto me; him shall you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now I Nephi declare unto you, that this prophet of whom Moses spake was the Holy One of Israel, wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the Devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come that all the churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity,—yea, in fine, all those who belong to the kingdom of the Devil are they who need fear and tremble, and quake; they are those

who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him, and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my message for the lords and nobles, clergy and gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked,—let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless,—let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride extravagance, their luxury and excess; for the cries of the poor have ascended up to heaven, their groans and tears have ascended up before the Lord, and his anger is kindled; and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus for remission of sins, and then shall they receive the Holy Spirit, and become the saints of the Most High, the children of light; and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy, and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angel with this message to the children of men; "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him: for the hour of his judgments is come, and worship him that made Heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and people of England, I have the honour to subscribe myself,

Your Majesty's humble Servant

And Loyal Subject,

PARLEY P. PRATT.

Manchester, May 28, 1841.

Manchester, August 15, 1841.

To BRIGHAM YOUNG, AND H. C. KIMBALL.

Dearly Beloved Brethren,

I feel it my duty to write to you, hoping you will forgive me for not writing sooner. The night I left you I went to Berkenhead, stopped all night, preached the gospel to them, they never heard it before; came over to Liverpool about the time your ship was going down the river. I prayed that the Lord would give you a prosperous voyage. I saw sister Blackurst on board the Lyons, I believe she was the only saint on board. Br. Stafford went about a week afterward. The same afternoon I returned home by railway. When I went to take my seat in the carriage I was moved to speak to a woman that sat near me; she told me she had been lodging at a house where some people were stopping of the name of "Latter Day Saints;" never heard of such a sect before. She said they were going to the promised land 1500 miles beyond New York, that they were the happiest people she ever was with, for they sang the most beautiful hymns she ever heard; and would like to know where to meet with them. Then I opened my mouth and from the same circumstance told her of the work the Lord had commenced in these last days; she believed it all, and went with me to the Star office; bought a "Book of Mormon" and "Voice of Warning." She lives at Leeds, and told me she would receive any of the servants of the Lord that would come. It made my soul rejoice to hear this.

Elders Marsden and Carrigan have been laboring there a short time, baptized her and several others, the reason I write this is in seeing the effects of our brothers and sisters letting their light so shine before this woman (even in a lodging house,) that she can now glorify her Father which is in heaven. I gave your love to Br. and sister Walker he said it was all for the best, his father-in-law was shoped again at his former place. They will leave here next February.

Br. Hyde preached 25th of April morning and evening, related the vision he had seen calling him to Jerusalem, there was a collection made for him, and several gave him small sums of money, my master sent him a piece of silver: May 2d, Br. Hyde was at Stockbridge, several saints went in a spring cart, I followed by coach to play the organ for them: (after first baptising a young man that was once my teacher in the Sunday school,) we had a good day, they made a collection for him, he left Manchester on the 4th of May: he has been laboring in London but has since left for Holland.

Br. Joseph Brotherton is laboring near Bedford; there is a good work going on there, also in London. Br's. Adams and Snow are laboring in that part.

The corn law repealers had a procession: they exhibited loaves on the top of poles, some were very large representing the American loaf, while others were very small showing the size of the English loaf.

Thursday we had a fast day: met about 9 A. M.; opened by singing and prayer by Br. Pratt. After several had prayed and testified to the truth, Br. Pratt then spoke on the office of patriarch and the blessings arising out of it. Patriarch Albinson then laid hands on the following; viz. Elders Goodfellow, John P. Smith, C. Miller, and W. Berry; also sister Alice Hardman, being the first baptized in Manchester: we adjourned at 5 P. M. met again at 7 o'clock. Br. Pratt spoke on temporal salvation, we had a good day of it.

Br. Pratt received an invitation from a Socialist to preach in the Hall of Science. He preached there on the 11th of July, a female lecturer discussed with him the two following nights. The principal subject was, the resurrection: she said it was impossible for God to raise the dead, but Br. Pratt showed the posi-

bility of it so well that she acknowledged that he had explained it very well. She then said he could not prove any prophecies fulfilled, he then spoke on the Book that had been found as a proof; she did not reply to this, but began to rail against the church saying, the signs did not follow the believer if they did we must show her one then she would become a Latter Day Saint. I have heard that many of them were pleased with Br. Pratt, one said to me he wondered how it was, that Parley Pratt could have reason and absurdity in him, at the same time.—I think good will come out of it, the work of the Lord is rolling steadily in this land, confirming a few each Sunday: this day we have confirmed 14 in Carpenter's Hall, and I may say the Lord is adding to the church daily such as shall be saved, two, that were followers of John who have obeyed the truth, one has shaved, the other wears his beard yet, the former has been ordained to the priesthood and is likely to become a useful servant of the Lord.

We have preachings sometimes at the Great Lamp in the market place, to a respectable and attentive people. The Hall is attended as usual: it has been ordered by the council, that the elders and priests present at any meeting in the Hall, take their seats on the form level with the speaker, this looks something like order and has a good effect.

In Scotland there has been a few led away by a Mr. Rols, who has written against the church but has been replied to in a very able manner by Br. Pratt. It is in the 3d No. of the Star vol. 2d. Br. Pratt has been to Scotland since, and some have come back again to the fold of Christ. The saints in that part, are generally rejoicing in the Lord and in the gifts of his holy spirit.

I expect there will be two or three ships full of saints leaving Liverpool this fall: I believe there has a number given in their names already; the first ship will sail about the 15th of September. There is a notice in the 4th Star, to those wishing to go by the 15th, to send their names together with their money by the 5th of September. This is the principle Br. Fielding is going to act upon as it will save much confusion.

There are the following families coming in the first ship; viz. Father Brotherton's, Br. Mc Ildrick's, Br. Thomas Mil-

ler's; sister Sarah Perkins is coming, she is included with his family, Br. Bate-man's, Br. Heape's, and others from Pendlebury, Oldham, Duckenfield, Stockport, as well as many other towns in the country. I believe Br. William Berry is coming; I am coming myself in the course of 5 or 6 years. My health is very good, thank the Lord for it; I am still in the same situation, the Lord gives me favor in the eyes of my employer, although many have told lies to him and reported false things about me, but he does not believe them; some are of a very bad nature. My wife and children are well, little Heber gets very stout and sharp, my mother-in-law is about the same eats her meat well but still lies in bed, my mother is rather fretful about Thomas' coming, she goes to the Hall now and then, she is not baptized, I have hopes she will be soon: my sister Catharine is much better, she is willing to come to America. Br. Charles sends his love to you all and to Joseph Smith (although he has not seen him) knowing him to be a prophet of the Most High, and you the servants of the Lord: my sister Susanah is well, she sends her love to you. I have felt lately, as though I was short of something; and what do you think it is; I will tell you: I think if I should hear from you I would be in possession of that I am short of at present. I was asking Br. Pratt if he had any word to send to Zion, he said yes; you can say that neither myself nor the Manchester church has received a letter from any of the quorum, while he can hear of letters going to London and other places; he wonders what you are about, and so do I: you must not think we have forgotten you, for there are a few yet in Manchester that love and think much of you.

I cannot close this letter without testifying to the truth of the work of the Lord. I know that Joseph Smith is a prophet called of God to do a great work in this generation, and whosoever shall seek to destroy him shall be confounded. that the Book of Mormon contains the word of God and the gospel of Jesus Christ, and whosoever obeys the truth shall come to the light, and they shall know whether it be of God or not. I know that you are his servants to minister salvation to the nations of the earth, that this work is that which was spoken of by many of the prophets of old, that

these days are the days spoken of by Jesus Christ that should be like the days of Noah and of Lot; the signs of his coming are seen and heard in this part of the vineyard. There has been seen at midnight a bright personage in the air; it changed into the form of an eye and then disappeared: it was first seen as a star descending and ascending. One Saturday night as I was going home about 12 o'clock, I could not help admiring the stars for they were so bright as soon as I entered the street I live in I was enveloped in a great light, I stopped in a moment then it left me: I looked up and saw a horizontal light in the sky, it was wide at the south end, and narrow at the north in the form of a club or trumpet.

Shipwrecks, floods, houses and workshops falling, great and destructive fires, sudden deaths, (there have many fell down dead in the streets: one man was refused admittance to the love feast in the independent Methodist chapel Hanover street, he fell down dead at the door,) Banks breaking, men's hearts failing them for fear, because no man buyeth their merchandise, shop keepers and manufacturers failing, many accidents on the railways.

The ship will sail for New Orleans, they expect to get to Nauvoo by December. I request an interest in your prayers that I may be found faithful to the grace given me, for I feel myself one of the weakest of the weak. However I feel determined by the help of the Lord to improve the talent given me. Give my love to Joseph Smith, and all the brethren. Farewell, may the peace of Jesus be with you all, Amen.

WILLIAM MILLER.

For the Times and Seasons.

BR. ROBINSON,

Dear sir—Knowing the anxiety of the brethren scattered abroad, to hear from the travelling elders, and their success in preaching the gospel to this generation; we thought it would not be out of place, to give a short account of our labours this season. We left Nauvoo, the last of April, on a mission eastward, and travelled through Illinois, Indiana and Ohio, preaching as opportunity offered, and waiting upon those who wished to obey, until we arrived at the north east part of the state of Ohio, where we spent near three months, preaching in Port-

age, Cuyahoga, Medina and Lorain counties. The most of our time, however, was spent in Franklin, Portage county, where we baptized and organized a branch of eleven members, which we left rejoicing in the new and everlasting covenant. We arrived at the city of Nauvoo, on the twentieth of October, and found our friends and brethren generally enjoying good health, for which we felt to thank that God who had preserved us, and our families, in our absence. On looking over our journals, we find we have travelled about eighteen hundred miles, have delivered seventy one discourses, baptized twenty or twenty one persons, ordained two priests and one teacher, hundreds have heard the gospel, some we left believing, and have reason to hope will yet obey the mandates of the Eternal Father. We are as ever, your fellow laborers in the gospel.

L. A. SHIRTLIFF,
H. S. ELDRIDGE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 15, 1841.

TERMS—\$2.00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.

POST-MASTER GENERAL.

All bank bills that are current in the country where our paper circulates (except Michigan bills) will be received in payment for this paper. Eastern money is preferred.

ERRATA.—When imposing the form for our last number, an error occurred, which was, inadvertently, left uncorrected until the papers had all been worked off. It occurred in the head of the paper; instead of reading Nov. 15th, it should have read Nov. 1st.

ALMANAC.

In press and nearly ready for delivery the Mormon Almanac and Latter

Day Saints calendar for the year 1842 published at this office.

Elder Wm. Smith has returned home, accompanied by bro's. Pierce and Evins, and families, from Pa. We learn from him, verbally, that the work of the Lord is progressing rapidly in the east, especially in New Jersey. He has baptized 25 since he left home, and witnessed the baptism of a large number more by the hands of Elder E. Snow and others. He feels grateful to the brethren of those branches of the church through which he has passed, for their hospitality and kind feelings manifested towards him, while in their midst; and assures them they have his prayers, and good wishes for their welfare and prosperity.

The calls for preaching are very numerous, and the field for labor is very extensive—twenty-five or thirty elders could be busily engaged, are needed, in the states of Pennsylvania, New Jersey and Delaware. Owing to the lateness of the season when he arrived home, and the ill health of his family, he will not be able to return east until spring.

THE NEUSANCE.—It is known to many of our patrons, that a certain young man very injudiciously, and contrary to the remonstrances of his friends, and in violation of the ordinances of this city, not long since erected a small building, near the Temple square, avowedly for the purpose of transacting the business of a Grocer. Said building was for a short time occupied for that purpose; but so heavy did the frown of public disapprobation rest upon it, that it was finally vacated, and stood some time, a lonely wreck of folly. In the mean time, the very sanctimonious and *extremely unfortunate* Mr. Kilbourn of Montrose, threw out to the public, ungently and slanderous imputations concerning the matter, saying that the Presidency of the church abetted and approbated the concern, &c., and the building having become a monument for every fool to write upon and exhibit his folly, to the annoyance of the citizens, the City Council very judiciously ordered the building removed as a nuisance.—Some opposition to the execution of this

order was exhibited, and the authorities called out a few of the military and demolished the building. The city authorities manifest a determination to carry out strictly the temperance ordinances of the city, and in this we wish them "God speed." We suppose however, that Kilbourn and his junto will bray worse than ever, and "mormonism" be adjudged by "witch law." "Take the accused, bind him head and foot, and cast him into the pool; if he sinks and drowns he is innocent, if he floats take him out and hang him or burn him with fire." We say, let the poor fools judge till they themselves are overtaken by judgment, and let them bray till they burst their wind chests.

Intelligence of the most cheering and animating nature is continually coming to hand, setting forth the success of our Elders abroad, and the unparalleled spread of the work of the kingdom. Truth is mighty, and is swaying his sceptre abroad, and pushing his work of conquest unimpeded. The recent communication from Elder Snow of Salem, Mass., published in this number, will be read with thrilling interest by every lover of Zion. "Let God arise, and let his enemies be scattered."

We would call the attention of our readers to the epistle from the twelve, in this number of our paper; it will, doubtless, prove beneficial to the saints scattered abroad, who desire counsel relative to the gathering &c.

COMMUNICATIONS.

For the *Milleanial Star*.

AN EPISTLE OF THE TWELVE,

To the saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man and the eastern continent, GREETING;

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instruct-

ing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of you, that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren, who are still laboring amongst you, for which, an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren, with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving place to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in counselling the brethren and in the settling of emigrants &c., and the first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to the revelations, and which must

be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations, and proclaim the fullness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments, which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

These things to favor the stakes of Zion is at hand, and soon the Kings and the Queens, the princes and the nobles, the rich and the honorable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as Kings are to become nursing fathers, and Queens nursing mothers in the habitations of the righteous, it is right to render honor to whom honor is due; & therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, are laid, and the walls of the basement stories of each nearly completed; and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labors, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest. And if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of this temple.

He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstance will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing. We would not press the subject of the gathering upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered if you faint not.

We are not altogether ignorant of the increase of difficulty among the laboring classes, in England since our departure, through the stoppage of factories and similar occurrences, and we would counsel those who have, to impart unto those, who have not, and cannot obtain; remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the laborer, neither must he starve who would, but can-

not, find employment. Inasmuch as ye desire the fullness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to heaven or salute your ears in vain; but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long suffering, forbearance, & charity among yourselves, & ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again, and the Judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fullness thereof. In all things follow the council which you shall receive from the President and council who are among you; and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall receive right council.

Remember that those whom John saw on mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through persecutions, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end, as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many, through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the morn of the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while smiling up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond anything which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own name, cast out as evil, as gluttonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floors

Here they will be threshed with all sorts of difficulties, trials afflictions, and every thing to mar their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; *Come direct to New Orleans, and up the Mississippi river*, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make *New Orleans* their general established port, and be sure to start at such times that they may arrive here during the cold months, for the change from the cold climate of England, to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the church.

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by convincing to their own advantage, if they have the opportunity.

The church has commenced a new city 20 miles below this, and 1 mile below Warsaw, called, *Warren*, where many city lots, and farms in the vicinity, can be had on reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labor for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools according to their professions, such as carpenters, joiners, cabinet makers, hatters, coopers, masons, printers, binders, tanners, curriers &c. and all sorts of manufactory and foundry implements, [convenient for transportation,] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, boulders smelters, and journeymen of every description; for all sorts of woollens cottons, hardware &c., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stores cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things and clothe and adorn themselves with the labor of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell. May the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHTM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

Northbridge, Mass., Oct. 10, 1841.

Br. Robinson, Sir—

I have lately come from Salem and expect to return there in a few days.

I have labored in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prevailed, the number of chapels, churches and priests, the superstition of the people, and considering too, that Salem is the place where witches formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosperous condition. I came here to endeavour to encourage and strengthen them; knowing that considerable time had elapsed, since any traveling elders called on them. Since my arrival a series of letters have been shown me, from Mr. — post master of — in this state, to his brother of this place, and from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names, first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in various parts of the Union, and is estimated at about two hundred and fifty-thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, and the author of several works devoted to the cause of Universalism. He knew nothing of this work but by report, until some time during the past summer, when two of his brothers, tradesmen of Boston, became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it, but strenuously opposed it. One of his brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbors, and night after night taught the work to them. Until some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th written from New York says, "I arrived in N. Y. on Friday and spent some time in hunting up Mormons. I went to Br. Adam's, where I was received with great kindness. On Sunday I was baptized, and after being taken into

the church by the laying on of hands, Oh the blessings that rested upon me!— The next morning I had the gift of tongues

I was ordained an elder, and am now going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on the 23d on board a steamer. His letter of the 29th written at Charleston, says in describing his journey. "Meantime the subject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised, to find on board three Methodist ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Mormon and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued our conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptized. I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptized. The captain also said he believed it with all his heart. When we reached Charleston we stopped at captain Hall's, and next day the Methodist ministers, the Orthodox and his delegate, and captain Hall and his family consisting of a wife, an aged father, one son and two daughters were all baptized. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Capt. Hall says he will pi-

lot his boat till spring and then he will pilot his family to the west."

When God works who can hinder?
I am dear sir your fellow laborer in the
gospel. ERASTUS SNOW.

Br. Robinson Esq.

The following is a copy of a private letter, and thinking that it possibly might be interesting to some of the saints residing at a distance, I submit it to you, which is at your disposal for publication in the *Times and Seasons*.

Yours as ever,

B. W.

Nauvoo, Nov. 12th 1841.

BR. SNOW:—

Your letter of the 19th of Oct. came to hand in due time, and I am much pleased with its contents, for surely I rejoice that you are prospered.—Although I am a great distance from you yet my anxiety for the furtherance of the Salem Mission does not decrease, and I contemplate that before many weeks shall pass away to be with you, and make my feeble voice heard again in your hall and private places for preaching in defence of the pure principles of the Gospel of Jesus Christ.

You request me not to do as others have done and write you a short letter; but to dispense with my common mode of writing and write a close fine hand, and to be sure and fill up the sheet, and give you all the particulars of the most interesting affairs of Nauvoo. This I will endeavor to do; but shall not make any sure promises, for it is possible that my mind will become so absorbed with the subject, that I shall forget to write so close and fine as you request. So much by way of introduction.

On my way from Philadelphia, I stopped at Pittsburgh and found a few saints (eight in number); among them is Elder Wm. Small from Philadelphia. They all seemed to be firm in the faith, and have not shuned to teach the principles of righteousness every opportunity offered them; in consequence of which several have become quite believing, and I presume will embrace the faith. After a tedious passage from Pittsburgh of one week, (the Ohio river being very low,) I arrived at Cincinnati, where I took passage for St. Louis, on board the steamer Nonpareil, in company with near 200 passengers, and among them

were several families of brethren bound for this place. Part of them hailed from the city of New York, the remainder from Western New York. The passengers soon learned there was a company of Mormons on board, and the news in quick succession flew from one end of the boat to the other that a Mormon preacher was among them; and you will readily conjecture that Mormonism so called soon became the principle topic of conversation in almost every apartment of the boat. It was truly amusing to see the commotion and excitement that prevailed, and to hear their conversation.—The more they conversed upon the subject the more intense seemed to be their desire. Thus they continued for several days.

Sunday the 24th of Oct. the morning was clear, yet the air was somewhat cold. The darkness of night was driven away, and twilight came on; but it soon followed in the train as the rays of the great ruler of the day shot across the horizon. The steamer was facing the daring current of the far famed Mississippi. The atmosphere was clear, and the reports of the steam from the scape pipe, which were loud and followed one another in quick succession, alone seemed to disturb the solitude of the morning; the passengers arose from the slumber of night, prepared themselves for the day, and commenced prominating the hurricane deck to view the attracting objects situated along the distant shores; but these seemed to be of minor consequence—the subject of "Mormonism" still lingered upon their minds. After the business and bustle of the morning were over, the passengers retired to the cabin and unanimously insisted upon having a Mormon sermon preached unto them.—By the ready permission of the captain, I complied with their request, and proclaimed the first principles of the gospel to an attentive audience. In the evening I addressed them with the subject of the coming forth of the Book of Mormon. I believe that the effect produced will result in much good; for there were present men from various parts of the United States; and even those most opposed acknowledged that their views were changed, and that they now had a better opinion of the society, than they had before. Those that I left on the boat after we landed at St. Louis still

continued to discuss the subject. At St. Louis, I took passage for Warsaw, from whence came by private conveyance to Nauvoo.

Now for the affairs of Nauvoo.—The Temple as you perhaps know, is situated on the brow of the most prominent part of the bluff, which extends a short distance in the advance of the bluff, either to the right or to the left; so that it commands a complete view of the majestic river for several miles, both north and south; and completely overlooks the flat which constitutes the western part of the city, and is so curiously formed by the extraordinary bend of the river. In consequence of the Temple being situated in the advance of the adjoining bluff, it overlooks portions of the city both to the north and to the south, that are considerable in the rear of it.

On the left, south, as you front the river the lots are mostly taken, and a great share of the improvements seem to be bestowed upon this part of the city. Near the residence of Pres't. J. Smith, which is near the termination of Main street, or where it strikes the river on the south, is situated the Nauvoo House, which is in rapid progress; the foundation which is massive and extensive, is nearly completed; and when completed will form the basement story. This house when finished, I should think from what I have seen, will surpass any house of the kind for beauty, convenience, and durability, west of the Allegany mountains. On the north of the Temple there has also been a great improvement, and a large portion of that part of corporation is quite densely populated. East of the Temple lot some ten miles, which you are aware is more or less timbered land, it is completely spotted with dwellings. The large prairie east of the city presents a very pleasing prospect: several buildings are completed and others in progress. Some are engaged fencing, others plowing, and preparing their land for the ensuing season. The Temple also commands a fine view of Zarahemla, and the beautiful prairie that stretches along, at its wonted distance from the river for several miles. Several buildings are in progress in Zarahemla.

Indeed, you certainly would be astonished if you were here, at the vast improvement made in so short a space of time. If you walk through the streets

of the city, or ride out on the prairie, or go over to Zarahemla, you will see nothing like idleness; but will hear the hum of industry:—nay may I not say more:—the voice of merriment. It is true, their buildings are generally quite small; for you know that many of the saints were forced out of the state of Missouri, penniless in the inclement season of the year, and were only able to build temporary houses. However, several brick houses, and some extensive framed ones have lately been erected, which improve the appearance of the city very much. I assure you that when I came here I was completely astonished, and agreeably disappointed at the improvements that have been made since I was here two years ago last spring; when there was but one or two new buildings, and they were not then completed.

If you were here to see the work that has been done on the Temple, you would say that the saints here have been industrious, and contributed liberally for that work. The greater portion of the work is accomplished on the basement story, in which is situated the Baptismal Font, resting upon the twelve oxen that so much has been said about in the eastern papers. I went and examined them particularly;—they are ingeniously carved, and strikingly resemble the living original; and the Baptismal Font, I should judge from what is said in the bible, strongly resembles the "Brazen Sea." I will not here attempt to give any further description of the Temple; for it sufficeth to say, that its plan for convenience, surpasses any thing that I ever saw, and well it may; for the Lord has had something to do with it; and I believe that when it is completed; for splendor and magnificence it will outshine any thing west of Philadelphia at all events. There does not appear to be so many to work on it at present as heretofore; for many are engaged in fitting up their private dwellings for the coming winter, and preparing that they may attack it with renewed vigour and zeal in the coming spring.

I think that the saints ought to be stirred up in the east to contribute liberally for this work (*of the Lord.*)

I have not heard much said about the university—there is no building as yet completed for it; but I presume in due

time the institution will prosper abundantly.

Now, as to the morality of the people here:—there are some that may be some what unruly, as may be expected; but you know that if you should throw cold water into melted iron the scene would be terrific, because the contrast would be so great: so it is with the saints; if a small portion of wickedness happens among them, the contrast between the spirit of Christ and that of Darkness is so great, that it makes a great upstir and tremendous excitement: this is the case here; but in other communities the same amount of crimes would hardly be noticed. As for mobs: there is not one hundredth part as much said about here, as there is at a distance. If the state of Ill. should suffer a mob to drive us from this place, it would be like a man cutting off his nose to spite his face; for it must be admitted that the taxes collected from this people make a great addition to the state revenue and will still increase. There are no signs of a mob here, after all the noise about it in the east. In short the saints here are prospering in every thing beyond our expectations, and Nauvoo is the most beautiful place for a city that I ever saw.

I think you will change your mind after reading this, and request me to write you a short letter next time. May the Lord prosper you. Yours &c.,
B. WINCHESTER.

POETRY.

[For the Times and Seasons.]
THE TRANSFORMATION;

OR

THE TOOL AND THE GEM.

Dedicated to the Students of the Nauvoo University; under the tuition of Elder O. Pratt.

BY MISS E. R. SNOW.

I saw a thing of rudest form,
From mountains' base brought forth—
A useless gem—devoid of charm,
And wrap'd in cumbrous earth.

Its rough exterior met the eye
With a repulsive show;
For every charm, was forc'd to lie
In buried depths, below.

The Sculptor came;—I wonder'd, when
His pliant tool was brought;
He press'd it o'er the gem, and then

I mark'd the change it wrought.

Each cumberance from its surface, clear'd—
The gem, expos'd to view—
Its nature and its worth appear'd—
Its form expansive grew.

By gentle strokes, it was set free—
By softer touch, refin'd;
Till beauty, grace and majesty,
Were with its nature join'd.

Its lustre kindled to a blaze—
'Twas Wisdom's lamp begun,
And soon the splendor of its rays
Eclips'd the noon-day sun.

That gem was chain'd in crudeness, till
The Sculptor, lent his aid:
I wonder'd at the ready skill,
His potent hand display'd

But 'twas the virtue of his tool
Of fine, transforming edge;
Which serv'd for pencil, mould and rule—
For polisher and sledge.

That tool requires a skilful hand—
That gem, no charm should bind;
That tool is Education, and
That gem, the Human Mind.

HYMENEAL.

MARRIED—In Farmington, Hartford co. Ct. Aug. 4. by Elder W. Woodruff, Mr. Dwight Webster of Woolcotville, to Miss Eunice Woodruff of Farmington Ct.

In Zarahemla, Aug. 29, by Pres't. John Smith, Mr. Harmon Cutler to Miss Lucy Ann Pettigrew.

OBITUARY.

DIED—In Monmouth co. N. J. July 16. Elder Alfred Wilson, aged 34 years. In this city, Oct. 22, Triphena consort of Albert Pease, aged 35 years.

At Springfield, Oct. 8, Sally Merriam, consort of the late Elijah Merriam, aged 61 years. She desired to depart and be with Christ.

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"TRUTH WILL PREVAIL."

Vol. 3. No. 3.]

CITY OF NAUVOO, ILL. DEC. 1, 1841.

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CITY OF NAUVOO,

WEDNESDAY DEC. 1, 1841.

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POST-MASTER GENERAL.

From the Gospel Reflector.

NEBUCHADNEZZAR'S DREAM.

Perhaps there is no portion of the sacred volume that has been an imaginary foundation for more wild, speculative, and enthusiastic notions, than Nebuchadnezzar's dream, recorded in the ii. chapter of the prophecy or vision of Daniel. But in our humble opinion there is no portion of the inspired writings more plain, positive, and explicit, than the above dream, and Daniel's interpretation of the same. However, we shall investigate the subject without much regard to the speculative notions of men. We have ever noticed in most of writings upon this subject, the evincement of an intense desire to support a party at all hazards. We have also discovered the foul practice of the divines, and commentators upon the sacred scriptures, of taking the advantage of the credulous community by handling the word of God deceitfully; spiritualizing such parts as do not, in their most literal sense, suit their purpose; but literalizing other parts that they can use to advantage without spiritualizing. We consider this a productive scheme for the propagation of sectarian principles; but an abominable one in the sight of God. Daniel in the exposition or interpretation of this dream is so plain, and definite in the fixing of times and dates, that there never has been any cause for one word of division whatever: and we trust that the sequel of the subject will disclose to every honest inquirer after truth, the fact that the dream reaches down to a generation as

late as the one now on the stage of action, and that it immediately concerns all nations.

In this dream and the interpretation of the same, we not only discover the wisdom of God in disclosing the history of future ages; but his willingness to uphold his people in time of trouble, and adversity. It is also manifest that with all Nebuchadnezzar's glory, and his faith in the mythological works of the Babylonians, and also the high pretensions of the magicians, wise men, to the supernatural power of divination, there was doubt on his mind, and he questioned the competency of the magicians to interpret dreams correctly. Hence he issues the proclamation that the magicians, and wise men, should tell him the dream, which should be an evidence to him that they were capable to make known the true interpretation. This proclamation was of such a nature, that honor and promotion, was promised on condition they could make known the dream; but immediate death if they failed doing it. Daniel and his brethren were soon ranked with the wise men of Babylon: "And they sought Daniel and his fellows to be slain." We cannot help but remark here, that had it been a decree for their promotion only; they perhaps would have disdained the idea that Daniel and his fellows, who were poor captives of the tribe of Judah, being wise men; but in the time of adversity, and the severity of a decree, they were willing that others should be ranked with themselves. But when human wisdom was exhausted, and the magicians completely panic-struck in consequence of the severity of the decree, the Lord as usual showed himself to be a revealer of secrets—a protector of the righteous—a God at hand and not afar off. This revelation was a source of consolation to Daniel, and his brethren: for it saved them from being sacrificed to appease the wrath of the king; and the effect produced was the revocation of the impious decree. But to hasten.

Nebuchadnezzar after he had subdued many of the nations of the Old world, and greatly improved the beauty, and magnificence of the city of Babylon, began no doubt to reflect upon futurity, and as the mind of man is never dormant,

hence during the moments of his soliloquy, or while upon his bed, it was a matter of study and reflection of his mind what should transpire in future ages. This is a thing common to all men, more especially to men of authority, like kings. The idea of death which strips them of all their earthly power and glory, fills them with horror, and causes the most intense reflections during the silent moments. This was the case with Nebuchadnezzar, and it pleased God to make known to him by a dream some important things of future ages, viz: the four great universal (so called) empires of the world, and the kingdom of God that shall transcend all kingdoms established by the wisdom and power of man, and in durability shall outlast them all, or in other words continue when all others are overthrown, and their names in a measure faded into oblivion.

Daniel when brought before Nebuchadnezzar to make known the dream, and the interpretation thereof, commences and says: (Dan. ii. 27.) "Daniel answered in the presence of the king, and said, the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar *what shall be in the latter-days*. Thy dream, and the visions of thy head upon thy bed, are these: (As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass: but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart;) Thou, O king, sawest, and, behold, a great image. This great image whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, the gold, broken to pieces to-

gether, and became like the chaff of the summer threshing floors; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Daniel interprets this dream as follows: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold*. The reader will do well to bear in mind that Nebuchadnezzar is here described as the representative of the Babylonian empire: "*Thou (or the empire) art this head of gold*." It is evident from Daniel and many other prophets that during the rise and fall of kingdoms, four universal, or more powerful than other kingdoms, were to arise and flourish at different periods of the world. In the above they are not only represented by the particular form of the tremendous image, that stood before the king; but by the different metals of which it was composed, gold, silver, brass, and iron. And we concur with the prophet that the Babylonian empire, which was formerly called the Assyrian, and which took its rise at a very early date, but underwent something of a change so that in Nebuchadnezzar's time it was called the Babylonian, was the first universal empire on the list. But for the sake of brevity we shall not attempt to be particular in describing these kingdoms, not even to enter into the field of history to particularize the times and dates of their foundation; but only throw out some general hints upon the subject, that the inquirer may come to a correct understanding of the time for the establishment of the kingdom of God,—its prevalence and perpetuity. Therefore, after setting down the Babylonian empire as the first described in the above we will proceed.

"*And after thee shall arise another kingdom inferior to thee*." This kingdom is represented by the breast and arms of the image, which were of silver. It is very well known, that the kingdom which succeeded the Babylonian, was the Medo-Persian. Perhaps the "*arms*" signify two kings, the one of the Medes, the other of the Persians, whose powers were

united under Cyrus, who was the son of one of the kings and son-in-law of the other, and who besieged Babylon and put an end to that empire, and on its ruins erected the Medo-Persian, or the Persian as it is more usually called, the Persians having soon gained the ascendancy over the Medes. No one disputes but what the Persian empire was a very powerful one, yet according to Daniel, it was somewhat inferior, or less than the former: for neither Cyrus nor any of his successors ever carried their arms into Africa or Spain as far as Nebuchadnezzar is reported to have done. Therefore, we set down the Persian empire as being the second of these great kingdoms, represented by the great image.

"And another third kingdom of brass which shall bear rule over all the earth." That the Macedonians headed by Alexander the Great, subverted the Persian empire is well known; the kingdom therefore, which succeeded the Persian, and which was the third great empire, was the Macedonian. Alexander lived to spread his conquests into Asia, Africa, and over much of Europe, and after his death the kingdom was divided among four of his generals; but the Selucidae of Syria, and the Lagidae of Egypt were the two most powerful of the four; hence, some have advanced the idea, and perhaps not without some propriety, that they were represented by the thighs of brass; yet all were of the Brazen, Greek, or Macedonian empire. Thus we conclude that the Macedonian empire was the third, which also was represented by the brass of the image.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise." This fourth kingdom, which was the Roman, is described as being stronger than the preceding. As iron breaketh all other metals, and is more obdurate, so the Roman empire broke in pieces the former kingdoms, and exhibited more strength and durability than the preceding one. The legs, feet, and toes of the image must certainly denote the Roman; for there never was any other nation on earth that answered Daniel's description but the Roman. Indeed, he first describes it as being very strong, or powerful; but afterwards becoming more weak and divided: and fi-

nally divided into ten different kingdoms, which were represented by the ten toes of the image. The Roman empire was at length divided into ten lesser kingdoms, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that "the kingdom was partly strong and partly broken." They mingle themselves with the seed of men; they made marriages and alliances, one with another, as they do to this day; but no hearty union ensued. The Roman empire, therefore, is represented in a double state: first, with the strength of iron, conquering all before it, "his legs of iron" and then weakened and divided by the mixture of barbarous nations, "his feet part of iron and part of clay." It subdued Syria, and made the kingdom of the Selucidae a Roman province in the year 65 B. C.; it subdued Egypt and made the kingdom of the Lagidae a Roman province in the year 30 B. C.; and in the fourth century after Christ, it began to be torn in pieces by the incursions of the barbarous nations, and at length divided into ten kingdoms. The principal part of the modern kingdoms of Europe are the remains of those ten kingdoms of the Roman empire.

Historians, and chronologists have given the following list of the divisions of this great empire, the times and dates, &c. Mr. Mede reckons up the ten kingdoms thus, in the year 456, the year after Rome was sacked by Genseric, king of the Vandals: "first, the Britons; second, the Saxons in Britain; third, the Franks; fourth, the Burgundians in France; fifth, the Wisigoths in the south of France and part of Spain; sixth, the Sueves and Alans in Galicia and Portugal; seventh, the Vandals in Africa; eighth, the Alemanes in Germany; ninth, the Ostrogoths whom the Longobards succeeded in Pannonia, and afterwards in Italy; tenth, the Greeks in the residue of the empire."

Bishop Lloyd exhibits the following list of the ten kingdoms with the time of their rise: First, the Huns about A. D. 356; second, the Ostrogoths 377; third, the Wisigoths 378; fourth, the Franks 407; fifth, the Vandals 407; sixth, the Sueves and Alans 407; seventh, the Burgundians 407; eighth, the Herules and Rugians 476; ninth, the Saxons 476, tenth, the Longobards began to reign in

Hungary A. D. 526; and were seated in the northern parts of Germany about the year 483.

Sir Isaac Newton enumerates them thus: First, the kingdom of the Vandals and Alans in Spain and Africa; second, the kingdom of the Suevians in Spain; third, the kingdom of the Visigoths; fourth, the kingdom of the Alans in Gallia; fifth, the kingdom of the Burgundians; sixth, the kingdom of the Franks; seventh, the kingdom of the Britons; eighth, the kingdom of the Huns; ninth, the kingdom of the Lombards; tenth, the kingdom of Ravenna.

Bishop Newton reckons up these kingdoms thus: "First, the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; second, of the Greeks in Ravenna; third, of the Lombards in Lombardy; fourth, the Huns in Hungary; fifth, of the Alemanes in Germany; sixth, of the Franks in France; seventh, of the Burgundians in Burgundy; eighth, of the Goths in Spain; ninth, of the Britons; tenth, of the Saxons in Britain."

The few variations in these accounts must be ascribed to the great disorder of the times, one kingdom falling and another rising. And as a learned writer remarks, "all these kingdoms were variously divided either by conquest or by inheritance. However, as if that number of ten had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Eberard, bishop of Saltsburgh, in the diet at Ratisbon. At the time of the Reformation they were also ten. So that the Roman empire was divided into ten in a manner first and last." Although names and forms of government have been changed, yet it is evident that the remains of the most of these ten kingdoms, if not all, are now in existence.

Daniel in the first year of the reign of Belshazzar king of Babylon, saw in a vision the same in amount that Nebuchadnezzar saw, viz., the four empires represented by four different beasts. First, the Babylonian by a lion having eagle's wings; second, the Medo-Persian by a bear having three ribs in its mouth; third, the Macedonian by a leopard which had upon its back four wings; fourth, the Roman: "After this I saw in the night visions, and behold a fourth beast, dreadful

and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (see Dan. vii.) We have already shown the divisions of the Roman empire; and the angel interprets the "ten horns" thus: (verse 24) "And the ten horns out of this kingdom are ten kings that shall arise," or in other words ten kingdoms. Single individuals are not the subjects of this prophecy; but kingdoms.

St. John in his Apocalypse is very plain upon this subject: "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns."—Rev. xiii. 1. The angel interprets this in another place: "The seven heads are seven mountains;" perhaps this alludes to the various elevated parts upon which the city of Rome was built. "The ten horns are ten kings," or kingdoms: and the following shows that they were in the main to last till, or near the time of the second coming of Christ: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. But enough is already said upon this part of the subject,—for something of more importance is still ahead.

"And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure." But few dispute but what this alludes to the ecclesiastical kingdom of God; but the time when it was to commence is the point at issue. It will be remembered that the stone was to smite the image's toes or feet first. Commentators, and the divines have generally set down the time of its commencement at the commencement of the Christian era; but in

so doing they have apparently tortured their thinking powers, betrayed their imbecility, and exposed their consummate ignorance of the inevitable force of prophecy upon this subject. Nothing can be more definite and explicit, than that the feet and toes of the great image represents the divisions of the Roman empire—now the modern kingdoms of Europe. Again, nothing is more plain than that this stone, “cut out without hands,” was to strike the toes of the image. When Christ came, the toes of the image, or the ten kingdoms were not in existence. “In the days of these kings,” or kingdoms. What kingdoms? We answer, the modern kingdoms of Europe, “shall the God of heaven set up a kingdom that shall never be destroyed.” But says one, perhaps this stone commenced rolling at the appearing of Christ, but has not yet subdued these kingdoms. We answer, that this kingdom is not to be left to other people, or in other words it shall not be overcome; but when we examine the organization of the kingdom of God in the days of the apostles, and put it in juxtaposition with those of the Catholic, and Protestant denominations, we discover that the latter is quite different from the former; and as there can be no regular succession of authority traced from the apostles to the present time, we are led to conclude that the rolling of this stone is a latter-day work. Daniel while speaking of these kingdoms says, he saw a little horn, which no doubt alludes to popery, that made war with the saints, and prevailed against them; “and shall wear out the saints of the Most High, and think to change times and laws, &c.” John says, that power was given to the beast to make war with the saints, and to overcome them. Isaiah says, that “they have transgressed the law, changed the ordinance, and broken the everlasting covenant.” These with many other passages prove to a demonstration that there was to be a great falling away, and disorganization of the church after the days of the apostles. But this kingdom that Daniel describes was “*never*” to be destroyed; or overcome. However, we do not wish to be understood that this kingdom represented by the stone, is to be entirely different from the one of the days of the apostles, in its form, government, and laws; but in one sense of the word a

renewal of that one. But says the objector, there is but one kingdom of God: therefore, it certainly must have commenced at the beginning of the Christian era. Very good, there is but one kingdom of God; but we might say with equal propriety that it commenced in the days of Abraham, or Moses: for according to the scriptures the gospel was preached to Abraham, and also to the children of Israel in the wilderness. Daniel most unquestionably in speaking of this kingdom, did not allude to the sameness or uniformity of its laws in all ages of the world; but to the time when God should organize it anew, and prepare the way for his second coming. Daniel did not say that this kingdom should be entirely new; but only: “*In the days of these kings the God of heaven shall set up a kingdom.*” If it is termed new, it is for this reason, that on every occasion when God has reorganized his kingdom, he has brought forth something new as an appendage, not to change or unlawfully add to the law, or gospel of Christ. For instance, in the last days God has given revelation, and commandments concerning the gathering of Israel and the building of Zion, &c. These commandments were not given to the apostles.

Again, it is said, that this kingdom, or stone, should beat fine the iron, clay, brass, silver, and the gold; and some have supposed that it cannot be a latter-day work because the four great empires were to be beat fine, and completely exterminated, or to use the scriptural phrase “blown to the four winds like the chaff of the summer threshing floor” but they have been destroyed many hundred years. Three of these great empires were destroyed prior to the appearance of Christ: then admitting for the present that the stone commenced rolling in the days of the apostles, how could it even then break in pieces those empires.

Let us go back and take another view of the great empires. The Babylonian empire was as we have before mentioned, conquered, and overthrown by the Medes and Persians; but this is not saying that every fragment of it was entirely annihilated. For instance, if the city of Philadelphia should be taken by an enemy, and in a great measure destroyed, and then should be rebuilt by another people, and some of the old materials

used, and it should be called by another name, and governed by different laws, it could not be said that there were none of the fragments left to be perpetuated. Indeed, would we not use a proper term to say that it was remodeled over, or transformed into another city? The Babylonian empire was remodeled, or transformed into the Medo-Persian. In like manner the Medo-Persian was transformed into the Macedonian, and the Macedonian into the Roman. But there is something different in the fate of the Roman than the preceding. When the imperial power was weakened by the barbarious nations, within its dominions, ten kingdoms sprung up: some by inheritance others by conquest. Thus one kingdom was transformed into another from the Babylonian down to the various kingdoms of Europe. Hence, when we take all things into consideration, we discover that it may be said with a degree of propriety that when the stone cut out without hands commences to roll, and increases its velocity, it will beat fine or do away the iron, the brazen, the silver and the golden empires; or more properly their descendants: for indeed, there has been a great amalgamation of all these empires. Thus when the stone smites the mighty image upon his feet nations will begin to tremble, and kingdoms and empires shall come to nought or fall to ruin beneath its universal prevalence—and it will roll forth till the knowledge of God covers the earth as the waters cover the sea, and untill all the works of men, that are opposed to the principles of righteousness, are done away, and the kingdoms of this world become the kingdom of Christ.

Again, the fact that this stone was not to smite the image upon his head, first; but upon the toes is evidence in favor of the work of God commencing in the western part of the earth from Asia. These empires represented by the image commenced in Asia, and have reached to Europe, and may we not say in a measure to America: for indeed, the European emigrants to America are principally descendants of the ten kingdoms of Europe. Many of the theological writers of both Europe and America, admit this. Surely this kingdom represented by the stone perfectly harmonizes with the predictions of the prophets concerning the *ensign* that was to be rear-

ed upon this land, that we have before mentioned. Thus according to the dream the stone is to roll and strike the feet of the image, and retrace the route of the succession of the empires, that is, from the feet to the head, or in other words commence where any part of the toes can be found, say America; and from this to Europe, where the remains of the ten kingdoms are; and from thence to Asia, and so on till the image is destroyed. We would here remark, that it is not our intention to be understood that this destruction is to be accomplished by the physical force of the people of God, but by the preaching of the gospel, and the judgements and power of God.

Now it was not possible for the stone to strike the toes of the image untill several hundred years after Christ, because as we have before said, they were not in existence at his day. And if we admit that it commenced rolling in fulfillment of the prediction at that day, we are under the necessity of admitting also that it has not made the first step towards accomplishing that which Daniel said it should. It is said that this kingdom of God shall overthrow the kingdoms of the world; but when we take a retrospective view of the Christian church since the resurrection of Christ, its progress exhibits to the unbiased mind something to the contrary. It is true that during the first three or four centuries there were faithful Christians, and no doubt there have been many honest men and women, who have worshiped God according to the best of their knowledge in all centuries; but their religious rites were much restricted by the vulture fangs of popery. The Mother Church retained her ecclesiastical power, and instead of her "beating fine the kingdoms of the earth," she has been the support of many of the political powers. Indeed, in many instances church and state have been united; but according to Daniel there was to be no union of the ecclesiastical, and political powers in this way; but the whole world to be subjected to one ecclesiastical form of government—and that will be God's government.

The Protestant churches have in this respect, done the same that the Mother Church did. It has been and is now the policy of political powers to increase the union of church and state; and what weapon is more powerful than the ec-

clesiastical power when wielded by men of ingenuity? What has been a greater source of protection to great Britain, Denmark, and many other powers of Europe, than the ecclesiastical powers of the church united with state? but witness with pain, and indignity the internal effects. Men become the votaries of a religion, and are pacified and made to believe that all is well, while under the severest yoke of oppression, tyranny, bondage, and despotism; but on the other hand bishops, vicars and men of authority, roll in luxury, wealth, and aggrandizement. Break the bands that holds church and state together, and free the inhabitants from priest-craft, and such awful despotism, that they may be free men indeed, and those kingdoms that hold men in such bondage will shake from their very base, and at last fall to ruin; and the kingdom of God take their place. From what we have already seen of Catholicism, and the works of the Protestants we are led to conclude that millions of years might roll around, and the work of God that the stone of the mountain represents, would be no nearer accomplished than what it is now; unless there should be a great change for the better. But enough is said upon this part of the subject: for we discover that if the stone commenced to roll in the days of the apostles, it finally was transformed into a popish hierarchy; and we know what they together with the Protestants have done.

It is also said, that this stone as it rolls shall increase in magnitude till it fills the whole earth. Many sects have sprung up since the commencement of the Christian era, and many have fallen; and indeed, it cannot be said that any have lasted through all ages, and increased in magnitude, but the Mother Church. It is true, since the days of the reformation the Protestants have increased in number; but they, as we have before shown, do not answer Daniel's description of the kingdom of God. "It (the kingdom of God) shall never be destroyed," that is, it shall never be overcome, or disorganized; but the kingdom that was established in the first century has been disorganized and overcome, or in other words the saints overcome, as we have before proved by the predictions of the prophets. "And the kingdom shall not be left to other people;" none shall

have power or authority over the spiritual affairs of the kingdom but those whom God appoints: and again, his laws, and ordinances shall not be changed; but remain invariably the same for ever.—This cannot be said of the Christian church in all ages past; for it is well known that on several occasions, kings and emperors, have taken the ecclesiastical power into their own hands: for instance, Henry the VIII of England, and many others. It is also well known that there has been a great changing of the laws and ordinances of the church. However, we do not wish to be understood that it is in the power of man to revoke a decree of the Great God; but at the time of the establishment of Popery, new ordinances were substituted; consequently God withdrew his Spirit, and took away the holy priesthood, and thus left the Mother Church just what Daniel described her to be: "And there came up another little horn (or another power) having eyes like the eyes of a man, and a mouth speaking great things; I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom." It has been a characteristic of the Mother Church to persecute the saints that would not concede to her foolish doctrines when there was no law of the land to restrain her from it.

From the foregoing remarks we trust that the reader will readily discover the impropriety of dating the time of the commencement of the kingdom of God, represented by the stone that Nebuchadnezzar saw in his dream, at the beginning of the Christian era; and no one in his sober senses will pretend to say, that it commenced when Popery was set up—consequently it is a work of the latter-days. This is what Daniel said to Nebuchadnezzar: "But there is a God in heaven that maketh known to the king Nebuchadnezzar what shall be in the latter-days."

Indeed, this is the kingdom that the Lord will establish for the millennium, and when all the kingdoms of this world are done away, then will be fulfilled the saying of Daniel in the vii chapter: "But the saints of the Most High shall take the kingdom, and possess the kingdom for

ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The words of John the Revelator, which we have before quoted, comes again to the mind with force: "These (ten kingdoms) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. This places the destruction of these kingdoms, and the prevalence of the kingdom of God in the future as yet; and puts the matter beyond successful contradiction, that the rolling forth of the stone was not fulfilled in the progression of either the Catholics, or Protestants: for as we have before said, these kingdoms of Europe are more or less upheld by the various ecclesiastical powers. But according to the above quotation these kingdoms are to make war with the Lamb; and if we reason from analogy we must conclude that these various ecclesiastical powers will also make war with him. For indeed, how can such kingdoms make war without the churches of the same being more or less engaged in the contest?

Thus we discover that the final overthrow of these empires will not take place till they make war with the Lamb.—Daniel also places their destruction, to but a short time previous to the millennium, or to the time when the Ancient of days shall sit. (See Dan. vii. 9-11) Then the great image will be beat fine like the chaff of the summer threshing floor, and the kingdom of heaven come, and the will of God be done on earth as it is done in heaven,—and peace flow like a river to all the people of God.

Now when we put what Daniel has said about the kingdom of God, in conjunction with what the prophets have said about the ensign of the Lord for the gathering of Israel, and then add what John has said about the angel flying in the midst of heaven having the everlasting gospel to preach to all nations, &c., they give a clear and conclusive idea of the great work of God—the commencement of his kingdom, its prosperity, its universal prevalence, and

the destruction of the kingdoms of this world. Then will be fulfilled another saying of John: "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."—Rev. xi. 15.

Cross Keys, S. C. Oct. 24, 1841.

TO PRES. B. YOUNG, and the Elders composing the travelling High Council of the Church of Latter Day Saints:—

DEAR BRETHREN: I have received the No. of the Times and Seasons, which contains your "Epistle to the Saints scattered abroad," directing the laborers in the vineyard to communicate with you etc., with which I cheerfully comply. My principal place of residence, is now in the vicinity of Cross Keys, Union, S. Carolina, and I expect to remain here till spring, and then travel to different parts of the State, delivering to the people the message of salvation as I go. My temporal wants are supplied with the fruits of my own labor, which requires a considerable share of my time. Saturdays, Sundays, and occasionally whole weeks, I devote to the work of the ministry. The fruits of my ministerial labors are not numerous; but I trust that they are worthy, and that their names are written in the Lamb's book of life. I have baptized three persons lately, which make ten, in all, that I have baptized in this State; and they are all that I know of in the State. I expect, however, to baptize more next Sunday: there are numbers here who profess to believe the gospel as it has been revealed to the saints; but for various reasons do not obey it. I have passed through some pretty severe trials since I have been in the South, and have seen some dark and gloomy times; but the God whom the saints serve, has delivered me out of them all, and placed my feet upon firm ground. Our prospects are better here than they have ever been before.

I shall repair to Nauvoo as soon as my circumstances will admit of it, and till then I am your brother as heretofore.

L. M. DAVIS.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, DECEMBER 1, 1841.

THIEVES.

We are highly pleased to see the very energetic measures taken by our citizens to suppress thieving. It has been a source of grief unto us that there were any in our midst, who would wilfully take property from any person which did not belong to them; knowing that if any person, who does, or ever did belong to this church, should steal, the whole church would have to bear the stigma, and the sound goes abroad, that the Mormons are a set of thieves and robbers, a charge which we unequivocally deny, and pronounce a falsehood of the basest kind. That there are some amongst us base enough to commit such acts we do not pretend to deny, but whether they are all members of this church or not, we do not know; but some who are, have been caught in their iniquity, and one was among the missing, after a warrant was out for him; circumstantial proof is so strong against him, that his guilt is established beyond a doubt.

We are informed that some of those characters have said that such things are sanctioned by the authorities of the church; this is the most base of all lies; and we would here warn all well disposed persons, to be aware of such characters, and if any such thing is ever intimated to them, to heed it not, unless it be to report such persons to the proper authorities so that they can be brought to condign punishment; for know assuredly, that if you listen to them, they will prove an adder in your path, and eventually lead you down to destruction.

In their respective places, will be found the affidavits of Presidents Joseph Smith, Hyrum Smith, and the testimony of the Twelve on the above subject.

☞ We receive regularly, the LADIES GAZETTE, a beautiful Literary work, published by J. VanCourt, in Philadelphia, at \$1 per annum in advance, or \$5 for 7 copies. We consider it one of the best Periodicals in our country; It is got up expressly for the benefit of the ladies, and it seems well calculated to answer its end. It is mostly composed of original matter, written in a plain, elegant style, beautifully adapted to the capacity of any class of readers, and is worthy of a place on the centre table, in the parlor or drawing room.

"PRAIRIE FLOWER"—We have received the first No. of a work bearing the foregoing title, published at Shelbyville, Shelby co. Ill. Edited by J. C. Duncan. It is a neat literary work of 24 octavo pages; just the thing to hale from the beautiful prairies of the west. We wish the enterprising editor much success. Price \$1,00 per annum in advance.

☞ Our paper has not appeared in its usual good style, for one or two Nos. past, as we have necessarily been absent a share of the time to St. Louis on business; but we are again at our post, and we intend to devote more time to the editorial department than we hitherto have been able to do, owing to the vast amount of business that crowded itself upon us. We anticipate an improvement in the mechanical department, as we have secured the services of an experienced printer; also, we have moved our establishment into a new and extensive building, which we have had erected expressly for the accommodation of our printing, stereotyping and binding business, so that our facilities for printing are greater than they ever have been, since we commenced publishing this paper.

☞ Elder JOSEPH FIELDING, from England, has arrived, with a company of about 200 saints from that country, via. New Orleans. They are in good health and spirits.

Br. F. left several copies of the Millennial Star with us for our friends; we searched the package carefully for ours, but in vain, it could not be found; nothing intended, Br. P. a mere oversight we presume.

Extracts from the Star next No. The work is still progressing rapidly in England.

HYRUM SMITH'S AFFIDAVIT.

Whereas it hath been intimated to me by persons of credibility, that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter Day Saints, who have been using their influence and endeavors to instill into the minds of good and worthy citizens in the State of Illinois, and the adjoining States, that the First Presidency, and others in authority and high standing in said church, do sanction and approbate the members of said church in stealing property from those persons who do not belong to said church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices. I therefore, hereby disavow any sanction or approbation by me, of the crime of theft,

or any other evil practice, in any person, or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested: neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said church, but such acts are altogether in violation of the rules, order, and regulations of the church, contrary to the teachings given in said church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid church, and all other persons, against being duped, or led into any act or scheme which may endanger their character, lives or property, or bring reproach upon the church; and I certify that I hold my person and property ready to support the laws of the land, in the detection of any person or persons who may commit any breach of the same. To which I subscribe my name and testify, this 26th day of November 1841.

HYRUM SMITH.

Sworn to, and subscribed }
before me, this 26th day of }
November, 1841. }

E. ROBINSON, J. P.

Proceedings of a meeting of the Church of Jesus Christ of Latter Day Saints, held at Ramus, Nov. 13th, 1841.

Opened by singing and prayer by Elder Brigham Young. The object of the meeting was then stated by the president. Which was for the purpose of taking into consideration the cases of Alanson Brown, Joseph Holbrook, John Telford, James B. T. Page, and Wm. H. Edwards, who stand indicted for Larceny, &c. After the evidence was brought forward, it was unanimously resolved that said five persons be expelled from the Church.

Appropriate remarks were then made by Elders Young, Richards, Savage, Gurley and others, for the occasion.

A charge was then preferred against Thomas S. Edwards for Assault and Battery, with evidence that a warrant was issued for his apprehension, and against Wm. W. Edwards for being accessory to the same, after the evidence,

Unanimously resolved that Thomas S. Edwards, and Wm. W. Edwards also, be expelled from the Church

Resolved that the proceedings of this meeting be published in the Times and Seasons.

Resolved that all other church business be laid over to conference.

Resolved that this meeting be adjourned. JOEL H. JOHNSON, Prest.
J. E. JOHNSON, Church Recorder.

We are very glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison; for such individuals if the charges are true ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place; but we would here inform them, that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not, countenance rogues, thieves, and scoundrels, knowingly; and we hereby warn them that the law will be as rigorously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices.

We have been told that some individual or individuals, have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the church, stating that it was part and parcel of the gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorrence at such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness, and truth; and will damn all that are connected with it; for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them.

and there are no mysteries connected with godliness, and our holy religion, but what are pure, innocent, virtuous, just and righteous; if this is a mystery, it is the "mystery of iniquity." We are at a loss to know who could be vile enough to propagate such base and unfounded statements, and we would say to the church, beware of such men! set them down as the worst of scoundrels; and reject their foul insinuations, with that indignation and disgust, that such unhallowed and vile insinuations deserve; for such men are either avowed apostates, or on the eve of apostacy, or have only taken the name of religion to cloak their hypocrisy; we fear the latter, in some instances, is the case, and that Mississippi scoundrels palm themselves upon us to cover their guilt. We further call upon the church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements however ignorant; yet lest through false pretences the innocent might be drawn into a snare, we would quote the following from the book of Doctrine and Covenants: Sec. xiii, Par. 22. "And if any man or woman shall *rob*, he or she shall be delivered up unto the law of the land. And if he or she shall *steal*, he or she shall be delivered up unto the law of the land." Again Sec. xiii, Par. 2. "Thou shalt not *steal*, and he that *stealeth* and will not repent shall be cast out." The broad law of God is "thou shalt not steal," and thieves, together with "liars and whoremongers," will eventually be found without the city, with dogs and sorcerers." We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the church, we shall take them up and deal with them according to the law of God, and man; and we wish the church to inform us of such delinquents, or the sin will lay at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle, and other property stolen; we purpose instituting a police for the protection of our property, and the vigorous enforcement of the laws of our country; and should any, who call themselves Latter Day Saints, be found in their midst, they

will be cut off from the church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of any thing like theft, in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
PARLEY P. PRATT,
ORSON HYDE,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
WILLARD RICHARDS,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH.

Nauvoo, Ill. Dec. 1st, 1841.

PRES'T. J. SMITH'S AFFIDAVIT.

City of Nauvoo, Ill., }

Nov. 29th A. D. 1841. }

TO THE PUBLIC:—

The transpiration of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends forth the poison of asps—the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house-top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter Day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disallowship the perpetrators of all such abominations—they are devils and not saints, totally unfit for the society of Christians, or men. It is true that some professing to be Latter Day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I wish it to be distinctly understood in all coming time, that the church over which I have the honor of presiding will ever set its brows like brass, and its face like steel, against all such abominable acts of villany and crime; and to this end I append my affidavit of disavowal taken this day before General Bennett, that there may be no mistake here-

after as to my real sentiments, or those of the leaders of the church, in relation to this important matter,—

STATE OF ILLINOIS,)
Hancock County. } ss.

Before me, John C. Bennett, Mayor of the City of Nauvoo, personally came Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, (commonly called Mormons,) who being duly sworn according to law, depose and saith, that he has never directly or indirectly encouraged the purloining of property, or taught the doctrine of stealing, or any other evil practice, and that all such vile and unlawful acts will ever receive his unqualified and unreserved disapproval, and the most vigorous opposition of the church over which he presides, and further this deponent saith not.

JOSEPH SMITH, President
of the Church of Jesus Christ
of Latter Day Saints.

Sworn to, and subscribed before me, at my office, in the City of Nauvoo, this twenty ninth day of November, Anno Domini 1841.

[L. S.] JOHN C. BENNETT,
Mayor of the City of Nauvoo.

Now it is to be hoped that none will hereafter be so reckless as to state that I, or the church to which I belong, approve of thieving—but that all the friends of law and order will join in ferreting out thieves wherever, and whenever, they may be found, and assist in bringing them to that condign punishment which such infamous crimes so richly merit.

JOSEPH SMITH, President
of the Church of Jesus Christ
of Latter Day Saints.

COURT MARTIAL.

City of Nauvoo, Ill., Nov. 30, 1841.

To Brev. Maj. Gen. Wilson Law:—

We, the undersigned, members of the General Court Martial, detailed by you on the order of Lt. Gen. Smith, through Maj. Gen. Bennett, for the trial of David Smith and Joseph Holbrook, officers of the Nauvoo Legion, charged with theft, and being accessory thereto, are of the opinion that they are guilty of the charges preferred against them, and our unanimous decision is that they be *cashiered*, and their names stricken from the rank roll.

Witness against David Smith—Hazen Kimball.

Witnesses against Joseph Holbrook—B. Young, and W. Richards.

HYRUM SMITH, Brev. Maj. Gen.,
President of the Court.

WM. LAW, Brev. Maj. Gen.,

C. C. RICH, Brig. Gen. 2d Cohort,

H. McFALL, Adj. Gen.,

DANIEL H. WELLS, Com. Gen.,

S. BENT, Col. 3d Reg. 2d Cohort,

T. BILLINGS, Col. 1st Reg. 2d Ct.,

J. T. BARNETT, Capt. 3d Com. 1st Reg. 2d Cohort,

Members of the Court.

To Maj. Gen. Bennett:—

I approve of the above decision, and submit it to you for your action on the case.

WILSON LAW, Brev. Maj. Gen.

To Lt. Gen. Smith:—

The General Court Martial detailed for the trial of David Smith, and Joseph Holbrook, officers of the Nauvoo Legion, have made the above report to me, and asked my concurrence in the same, which, under the circumstances cannot be withheld; it is, therefore, submitted to you for your final approval or disapproval.

JOHN C. BENNETT, Maj. Gen.

Approved—

JOSEPH SMITH, Lt. Gen.

COMMUNICATIONS.

London, August 27th 1841.

ELDER KIMBALL:—

Dear Brother: We received your letter dated 10th of June, which afforded us great joy and satisfaction. I intended to have answered it before; but from various reasons I have neglected it until the present opportunity. Before I received your communication, I had directed and mailed a letter to you and Elder Young, which it is presumed you have received before this. I have been less anxious, or rather I may say, I have been less prompt in writing to you, as I have written communications for the Star, from time to time, which it was thought likely you might receive and thereby learn the state and prosperity of the church in London, and the conference in general. I am happy to say that the work of the Lord is still moving forward in this metropolis.—The prospects have never been better or

more encouraging than at present. The church now numbers about one hundred, besides fifteen or more that have emigrated. I recently spent about three weeks with the saints in Bedford and vicinity.

I was much pleased with the spirit of unity, love, and good order I found prevailing among them; also their willingness to receive instruction and counsel. Those ordained to the office of Priests, (and a great many there are, about ten I believe) are generally remarkably zealous, faithful and persevering in their labours. Elder Joseph Brotherton is still laboring in the region around Bedford, with very good success.

Our beloved brother, Elder Adams, who has had the charge of the work of the Lord in that country, has been truly blessed in his labours. Bedford church, and the branches round, now number over one hundred and twenty. The prospects are very good indeed. During the short time I was there, twenty three were baptized. I baptized nine in the city of Bedford one evening, while there. In my absence, Elder Adams supplied my place in London. He is still with me and labouring with good success; will remain with me about two weeks longer, then leave for Bedford, where he will stop a very short time, then proceed on his way to Birmingham, Manchester, and Liverpool, from whence he intends to set sail for New York, (according to your counsel) about the middle of November.

The little branch of six members, you left in Woolwich, still continues the same in number, strong in faith, and rejoicing in the midst of persecution. They have stood like a mighty rock in the midst of dashing waves, unharmed and unmoved. They have succeeded at last in obtaining and renting a very commodious chapel. Last Sunday I went down, in company with Elder Albou, and preached in it for the first time. I held three meetings, and they were very interesting and profitable. I believe that Zion will very soon enlarge her borders in the town of Woolwich. The Lord opened the heart of a stranger, a wealthy man, inasmuch that he stepped forward, at the close of the meeting, and voluntarily offered to assist the brethren by paying a whole year's rent of the chapel. He says he must become a Latter Day Saint. Elder Adams will preach there next Sunday. I have not been able to travel among the churches,

on account of the circumstances of the church in this city. I did not deem it prudent to leave, when the prospects were so good, and the work moving on so well. I had calculated to leave the church in charge of Elder Adams a few months, but as he is going away it will be impossible, of course. Tho' I am determined in the name of the Lord to submit with cheerfulness to circumstances, yet could I leave my charge here in *trusty hands*, I should greatly rejoice in being liberated from London a few months. I hope you and Prest. Young will not fail to give me what counsel you think most proper, not only on this subject but all others.

Elder Richards has been with me in London a short time. He left with me the books presented by Prest. Young to the Queen or Prince Albert. I hope to get them delivered very soon. Please to tell brother Young I shall write to him as soon as I get them delivered. I had forgotten to inform you we had left Mr. Barrett's Academy, it being too small to contain our congregations, and obtained a larger place which will accommodate about 200; this place is now crowded, which puts us to the necessity of still seeking another.

Sister S—— is alive and well. I gave her the letter you sent me, and she wished to be particularly remembered to you when I wrote. Sister Elizabeth Coleman has been joined in wedlock, by Geo. J. Adams of New York, (now of London,) to Bro. Henry Connor. Bro. Bates and family intend going to Nauvoo with the company that start next month.

I have a few other things which I ought to lay before you. Elder Adams baptized a young woman in Bedford who was born and educated in Calcutta in the East Indies. Her father was an Englishman and a Colonel of a regiment in the East Indies. Her mother was a native of that country. Her parents being very wealthy and respectable they placed her in a missionary school where she received a liberal education. About five years ago she emigrated with her father into this country. Elder Joseph Brotherton has become acquainted with her, since his arrival in Bedford, and in accordance with the will and approbation of all parties, a *treaty of marriage* has been formed between them. She is now anxious to return with him to her numerous friends in the Indies, that she may be the means of

saving some of them thro' the gospel of Jesus Christ. Her father also has recommended them to go, and promises to give them recommendations to people of influence. They will not go unless counselled so to do. They are very anxious that I should go with them. They could not go till a year from this August. What I wish to know is whether you think it wisdom to encourage them in this. The distance is about fifteen thousand miles. It has been upon my mind for several years that I should have to perform a mission in that country, and if it is the will of God, and I should receive proper counsel, I certainly would have no objections to finish my mission, this side of the Atlantic, before I recross it. But in this, as well as in all other things, I submit to your counsel.

LORENZO SNOW.

Smith co. Va., Sept. 28, 1841

D. C. SMITH:—

Dear Brother in the gospel covenant; I now lift my pen to inform you and the readers of your paper, concerning the spread of truth in this southern land. I would here observe, concerning my own travels in the ministry; perhaps you recollect that when you last saw me I was sick with the chills and fever; after my recovery from that attack, I immediately repaired to North Carolina; that was in the fall of 1839, to which place my brother, J. M. Grant, had previously gone. We have generally travelled in the south-western part of Virginia and in the north-western part of North Carolina, in which part of the country we have found many good friends; we have generally been treated with kindness and hospitality by most of the people; more so than ever we were at the north. The people have helped us to all the necessary means to enable us to prosecute our mission. Although we have met with some opposition by the learned clergy, yet we have always found the sentiment contained in your motto, to be good, that "Truth will prevail." Yet I often think, it will never fully prevail over falsehood and error, until the millennium commences, and the father of lies is bound and cast into the bottomless pit; and then, and not until then, will rumor, with her ten thousand tongues, cease to sow the seeds of discord and strife. O, how earnestly ought every saint of God to be engaged in their

labors, and prayer to the Lord, to hasten that day, that happy, that glorious day of days! My dear brother, I often look forward to that happy time, while journeying to preach the gospel, and although I have been more than two years separated from my kind relatives, and the saints of God, in the west; whom I love, and to whom I am bound with considerations and ties that are stronger than death: Yet the glorious consolation, that I have, of meeting them, when time with us shall have wound up its successive revolutions, in the kingdom of our heavenly Father, with all the saints, who have gone before, gives me great satisfaction. Notwithstanding some of the saints of God, with whom I was well acquainted, have fallen martyrs by the ruthless hand of violence in Missouri, yet he who bears the martyr's cross, shall wear the martyr's crown. But to resume my sketch.

We have baptized several persons lately in a place called the Rich Valley; the church there at this time numbers 25 members, all in good standing, and many believing. There are great calls for preaching, and a prospect of more uniting with the church soon. The church in this vicinity, numbers near 80 including 1 Elder, 2 Priests and 1 Teacher.

The prospects in North Carolina, also, were good, when I was there last. I expect to return in a few weeks to spend a part of the winter there. We had intended to visit Nauvoo this fall, but as we are a long way off, and doing very well, we thought we would make a long trip, and return in the spring. I hope we shall have the fervent prayers of all the saints for our prosperity and success, in bringing souls unto Christ.

I am as ever yours,
JOSHUA GRANT.

Laharpe, Hancock co. Ill. Oct. 31, 1841.
To the Editor of the Times and Seasons.

Dear Brother:—Having lately returned from a short mission of three months in Indiana, I deem it a privilege, and also a duty which I owe to the quorum to which I belong, and to the church in general, to make known the extent of my labours and also the spread of truth through my instrumentality.

I left Laharpe the 7th day of July, in company with brother William Snow, who had been appointed to visit the church in Laporte, Ia., where we arrived the 21st

of July. The next day after our arrival, brother Snow was taken sick. I commenced preaching in Laporte, and in the country round about until the 25th of August; brother Snow having recovered his health, we left Laporte for Marshall county, a distance of 22 miles, where we held nine public meetings, and baptized two into the church; after which we returned to Laporte, where we attended a conference held on the fourth and fifth days of September. After conference I returned to Marshall county, and brother Snow to Porter county. I labored in Marshall county until the 20th of September, in which time I led ten into the waters of baptism, organized a church of seventeen members called the Spring Creek Branch; the 20th of September I returned to Laporte, where I found brother Snow; we again united our labors for the spread of truth, after laboring one week in the west part of Laporte county, we baptized two more into the church, and also one in Laporte, which I had not mentioned, making in all fifteen souls, who embraced the new and everlasting covenant, in the short time which I labored. So you see, that although the Lord has chosen the weak things of this world to preach his gospel, truth will prevail, and will prosper in the hands of those whom the Lord has called.

Yours truly,

JACOB GATES.

CONFERENCE MINUTES.

Minutes of a conference held at Laporte, Sept. 4th, 1841.

Meeting was called to order at 10 o'clock A. M., by Elder Wm. Snow, who laid before the meeting the object of the conference.

Elder Wm. Snow, was unanimously chosen to preside, and Elder F. D. Richards to act as clerk of the conference.

Conference was then opened by singing, and prayer by the President. The Prest. then represented the official members present, which were, 1 High Priest, 3 Seventies and 1 Priest. After making some remarks concerning the order of the day, and business to be transacted, the Prest. called upon the Elders to represent their respective fields of labor.

Elder Robert Snyder then proceeded to give a short narration of his labors in Laporte, and the contiguous places; state-

ing that he had baptised 15 during his stay in this region.

Elder Jacob Gates, then addressed the conference, saying that he had traveled and preached in various places, in Laporte, Porter, and Marshall counties, and represented 6 members and 1 Priest, all in good standing.

Conference adjourned until 2 o'clock P. M. Closed by singing, and prayer by Elder Gates.

Conference opened at 2 o'clock by prayer from Elder Snyder.

Elder Richards then gave a succinct account of his labors; stating that he had added 10 to the church by baptism, in Laporte and Porter counties, and opened an interesting field of labor in Marshall county; but by reason of ill health, was unable to continue his labors there; that some had since been added to the church, and there was a cheering prospect of still farther accessions.

Elder Snyder, then addressed the congregation from Jen. 31, 10, setting forth the manner of God's scattering and gathering the House of Israel, as declared by the Prophets.

Conference adjourned until to-morrow, at 10 o'clock A. M., Sabbath.

Conference met pursuant to adjournment, when it was communicated that Bro. Richards was unable to attend, from over exertion the day previous, and Bro. Snyder was appointed in his stead.

After the usual preliminaries, Bro. Gates delivered a discourse upon the order of the kingdom, touching upon the various offices and authorities in the church.

Conference adjourned until 2 o'clock, when, after singing and prayer, it was addressed by the Prest. upon the subject of Priesthood, and calling, in general; after which some business that had been deferred, was then attended to. Owing to the scattered condition of the saints here, and some being about to repair to the place of gathering, it was agreed that Bro. Wm. K. Parker, be clerk of this branch, consisting of 34 members. Several applications were then made for letters of commendation, which were granted.

Conference adjourned, *sine die*.

After conference, one person was baptised by Elder Gates.

WM. SNOW, Prest.

F. D. RICHARDS, } Clerks.
ROBERT SNYDER. }

OBITUARY.

Extracts from the minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Grafton, Lorain co., Ohio, Sept. 18th 1841.

Elder John Hughes was elected president, and Thos. Kerr appointed clerk.

Bro. Beals represented the Brooklyn and Parma branch, consisting of 22 members, 1 Priest, and 1 Deacon.

Harvey Edwards represented the Harrisville branch, consisting of 7 members, 1 Elder and 1 Teacher.

R. C. Wetherbee represented the Grafton branch, consisting of 25 members, 3 Elders, 1 Priest, 1 Teacher, and 1 Deacon; also,

A new branch recently organized in Ohio city, consisting of 7 members and 1 Elder.

Conference business was conducted with the greatest harmony, and the congregations numerously attended.

JOHN HUGHES, President.

THOS. KERR, Clerk.

AN ORDINANCE CONCERNING VAGRANTS, AND DISORDERLY PERSONS.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, That all vagrants, idle or disorderly persons; persons found drunk in or about the streets; all suspicious persons; persons who have no fixed place of residence, or visible means of support, or cannot give a good account of themselves; persons guilty of profane or indecent language, or behavior; persons guilty of using indecent, impertinent, or unbecoming, language towards any city officer when in the discharge of his duty, or of menacing, threatening, or otherwise obstructing, said officer; shall, on conviction thereof before the Mayor, or Municipal Court, be required to enter into security for good behavior for a reasonable time, and indemnify the corporation against any charge, and in case of refusal or inability to give security, they shall be confined to labor for a time not exceeding ninety days; or be fined in any sum not exceeding five hundred dollars; or be imprisoned not exceeding six months; or all; at the discretion of said Mayor or Court. This act to take effect, and be in force, from and after its passage.

Passed Nov. 13th 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

DIED—In this city on the 17th of Nov. Maria Chase, daughter of Isaac and Phebe Chase, aged 16 years and 7 months.

In this city Nov. 24th Emma daughter of Alexander and Mary Ann Badlam, aged one year.

POETRY.

[For the Times and Seasons.]

"Myself and wife buried our first-born on the banks of Grand River, in the deep solitude of the western forest."

P. H. YOUNG.

THE INFANT'S GRAVE.

We laid him low by the moon's dim light,
And his dirge was the murmuring billow;
The prairie grass was his winding sheet,
And a cold moss stone his pillow:
'Twas a mournful sight for eye to see
The mother's grief, who bore him,
As she left her first-born, there to sleep
With the tall grass waving o'er him.

He was born the hope of his father's heart,
But he died in a gloomy hour:—
And the joy of the mother was swept away
In that frail, but lovely flower;
And he lays there still in his prairie bed
Neath the oak where his father laid him,
And the Indians say, the "Prairie Bird"
Chants the mourner's requiem o'er him.

And were they *men*, that mother drove
Forth from her peaceful home,
To bury her child in the forest wild
And leave him to sleep alone?
Oh no! for if they had but known
The pangs of a childless bride,
They had mingled their blood together there
And buried her by his side.

Yet weep not now, though his ashes rest
From his kindred far away;
The mother will meet her long lost child
Where all tears are wiped away;
Then those who caused her heart to bleed
Will hear the Judge proclaim,
Depart from me, ye wretched ones
To everlasting flames.

HEBREW AND GERMAN

A. NEIBAUER Surgeon Dentist, (a German Jew,) will give instruction in the above Languages during the winter season.

Residence S. E. Water St. opposite the coopers.

JUST RECEIVED, a new supply of Books and Stationery, such as Kirkham's Grammar, Smith's Grammar, Olney's Geography and Atlas, German and English Grammar, Illinois Form Book, Gospel Reflector, Copy-plate Book, Webster's Elementary Spelling Book, Slates, Pencils, Quills, Ink, &c. &c. For sale by
E. ROBINSON,

At the Nauvoo Stationery.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 3. No. 4.]

CITY OF NAUVOO, ILL. DEC. 15, 1841.

[Whole No. 40]

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY DEC. 15, 1841.

TERMS—\$2.00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *postpaid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.—POST-MASTER GENERAL.

LETTER FROM P. P. PRATT.

Manchester, Aug. 12, 1841.

To the Authorities and Members of the church of the saints in Nauvoo and vicinity, and to my old friends and associates in the kingdom of Jesus Christ:—

GREETING:—

Dearly beloved,

It seemeth good unto me after an absence of two years, to stir up my own memory and yours, by addressing a few lines to you as a token of our mutual love, and of my lasting remembrance and respect. How often while surrounded with the objects of a foreign land and engaged in the busy scenes of life, surrounded with myriads of smiling and friendly faces, I call to mind the scenes of other days, the friends of my youth, or the companions of the morning of my life. How often I imagine while surveying the countenance of some of my new acquaintance, or gazing upon the congregation of rejoicing hundreds, (who were strangers to me but yesterday, but who are made nigh by the blood of Christ,) that I behold in their features some outlines of those faces which I have beheld in other lands, and with which I have rejoiced amid other scenes. One looks like *Nevel Knights*, another like *John Murdock*, a third resembles *Lyman Wight*, a fourth reminds me of *Ezekiel* or *Hezekiah Peck* (of Colesville) a fifth seems to resemble *E. Partridge* or *Isaac Morley*; but on a more minute examination, alas! the illusion vanishes as a dream of the

morning: it is not the *heart* or *hand* of these *old friends* that I embrace; but some near acquaintance—dear to my heart as a saint; but not endeared by so many kindred scenes of mutual joy and sorrow. Thus, while otherwise happy in the performance of duty, and in the enjoyment of good society I long after my own native country, and the friends of my youth, yea, my bosom years, and my heart, as it were, fires within me.

But I must say with the poet:

"Former friends, how oft, I've sought them
Just to cheer the drooping mind;
But they're gone like leaves of autumn
Driven before the dreary wind.

Yes, they are gone, many of them to Eternity—worn out by the rolling wheels of time, and by hardship and exposure, for the cause of truth, or cut down by sudden death as martyrs in the cause of God, they sleep where wo and sorrow can never reach them more, and where oppression can never come. Their spirits mingle in the purer scenes of joys celestial—mid immortal throngs, but this is our sorrow that in this mortal life we shall see their faces no more.

I am now 34 years of age—next year I pass the narrow strait of middle life, the half way house between life's opening and its close. I stand as it were on a pinnacle between two worlds, and hardly know to which I belong—perhaps my old acquaintance are as numerous in heaven as on earth, and I hardly know in this division of my affections, to which I am the most attached.

It is now eleven years since I first embraced the fulness of the gospel: three small branches, consisting of about fifty members in all, were then the only people connected as Latter Day Saints. I was one of those who took the first mission to the western states, in which the fulness of the gospel was first introduced into Ohio, (commencing at Kirtland,) Indiana, Illinois and Missouri, and into the Indian territory, among the *Lamanites*.

When countless millions shall throng the courts of the New Jerusalem which is soon to be built in Jackson county, Missouri, upon the consecrated spot, then perhaps it may be remembered that in 1830, in the depth of a howling winter

five men penetrated Missouri's wilds, and traveled on foot from St. Louis to Independence, Jackson county, wading in snow to the knees the greater part of the way for 300 miles; and all this as may be said, without money or friends, except as they made them. These are the first footsteps ever made in that state by Latter Day Saints—these first placed their feet upon that holy ground, where shall stand the great temple of our God, the resort of the nations, and the joy of the whole earth.

Of those five men, Peter Whitmer is now in his grave, two are turned away from the fellowship of the church, and the other two, F. G. Williams and myself are yet alive, and blessed with the grace of God we are yet counted worthy of a place among you. Thus I find myself a monument of mercy, spared like an oak amid the tempest, and to God be ascribed all the glory; for were it not for his peculiar longsuffering and goodness I might now have been an outcast from the commonwealth of Israel, or cut down by untimely death without beholding in this life the establishment of Zion.

But O! how many scenes of joy and sorrow, of trial and suffering, of meeting and parting, of life and death, have we been called to pass through since that time. How many have been the travels, the toils, the sufferings, the hopes, the fears, the feelings, the disappointments, the blessings, the glories, the signs, the wonders, the deliverances experienced by the servants of the Most High God. There has the entire church been disinherited, plundered and driven—and their settlements been broken up. Time and again has the deadly weapon been aimed at its leaders, and some of them slain.—All these things have I seen with my eyes—yea they have fallen on my right hand and on my left, wounded, bleeding, dying for the cause of Zion, and yet not a bone of mine has been broken, though part of my blood has been shed; yea prisons, chains, and dungeons have compassed us round about, the cold ground has been our lodging place, and murderers and demons have kept watch over our slumbers, and lulled us to sleep with songs of blasphemy; recounting with horrid triumph their thefts, whoredoms, rapes and murders. Yet out of all these things the Lord has delivered us, and has

caused the nations of the proud to tremble before us, and the meek of the earth to hail us as the messengers of salvation.

Two years have scarcely elapsed since I took leave of Nauvoo and of the friends of the saints in the west, and never have I forget the scenes of suffering to which they were then passing; how poor and penniless, dwelling in tents, in caves, or under the trees; sick and afflicted. The majority scattered abroad to escape persecution, and the Nauvoo meetings of the Sabbath, scarcely bringing together a hundred people, and not 30 dwelling in the town.

But what is the astonishing news now salutes my ears. "Shall the Lord bring forth in a day, or shall a nation be born at once, for as soon as Zion shall be built, shall she brought forth her children." I am now informed that about 1200 houses are erected in Nauvoo and hundreds more in progress; and that the earth is cultivated for miles in every direction, the garden of Eden, where two years ago all was desolate loneliness, and the walls of the temple are now erecting.

Dear brethren, while you are persecuted by the hand of God in doing so at home, the same spirit has wrought mightily in us, in lifting an ensign to the nations and a standard to the people abroad, and the ships of Tarshish are beginning to bring thy sons from all quarters, thy daughters from the ends of the earth. Already something near one thousand souls have been gathered to Zion, the isles of the sea, and thousands more are preparing to come shortly.

Sept. 12th. Dear brethren, the duties of life have thus far prevented me from finishing this communication. I am now Sunday morning, and the pleasant morning I ever saw in England. The sky is clear, the sun bright, the air warm and pleasant—I take a few moments before going to meeting, to write this epistle; in a few hours I shall be in the Hall with some five hundred brethren and friends, many of whom will see it again; for on next week the ship Tyrean will sail from Liverpool for New Orleans with 204 passengers bound for Nauvoo. Near one hundred of these are from Manchester and are our old friends here; but the vessels are fast filling up with new converts, thus you see our mission is of a vast extent, and thus calculated to subject us to important

ges, and scenes continually varying. We form society, and break it up, we gather a congregation, and send it off, we increase, and then decrease, we get friends and acquaintance and they vanish away, we form intimacies, and they are broken off; thus it is one continual scene of parting with friends and making more; of breaking off old acquaintance and forming new; all these things are calculated to excite the mind, and to give peculiar feelings, of a mingled nature and not easily described.

Dear brethren, we feel extremely anxious to do something for the temple, but at present the money is all swallowed up in emigration; a few of those who come over in the Tyrean will have a little money, and perhaps they will do some little for the temple; but it will take what they have to provide them a home; indeed many of them will land without a shilling. The distress is such in this country that the saints will go to Zion whether they can carry any thing with them or not. They had rather be *slaves in America* than to *starve in this country*. I cannot keep them back,—go they will, and go they must, or perish: many respectable people are seeking a passage with us, who are not saints, as yet

I have obtained a few *dollars* for the temple, from two or three individuals, and am in hopes to add something to it, before the sailing of the "Tyrean," and some more before the sailing of the next ship, (in October,) but very few can be found who can spare a sovereign without really distressing themselves. I shall send the mite, for the temple by brother Joseph Fielding who is expecting to take the lead of this company. He will bring it to you in safety if he is spared, and I hope it will be acceptable though small.

I have just heard from Elder Hyde, he was taking passage down the Danube for Constantinople, he is well, and in good spirits.

When I shall see Nauvoo I know not, perhaps it may be many years; but my heart is there, and there my friends and kindred dwell. I must now close: please accept this in token of my lasting remembrance, and pray for me—Farewell.

Yours in the *bonds*

of everlasting freedom.

P. P. PRATT.

BAPTISM FOR THE DEAD.

An Epistle of the Twelve to the Saints of the Last Days.

The building of the Temple of the Lord, in the city of Nauveo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it; but while many are thus engaged in laboring, and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.

The children of Israel were commanded to build a house in the land of promise; and so are the saints of the last days, as you will see in the Revelation given to Joseph the Seer, Jan. 19th 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings and *baptisms for the dead*; wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations and statutes, and judgements for the beginning of the revelations and foundations of Zion, and the glory and honor and adornment of all her municipalities, through the medium which God hath ordained.

In the same revelation the command is to "*call the saints from afar,*" as well as those already gathered to this place; to arise with one consent and build the Temple; to prepare a place where the Most High may manifest himself to his people. No one is excepted who hath ought in his possession, for what have ye that ye have not received? and I will require mine own with usury saith the Lord; so that those who live thousands of miles from this place, come under the same law, and are entitled to the same blessings and privileges as those who have already gathered. But some may say how can this be, I am not there, therefore I cannot meet in the Temple; cannot be baptized in the Font? The com-

mand of heaven is to you, to all, gather: and when you arrive here, if it is found that you have previously *sent up* of your gold or your silver, or your substance, the tythings and consecrations which are required of you, for this building, you will find your names, tithings, and consecrations written in the Book of the Law of the Lord, to be kept in the Temple, as a witness in your favor, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

One of those privileges which is particularly attracting the notice of the saints at the present moment, is baptism for the dead, &c. in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to enquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism, and it seems to us unreasonable to expect that the Great Jehovah will approbate such an administration; for if the *church* must be brought under *condemnation* and *rejected* with her *dead* if she fail to build the house, and its appurtenances, why should not *individuals* of the church, who thus neglect, come under the same *condemnation*? And if they are to be rejected they may as well be rejected without baptism as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to the understanding which we have received from him who is our spokesman.

Let it not be supposed that the sick and the destitute are to be denied the blessings of the Lord's House; God forbid; his eye is ever upon them for good. He that hath not, and cannot obtain, but saith in his heart if I had, I would give freely, is accepted as freely as he that gives of his abundance. The Temple is to be built by tything and consecration, and every one is at liberty to consecrate all they find in their hearts so to do; but the tythings required, is one tenth of all any one possessed at the commencement of the building, and one tenth part of all his increase from that time till the completion of the same, whether it be

money or whatever he may be blessed with. Many, in this place, are laboring every tenth day for the house, and this is the tything of their income, for they have nothing else; others would labor the same but they are sick, therefore, excusable, when they get well let them begin: while there are others who appear to think their own business of more importance than the Lord's: to such we would ask, who gave you your time, health, strength, and put you into business? and will you not begin quickly to return with usury that which you have received? Our God will not wait always.

We would remind some two or three hundred Elders, who offered to go out on missions, some six months, others one year, and some two years, and had their missions assigned them at the general conference to labor on the Temple, that most of their *names* are still *with us*, and we wish them to *call* and take *their names away*, and give them up to the *building committee*. Brethren you have as great an interest at stake in this thing as we have, but as our Master, even the Master builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of his household; we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to his services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.

Probably some may think they could have gone on a mission but cannot labor as they have no means of boarding themselves, but let such remember that several score of brethren and sisters in this city, offered to the general conference, to board one or more laborers on the Temple till the same should be completed, and but few of those, as yet, have had the opportunity of boarding. To all such we would say you are not forgotten, we have your names, also, and we expect soon to send some one to your table, therefore put your houses in order and never be ready to refuse the first offer of a guest.

Large stores of provisions will be required to complete the work, and now is the time for securing it, while meat is plenty and can be had for one half the value that it can at other seasons of the

year, and the weather is cool and suitable for packing. Let the brethren for two hundred miles around drive their fat cattle and hogs to this place, where they may be preserved, and there will be a supply till another favorable season rolls round, or till the end of the labor.—*Now is the time to secure food.* Now is the time that the trustee is ready to receive your droves,—Not the maimed, the lean, the halt, and the blind, and such that you cannot use; it is for the Lord, and he wants no such offering: but if you want his blessing give him the best; give him as good as he has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store goods are needed for the comfort of the laborers this winter; journeymen stonecutters, quarrymen, teams and teamsters for drawing stone, and all kinds of provision for men and beast, are needed in abundance.

There are individuals who have given nothing as yet, either as tythings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use; but this is a mistaken idea; suppose that all should act upon this principle, no one would do ought at present, consequently the building must cease, and this generation remain without a house, and the church be rejected; then suppose the next generation labor upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head. Let every individual remember that their tythings and consecrations are required from what they *have*, and not from what they *expect* to have sometime hence, and are wanted for *immediate use*.

All money and other property designed for tythings and consecrations to the building of the Temple must hereafter be presented to the trustee in trust, President Joseph Smith, and entered at the Recorder's office in the book before referred to; and all receipts now holden by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's office for entry, to secure the appropriation of said property according to the original design.

The Elders every where, will instruct the brethren both in public and in pri-

vate, in the principles and doctrine set forth in this epistle, so that every individual of the church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Ill. Dec. 13th, 1841.

From the Gospel Reflector. CHARITY.

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation. The apostle Paul has given the following description of charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily pro-

voked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines, but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says, "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed, is the power of God unto salvation; and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer, only one, and that was the one that the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in nonessential points. I reply the scripture says nothing about nonessential points of the doctrine of Christ. The gospel is a perfect law of liberty, because a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it can not be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbors; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and

he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding, the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying "go ye into all the world, and preach the gospel to every creature, and he that believeth, and is baptized shall be saved and he that believeth not shall be damned." From the above we learn that with all the religions that the human family professed, that they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes

the bible doubts but what Christ and the apostles were actuated by true charity, when they described the wickedness of the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins, and corruptions; and why should it be considered an uncharitable act in the Latter-Day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel and no other way, plan, gospel, or system of religion would save them from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the by, we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other words a knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No

one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophesied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of futuro events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarsish, instead of going to Ninevah, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Ninevah, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Ninevah had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destruction of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be

very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.)" Ps. L. 2-4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Math. xxiv. 36-39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, sudden destruction cometh upon them. * * and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we will incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be servant of Christ."—Gal. i. 10.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, DECEMBER 15, 1841.

STEAM MILLS.

We would call the attention of our friends, and more particularly the business men of our city, to the subject of steam mills—We are aware that great and extensive improvements have been made in our town, in a few months past—and we take great pleasure in saying that no city or town in the western country, has surpassed this, in rapidity of growth or increase of wealth—it has in the short space of a little over two years, been changed from a thinly settled neighborhood, of some fifteen or twenty families, into a densely populated city of near ten thousand inhabitants, and its population daily increasing.

To supply the wants of this community, requires a vast quantity of flour, meal, &c. the most of which, is brought from a distance; consequently a large amount of money goes from our midst into the hands of manufacturers and dealers, abroad, a thing we should avoid as much as possible, as it is bad policy to depend upon our neighbors for our home consumptions, when we have every facility, and ample means for manufacturing them for ourselves.

We have men in our city, of abundant capital to build permanent and extensive steam mills, sufficient to more than supply the wants of our citizens; an object greatly to be desired, as we are credibly informed that the proprietors of one mill in Warsaw, acknowledge the average receipt of *fifty dollars* per day, from this place; which is not the only mill patronized by our citizens, by any means.

The most of the small towns on the Upper Mississippi, have from one to two and three steam mills, which appear to be doing a good business. Now if those places can support from one to two and three mills, certainly, our city can amply support one. Not only our ability to do, but our wants actually require the services of one, or more, first rate mills, and we hope to see our business men awake on this subject.

UNIVERSITY OF THE CITY OF NAUVOO.

BOARD OF REGENTS.

Chancellor—JOHN C. BENNETT.

Registrar—WILLIAM LAW.

Regents—Joseph Smith, Sidney Rigdon,

Hyrum Smith, Wm. Marks, S. H. Smith, Daniel H. Wells, N. K. Whitney, Charles C. Rich, John T. Barnett, Wilson Lew, John P. Green, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, Zenos M. Knight, John Taylor, and H. C. Kimball.

FACULTY.

President—

PROFESSORS.

Mathematics and English Literature—ORSON PRATT.

Languages—ORSON SPENCER.

Rhetoric and Belles Letters—Church History—SIDNEY RIGDON.

School Wardens for Common Schools.

First Ward.

WARDENS—John P. Green, N. K. Whitney, A. Morrison.

Second Ward.

WARDENS—Charles C. Rich, Wilson Law, Elias Higbee.

Third Ward.

WARDENS—Daniel H. Wells, R. D. Foster, S. Winchester.

Fourth Ward.

WARDENS—Vinson Knight, William Law, Ebenezer Robinson.

It will be seen that some of the Chairs of the university are yet vacant; the department of Mathematics and English Literature, however, is in successful operation under the supervision of Professor Pratt; and the department of Languages will be opened in a few days under the direction of Professor Spencer. The Chairs which have been filled are occupied by some of the most able men the nation affords in their respective departments.

Professor Pratt is a self-made man, and has had to encounter great difficulties in the acquisition of an education; but he has surmounted them all. As a teacher of Mathematics and English Literature, he is equaled by few, and surpassed by

none this side of the great waters; as the proficiency of the matriculates of the university now under his care abundantly testifies.

Professor Spencer is a graduate of Union College, N. Y., in the Arts; and of the Baptist Literary and Theological Seminary, N. Y., in Divinity. He is a ripe scholar, and well fitted for the department to which he has been elected by the Regency.

Professor Rigdon is too well known to require any commendatory article to introduce him to public consideration, and popular favor. He has long been regarded, by both enemies and friends, as an accomplished Belles Letters scholar, and eloquent orator,—deeply learned in that department of collegiate education which has been assigned to him in the university.

The opportunity which thus presents itself to the citizens of this city, and the surrounding country, for acquiring a thorough and useful education, should not be neglected. While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power—a finished education always gives an influence in cultivated society, which neither wealth nor station can impart or control: let those, then, who desire to be useful in their day, come forward at once, and matriculate in some department of the university, that mind may grapple with mind in seeking after hidden treasures.

THE CITY COUNCIL.

We would invite the attention of our fellow-citizens to the deliberations of the City Council. That deliberative body convenes at the office of Gen. Hyrum Smith, at 6 o'clock, P. M., on the first, and third, Saturday of every month; and much valuable information is elicited du-

ring the discussions of its important subjects presented for their consideration. The meetings are public, and afford an excellent opportunity, for those who desire it, to acquire an accurate knowledge of our polity, and the nature of our institutions. We hope to see the meetings well attended.

COMMON SCHOOLS.

The School Wardens of the University for Common Schools are desired to organize the schools in their respective wards in conformity to an act of the Regents in relation to that important subject—the Teachers must procure a certificate of competency from the Chancellor and Registrar before they can be recognised by the Wardens.

THE N. Y. WEEKLY HERALD.

We are informed that there is to be a public demonstration in favor of that most ably conducted and useful paper, the New York Weekly Herald, by the City Council, at its next meeting. Just as it should be—let true merit be rewarded—honor to whom honor is due.

PROCLAMATION.

The following is inserted as the appendix to the "Book of Doctrine and Covenants," and knowing that it is a good *proclamation* to all people, we are induced to insert it under this head.

"SECTION C.

"1. HEarken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels

of the Lord. Call your solemn assemblies, and speak often one to another.—And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

"2. Send forth the Elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people. Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the bridegroom: behold and lo the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.—Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

"3. Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, & make his path straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be

heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.— And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night for ever and ever.

“4. And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling

upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

“5. And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places; and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who

were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

"6. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.— And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

"7. And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make rivers a wilderness: their fish stinketh, and dieth

for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

"8. Behold and lo there came none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing and gnashing of teeth. Behold the Lord your God hath spoken it. Amen"

From the Millennial Star.

Douglas, Isle of Man, May 26th, 1841.
Dear Brother,

I feel a desire to express to you the joy of my heart, as a member of the Church of Jesus Christ of Latter Day Saints. I have been here five or six weeks. The soil of this land is not good, either in a temporal or a spiritual sense. All the excitement has been raised here that could be raised, and although the whole land is but small, (about thirty miles in length and twelve in breadth) it appears as though all the lies and slander have been imported here that have ever been coined, beside all that have been coined here at home. The parsons try to make the people believe that we want their money, and that we only want those who have it. You know it is natural to men to look most after that which they value most, so they are fearful we shall get some of it. Mr. Haining says we are expecting to be saved by faith and obedience! and that we believe in dreams, &c., which he says, are very dangerous, as he cannot tell which are from the Lord and which from the devil. I suppose there are many more in the same case, so perhaps it would be best for the Lord not to give any more dreams or visions. Don't you see what singular characters we are? What a strange thing for ministers to love money! Did you ever hear such a thing? And then to think of being saved by faith and obedience! and again—a very worthy man, who doubtless is without fault, or he would not cast a stone, makes us say, we neither toil nor spin! but live by taking sinners in. Did you ever see the like that ministers live

without spinning! or even toiling? If this be so, how is it that you have not let me know how you do it, but let me toil as I have done since I left my farm and comfortable home in Canada, near four years. I have not learned to spin, but I have, I suppose, walked some thousands of miles, chiefly with an empty pocket (but I don't wish to complain, or else I would say, at some times not a very full stomach,) and I really thought my brethren did the same. You will perhaps let me into the secret, for I want to return to America soon, and how am I to get there? When you find out the treasurer of your funds I may get something perhaps; however we ought not to be idle while all the rest of the ministers are toiling and spinning so busily, neither ought we to complain at what we get; for there is one gentleman on this island, who, with all his toiling and spinning has only £8,000 or £9,000 a year to live on, and some, I suppose, not as many hundreds, so I'll try to be content.

But you may think this is a strange way of expressing the joy of my heart. Well I will tell you then, I am on a barren spot; the enemies are all hoping to see the cause fail; the devil is hard against us, and, you say, "the line of battle is extending far and wide over the plains of Babel," which I fully believe. I see the hosts of earth and the hosts of hell all combined together to fight against the Lord and his anointed. The skirmishes which you have passed through are but as drops before a thunder storm; and universal war is proclaimed by the Majesty of heaven against the great usurper, and the earth is again to be stained with the blood of the saints before the final blow can be struck by the arm of Omnipotence, and that we are to have a time of trouble such as the world has not seen; and I look upon all this with a firm countenance, and rejoice, knowing that the truth will prevail, and that the victory will be ours. The captain of our salvation inspires my heart with a martial spirit, and I feel to glory in the cause. I would not hurt any one, not even the devil, but I am at honorable war with him; if he can take the kingdom, or if he can take the little stone and throw it beyond the bounds of time and space, he may, but if we take him a prisoner of war, he shall be cast into

prison in the name of Jesus Christ—Amen.

JOSEPH FIELDING.

From the Millennial Star.

Manchester, Sept. 10th, 1841.

THE WAR IN CHINA.

It appears that the war in China is about to be renewed with redoubled vigor. The English have fitted out a new expedition to proceed against her with the utmost rigor; and his Celestial Majesty, on the other hand, has issued orders for the raising of a "grand army," and the extermination of the English.

It seems very probable that this matter will finally result in a revolution of men and things in that quarter of the world, which will pave the way for free intercourse with the unnumbered millions, who, with their forefathers, have, for thousands of years, been secluded from the rest of the world, from all or most of the improvements of modern science, as well as from the glorious light and blessings of the gospel.

Who knows but five or ten years will open, as it were, a new world—a new field of enterprise for the research of antiquarians, geographers, and historians—a new vineyard or harvest for the missionaries of the fulness of the gospel, and awake four hundred millions, (or near one half of the inhabitants of the globe,) from the stupidity of their long long midnight slumbers, to a realising sense of things which pertain to the latter day glory, and to the immediate and everlasting welfare of themselves and all mankind. Should this be the result of present movements, it may be considered as a new era in the history of the world, and a sure and certain prelude to the approaching day of the Lord, which may God grant for Christ's sake. Amen.

It will be seen from our extracts from the Nauvoo news in this number, that the saints in America are alive to the interests of the kingdom of God, and are prospering in all things pertaining to the great work of the last days, in a manner which cannot fail to afford unspeakable joy to the hearts of the friends of Zion, who are yet scattered in distant countries.

We feel to say to our brethren in Zion, "Go-a-head in all things pertaining to the establishing of the church and

kingdom of God on earth, and here is our heart and hand, though distant in body, yet present in spirit, joying and beholding your order."

We long to see the time when we shall again behold you in the flesh, in the midst of rejoicing millions, and in the full enjoyment of liberty and light, both in Missouri and in all the states and territories where Jehovah may see fit to establish his people.

The same spirit which moves upon the saints in Zion to "arise and build" and establish her stakes, and enlarge her borders, is mighty in us to spread the truth among the nations, and to gather the sheep from all the countries where they have been scattered as a prey to false shepherds.

The news from all parts of the vineyard on this side of the water is truly cheering.

The work is spreading in the face of all the opposition of the lying editors and priests: it seems to laugh its foes to scorn, and pursue its joyful way as if no obstacles had intervened.

Here in Manchester some thirty persons were added to the church in about three weeks, and are now rejoicing in the truth.

In Rochdale, some twelve were being baptized and confirmed at once.

In Stockport also there is a great increase in numbers, and in faith and love, if we are rightly informed by Br Whitehead with whom we lately conversed, and who is laboring there with great success.

We have also learned from the Isle of Man, that the church there has begun to lay hold of a greater degree of faith and union, and that they are increasing both in numbers and in gifts.

We have received an interesting account from Elder A. Cordon of a debate held in Drayton, on the 20th July, between himself and a Wesleyan minister, in which truth triumphed, and much good was done. We hope to give it in full in our next.

We have also received a communication from Elder Adams, giving a very interesting account of his labors in London, and of two debates held by him on the one part, and a Baptist minister, and afterwards a Mr. Allen, on the other part. These discussions were well attended, and resulted in much good.

A great work seems to be going on in London, multitudes seem to be convinced of the truth, and many are being added by repentance and baptism. Elder Snow writes from London, under date of Aug. 21st, as follows:—"Dear Brother, this morning I occupy a few moments in communicating a general view of the present state and prosperity of the London conference. Six months since, when I took charge of this conference, we numbered less than one hundred members; since that time the conference has increased to the number of more than two hundred and twenty. I have recently had the pleasure of spending three weeks in Bedford and vicinity. My heart truly rejoiced to witness the good order, peace, and love prevailing among them. The zeal and untiring perseverance of the officers of the church in Bedford, in leaving their homes on Sunday mornings, having labored with their hands all the week, and walking some eight or ten miles to proclaim the fulness of the gospel, is truly worthy of commendation and of imitation by all those who labor in the name and by the authority of Jesus Christ. During the time I was in Bedford twenty-three persons were baptized into Zion's fold, in that place and vicinity."

Elder Levi Richards, writes from Monmouth, Aug. 31st, stating that he had lately met the officers in Garway conference, in council, after an absence of some four weeks, and was rejoiced to see a spirit of union and effort in the cause of Zion superior to any former occasion of the kind. About twenty had been baptized, and a dozen more places opened for preaching, and generally well attended.

Elder Thomas Harris writes from Bristol under date Aug. 19. He informs us that the work of the Lord is moving onward in that city—that there are more or less obeying the Gospel every week—that many others seem to be believing, and many of our publications called for. The people there are beginning to enquire after the matter for themselves, and the priests begin to cry delusion, imposters, deceivers, &c.

Elder Stephen Nixon writes from Doncaster, Yorkshire, under date of August 21st, informing us that he had lately commenced laboring in that place—that he had baptized two loca

preachers and three members of the Aitkenite society. This was done in two or three days from the first introduction of the Gospel into that place. Many more are believing, and one more preacher had given his name for baptism.

Brother T. Taap writes from Paisley, August 23rd, as follows:—Dear Brother,—There is nothing but love and unity in our midst, and all is life and joy. We have laid siege to the empire of Satan, and expect, with the help of God, to reap a plentiful harvest of souls. We take four stations on Sunday mornings in the town, and then two go to Nielston. They have broken ground there, and baptized the first last week; two go to Barshead, where some are making enquiry, but none baptized yet; two more start for Renfrew. They have baptized, I think, seventeen in that place. They organised that branch last Sabbath. You see we are all at work, and the Lord is blessing us abundantly, which gives us great joy.

City of Nauvoo, Illinois,

Mayor's Office, Dec. 9th, A. D. 1841.

Gentlemen of the City Watch:—

You will accept of the lasting gratitude of the City Council, and your fellow-citizens at large, for the faithful performance of the important public trust heretofore reposed in you as the nocturnal guardians of their lives, and property. Justice to yourselves, and the public, requires that you should now be relieved from further duty, as watchmen—you are therefore, hereby disbanded.

Fellow-Citizens:—

I have issued a requisition to Gen. Joseph Smith for a new City Watch, to be detailed from the military forces of the Corporation—he will, therefore, be obeyed accordingly, and the men of his choice respected in their station until relieved, and disbanded, by the civil authorities.

JOHN C. BENNETT, Mayor.

An Ordinance in relation to hawkers, pedlars, and public shows and exhibitions.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that it shall not be lawful for any person or persons, usually denominated hawkers and

pedlars, to hawk or carry about from place to place in this city, any goods, wares, or merchandise, excepting such as are manufactured within the limits of this Corporation, who shall not, previously to selling or offering for sale, such goods, wares, or merchandise, have obtained a license therefor from this Corporation, signed by the Mayor, and countersigned by the Recorder, for which he, she, or they shall, at the time of obtaining the same, pay a sum not exceeding fifty dollars, nor less than ten dollars; and such person or persons as aforesaid, who may be found hawking about any goods or merchandise, except as aforesaid, and selling or offering the same for sale without a license therefor, shall forfeit and pay for each and every such offence the sum of twenty dollars: and any person or persons who shall refuse to exhibit his, her, or their license so obtained, upon being required by any citizen so to do, shall forfeit and pay the sum of five dollars for each and every such refusal: *Provided*, that nothing in the foregoing shall be construed to require a license for hawking about for sale any articles of poultry, fish, meat, bread-stuffs, butter, cheese, eggs, or vegetables; or such perishable merchandise as is used for food.

Sec. 2. That all licenses granted by this Corporation to hawkers or pedlars, shall expire on the first Monday of November next following the date of such license.

Sec. 3. That any person or persons desiring to exhibit, within this Corporation, any curiosities of nature or art, not inconsistent with decency, or contrary to good morals, shall procure a license as aforesaid, for which he, she, or they, shall pay a sum not exceeding fifty dollars, nor less than ten dollars; and the said license shall continue in force for one week and no longer: and such person or persons as aforesaid, who may be found in open violation of this section, shall forfeit and pay for each and every such offence the sum of fifty dollars: all exhibitions inconsistent with decency, or contrary to good morals, are expressly prohibited under the penalty of one hundred dollars for each offence.

Sec. 4. This ordinance to take effect, and be in force, from and after its passage. Passed—Nov. 27, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

OFFICERS OF THE CITY OF NAUVOO.

Mayor—John C. Bennett.
 Recorder—James Sloan.
 Attorney—Sidney Rigdon.
 Notary Public—E. Robinson.
 Marshal—H. G. Sherwood.
 Marshal *ad interim*—D. B. Huntington.
 Treasurer—John S. Fulmer.
 Surveyor—A. Ripley.
 Assessor and Collector—Lewis Robison.
 Supervisor of Streets—James Allred.
 Weigher and Sealer—Theodore Turley.
 Market Master—Stephen Markham.
 Sexton—W. D. Huntington.

FIRST WARD.

Aldermen—Samuel H. Smith, Hiram Kimball.
 Councillors—John P. Green, Vinson Knight, Orson Pratt, Willard Richards.
 High Constable—D. B. Huntington.

SECOND WARD.

Aldermen—N. K. Whitney, Orson Spencer.
 Councillors—Hyrum Smith, Lyman Wight, Wilford Woodruff, John Taylor.
 High Constable—George Morey.

THIRD WARD.

Aldermen—Daniel H. Wells, Gustavus Hills.
 Councillors—John T. Barnett, C. C. Rich, Hugh McFall, H. C. Kimball.
 High Constable—Lewis Robison.

FOURTH WARD.

Aldermen—William Marks, George W. Harris.
 Councillors—Joseph Smith, Wilson Law, Brigham Young, William Law.
 High Constable—W. D. Huntington.

The City Council consists of the Mayor, Aldermen, and Councillors, and sits on the first and third Saturday of every month, commencing at 6 o'clock, P. M.

MUNICIPAL COURT.

Chief Justice—John C. Bennett.
 Associate Justices—Samuel H. Smith, Hiram Kimball, N. K. Whitney, Orson Spencer, Daniel H. Wells, Gustavus Hills, William Marks, George W. Harris.
 Clerk—James Sloan.

The Municipal Court sits on the first Monday in every month, commencing at 10 o'clock, A. M.

MAYOR'S COURT.

This is the Criminal Court of the city, and sits at such times as the business of the city requires—the Mayor presiding.

CAUTION!

The public are cautioned against one Dr. William Campbell, *alias* Samuel Rogers, a professed phrenologist. Sometime in September last he joined a branch of this church, in Mercer county in this State, where he obtained a recommendation from the elders of that branch, as a member in good standing. He soon after got married to a young lady of that neighborhood, when he apparently commenced business—he got in debt as much as possible, until the latter part of November,

when he borrowed a horse and some guns under the pretext of going a hunting, and left the country. Some suspicions resting upon him he was followed, and the horse obtained, but the guns had been sold; he made his escape.

It has since been ascertained that he has two other wives, one in Ohio, and the other in this State. He undoubtedly joined the church for a cloak to his iniquity.

POETRY.

For the Times and Seasons.

HYMN—C. M.

BY A CONVERTED JEW.

Behold the temple of the Lord
 In latter days shall rise
 Above the mountains and the hills
 And draw our won'dring eyes.

To this the joyful nations round,
 All lands and tongues shall flow:
 Up to the hill of God, they'll cry,
 And to his house we'll go.

The beam that shines in Zion's hill,
 Shall lighten every land;
 The King who reigns in Zion's towers
 Shall the whole world command.

No strife shall wound Messiah's reign
 Or mar the Peaceful years;
 To plough-shares now they beat their swords
 To pruning-hooks their spears.

Come, then, O come from every land,
 To worship at his shrine;
 And walking in the light of God,
 With peace and glory shine.

TO WHOM IT MAY CONCERN.

I have appointed Willard Richards Recorder for the Temple, who will receive all property devoted to the building of the Temple and enter the same, at the Recorder's office in the lower room of the new store.

JOSEPH SMITH,

Nauvoo, Dec. 15.

Trustee in Trust.

MR. WM. CROSS from Eng. Manufacturer of Instantaneous Friction Lights, (Matches) to be had wholesale and retail at his lodgings with Mr. Neibaur Surgeon Dentist, opposite Mr. Tidwell the Cooper on the water.
 Nauvoo, Dec. 15th,—tf.

HEBREW AND GERMAN

A. NEIBAUR Surgeon Dentist, (a German Jew,) will give instruction in the above Languages during the winter season.

Residence S. E. Water St. opposite the coopers.

E. ROBINSON, Editor and Proprietor.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 3. No. 5.]

CITY OF NAUVOO, ILL. JAN. 1, 1842.

[Whole No. 41]

BOOK OF DOCTRINE AND COVENANTS

This book is being stereotyped, and will be printed in the spring; but many of our readers being deprived the privilege of perusing its valuable pages, we insert the first section of the second part, which will be read with deep interest by many of our friends.

SECTION 1.

1 Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2 Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

3 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven,

and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

4 Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

5 Behold I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my ser-

vant Joseph Smith jr. might have power to translate through the mercy of God, by the power of God, the book of Mormon: and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance: nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

6 And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumen, or the world.

7 Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

8 What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

EVIDENCES IN PROOF OF THE BOOK OF MORMON.

We have laying before us, a neat little work of 256 pages, 32 mo. entitled "Evidences in proof of the Book of Mormon" &c. By Charles Thompson, minister of the gospel; published at Batavia, N. Y. We are much pleased with the spirit manifested by the writer, and feel to commend him in his laudable undertaking.

We make the following extracts, commencing on the 97th page.

I will next introduce the description of some of these ancient fortifications

and military works of defence, as recorded in the American Antiquities, by Josiah Priest, and also introduce a history of the building of these fortifications and works of defence, as recorded in the Book of Mormon; and I will here remark, that the Book of Mormon was published in A. D. 1830, and the American Antiquities, by Josiah Priest, was not published until A. D. 1833, three years after. Antiquities, page 158 and 159, "Near Newark in the county of Licking, Ohio, is situated one of the immense works or fortifications of the ancient nations of America. It embraces in the whole, a circumference of about six hundred rods, or nearly two miles; a wall of earth about four hundred rods, is raised on the sides of this fort next to the small creek which comes down along its sides from the west and east. It would seem that the people who made this settlement, undertook to encompass, with a wall, as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications arranged in a proper manner for its defence. There are within its ranges four of these forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another containing twenty-two acres, also walled, but in this fort is an elevated observatory, of sufficient height to overlook the whole country; a third fort, containing about twenty-six acres, having a wall around it thrown out of a deep ditch on the inside of the wall. This wall is now from twenty-five to thirty feet in height. A fourth fortification encloses twenty acres with a wall of about ten feet high."

Book of Mormon, page 378, 2nd Ed., "Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God, yea, he had been strengthening the armies of the Nephites, and erecting small forts or places of resort, throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them round about their cities and the borders of their lands."

Antiquities, page 160, "A second fort situated southwesterly from the great works on the Licking, encloses about forty acres; its wall is entirely of stone

Antiquities, page 163, "At Circleville, Ohio, there is a circular fort surrounded by two walls with a deep ditch between them; also, a square fort about eighteen rods in circumference enclosed by a wall without a ditch."

Book of Mormon, page 382, "Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up and the depth of the ditch which had been dug round about, save it was by the entrance."

Antiquities, page 165, "Near the round fort at Circleville is another fort ninety feet, high and was doubtless erected to overlook the whole works of that enormous military establishment. That it was a military establishment is the decided opinion of the President of the Western Antiquarian Society, Mr. Atwater. He says the round fort was picketed in, if we are to judge from the appearance of the ground on and about the walls. Half way up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defence was originally erected. These works have been examined by the first military men now living in the United States, and they have uniformly declared their opinion to be, that they were military works of defence."

Book of Mormon, page 383, 2nd Ed., "And now it came to pass that Moroni did not stop making preparation for war, or to defend his people against the Lamanites, for he caused that his armies should commence in the commencement of the twentieth year of the reign of the Judges, that they should commence in digging up heaps of earth round about all the cities throughout all the land which was possessed by the Nephites; and upon the top of the ridges of earth, he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers, round about, and they were strong and high; and he caused towers to be erected that overlooked those works of pickets. And he caused places of security to be built upon those towers, that the stones and arrows of the Lamanites could not hurt them; and they

were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land."

The foregoing is but a few of the corresponding accounts of fortifications and works of defence there are to be found in the Book of Mormon and American Antiquities, but these are sufficient to show to the public that the people whose history is contained in the Book of Mormon, are the authors of these works.—But again; as we trace the history of this people down through succeeding generations, we find that one Gadianton, a robber, rose up and organized a band to rob and plunder. These robbers prepared strong holds and secret places in the mountains, to which they could flee, and be secure when the armies of the Nephites pursued them. Some of these strong holds and secret places were discovered in 1832—two years after the Book of Mormon was published—by a Mr. Furguson, and communicated to the editor of the Christian Advocate and Journal. This account is recorded on page 169 of the American Antiquities. Mr. Furguson describes this discovery as follows:

"On a mountain called the Lookout Mountain, belonging to the vast Allegheny chain, running between the Tennessee and Coos rivers, rising about one thousand feet above the level of the surrounding valley. The top of the mountain is mostly level, but presents to the eye an almost barren waste. On this range, notwithstanding its height, a river has its source and after traversing it for about seventy miles, plunges over a precipice. The rock from which the water falls, is circular, and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about two hundred feet. Around one of these bluffs the river makes a bend which gives it the form of a peninsula. On the top of this are the remains of what is esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall, following the very course of the brink of this precipice, is thirty-seven rods and eight feet,

including about two acres of ground. The only descent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from two to five feet in width and ninety feet long. This bench is the only road or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path and within thirty feet of the top of the rock, are five rooms, which have been formed by dint of labor. The entrance to these rooms is very small, but when within, they are found to communicate with each other by doors or apertures."

Mr. Furguson thinks them to have been constructed during some dreadful war, and those who constructed them, to have acted on the defensive; and believes that twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time, and might by the slightest push, be hurled at least an hundred and fifty feet down the rocks.

Book of Mormon, page 479, 2nd Ed., "And it came to pass that the ninety and third year (of the reign of the Judges over the people of Nephi) did also pass away in peace, save it was for the Gadanton robbers, who dwelt upon the Mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people." Again; Book of Mormon, page 481, "And it came to pass in the commencement of the fourteenth year, (from the time the sign was given of the birth of Christ,) the war between the robbers and the people of Nephi did continue, and did become exceeding sore; nevertheless the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their land into the mountains and into their secret places." Again; Book of Mormon, page 485, 2nd Ed., "But it came to pass that in the latter end of the eighteenth year, those armies of robbers had prepared for battle and began to come down and to sally forth from the hills, and out of the mountains and the wilderness, and their strong holds and their secret places, and began to take possession of the lands." And on the 487 and 488 pages, we are informed how these robbers were finally

destroyed; it was by a stratagem. A part of the Nephite armies getting between the robbers and their secret places and strong holds, by which they were cut off in their retreat.

This again, is evidence that the Book of Mormon is true, and that this band of robbers were the constructors of this strong hold and these secret rooms which Mr. Furguson has described; for mark! this discovery was not made until two years after the Book of Mormon was published, consequently the writer of the Book of Mormon could not have written this tale concerning the robbers, to account for the construction of those caverns, for it was not known that there was such a place in existence, until after the book was written and published. And thus we have abundance of proof from recent discoveries, American Antiquities and prophecy, that the history contained in the Book of Mormon is true.

Again; this history informs us that about four hundred years after Christ, this nation of Nephites were brought down and destroyed by the Lamanites; and this because they became proud and lifted up, practising all manner of wickedness and abominations, and they refused to repent when God sent men to warn them to repent and turn again unto God; therefore because they were more wicked than the Lamanites, God stirred up the Lamanites to camp against them round about, and to raise forts against them with a mount, and thus they were brought down. But just before their final overthrow, a man by the name of Mormon took their record containing their history and sacred writings, from the time they left Jerusalem, (the city where David dwelt,) unto his days, and made an abridgement therefrom, and engraved it upon plates which he made out of ore. These plates, after Mormon's death, fell into the hands of Moroni, his son, who survived the entire destruction of the Nephites, finished the record, and deposited it in a stone box in the earth, that it might not be destroyed; to come forth in due time for a sign to Israel, that the time of their redemption had come. And also, in connection with the Bible, to be set up as an ensign for the nations; and thus, this nation of Nephites possessing the light of God's revelation, which constituted them Ariel, or Lion of God, and being "of the city

where David dwelt," (that is, having come out from Jerusalem,) was brought down and their words having been written and hid up in the earth and come forth again out of the earth, they "speak out of the ground and their voice whispers out of the dust."

This account also agrees with the Indian traditions which I have quoted in a former part of this work. It says, that their forefathers were once in possession of a sacred Book, which was handed down from generation to generation, and at last hid in the earth; but these oracles are to be restored to them again and then they shall triumph over their enemies and regain their ancient country.

But again, when this Book was taken from the place of its deposite, the words thereof were delivered to the learned Dr. Mitchel of New York, with a request that he should read them, but he could not; thus fulfilling the 11th verse of the 29th chapter of Isaiah, which says, the words of a book which is sealed men deliver to one that is learned, saying, read this I pray thee; and he saith I cannot for it is sealed. And the book is delivered to him that is not learned, saying read this I pray thee; and he saith I am not learned. Wherefore the Lord said, forasmuch as this people, (the people of this generation,) draw near me with their mouths, and with their lips do honor me; but have removed their hearts far from me, and their fear towards me is taught by the psecepts of men; therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. And this he has done—

First; by inspiring the unlearned Joseph Smith, and giving him wisdom and power from on high, with the means which were before prepared, to read and translate the Book of Mormon, the words of which the learned Dr. Mitchel could not read; thus the wisdom of the wise has perished and the understanding of the prudent is hid.

Secondly.—By raising up and inspiring illiterate and unlearned men, and sending them forth with the Book of Mormon in connection with the Bible, as an ensign for the nations, to preach the fulness of the gospel, and to build up the kingdom of

God on the earth, in direct opposition to all the jarring systems of modern sectarianism, and giving them knowledge and wisdom from on high, insomuch that they have been enabled to confound, astonish and bring to shame, confusion, and disgrace, every wise and learned man who has dared to oppose them by fair arguments or candid investigation.

Thirdly.—It is a marvel and a wonder to this generation that this work has spread so rapidly under the following circumstances: First, the men who were engaged in preaching this doctrine were men of no influence, being the poor, illiterate, and despised ones of the earth. Second,—they had not the advantages of education which the most of the preachers of the different denominations have. Third,—the advantages of that mighty engine, the press, which all the Christian world are so highly blessed with, they were almost wholly destitute of, while at the same time its power was put in requisition against them in all parts of the land. It is true, they undertook, and did publish a monthly periodical at different times and places, but its circulation was very limited, and their office, press and type have been three times entirely destroyed by mobs and incendiaries. Fourth,—they had to sustain the shock of an overwhelming religious influence opposed to them by the combined powers of every sect in America—they had to contend with the prejudices of the ignorant and the pen of the learned, together with all the lying slanders and misrepresentations which the devil and all his emissaries on earth could invent; while at the same time the combined powers of earth and hell were hurling a storm of persecution unparallelled in the history of the world. They were insulted by mobs, their houses torn down or burned, their goods destroyed and fields of grain laid waste, some of them were cast into dungeons and there kept for months loaded with chains. Yea more—some of them were shot; others had their brains dashed out; others were whipped to death; others were cut in pieces with swords, knives, corn-cutters, &c., while the whole society, at one time amounting to about 12 000 souls, were banished from the State of Missouri and driven two hundred miles from their lands, houses, homes and property, in the winter season; and this by the order of

the Executive of Missouri, one of the free and independent states of this boasted republic. And the blood of many of these people now stains the soil of Missouri because of their religious principles, in this their native land; the land of boasted liberty and equal rights, whose officers, both of the state and nation, have been deaf to the voice of innocence, imploring at their feet for justice and protection in the enjoyment of their rights as American citizens. And no doubt many of the instruments of these diabolical proceedings verily thought they were doing God service, being inspired by the press and pulpit, and encouraged by the officers of state; or what is still worse, by the personal example of both officers of state and professed preachers of the gospel, who were actually the leaders and abettors of all the above horrible deeds. But under all these conflicting circumstances, this work has spread and has penetrated every state in the Union from Maine to Missouri as well as the Canadies. It has reached the islands of the sea—it has spread nearly all over England, and is now preached in Ireland, Scotland and Wales—all this in the short space of ten years. Churches are organized and conferences are held in all these regions, and the number of disciples who have already embraced this work is from an hundred to an hundred and twenty thousand. What but the arm of the Omnipotent could have moved it forward thus! Under the conflicting circumstances referred to above, surely it is a marvelous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid. But again, another feature about this work which constitutes it marvelous and wonderful among the people of this generation is, [these preachers profess no authority from antiquity to administer the gospel ordinances, but say that an angel has come down from the midst of heaven, and conferred on them the priesthood and authority to preach and administer the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him for the hour of his judgement is come: and worship him that made heaven and earth and the sea and the fountains of waters. (See Revelations 14th chap. 6th and 7th verses.) And they profess to be apostles, prophets, evangelists, pastors and teachers, all inspired by the Holy Ghost, just like the ancient officers of the church and kingdom of God—

(See Ephesians 4th chap. 11th 12th and 13th verses.) Also the believers in this Book of Mormon, being baptized for the remission of sins and receiving the laying on of hands by these apostles and prophets, they speak with new tongues and prophesy, cast out devils, and sometimes lay hands on the sick and they recover, and thus one has given him by the Holy Ghost the word of wisdom, and another the word of knowledge, and another faith, and another the gifts of healing, and another the working of miracles, and another prophecy, and another the discerning of spirits, and another divers kinds of tongues, and another the interpretation of tongues—just as was anciently given to the church of Christ. (See 1st Cor. 12th chap.) And in consequence of these gifts the blind are made to see, the deaf to hear, the meek increase and their joy is in the Lord, and the poor rejoice in the Holy One of Israel. Also, they that erred in spirit come to understanding, and they that murmured learn doctrine. All these things are marvelous to this generation because their fear towards God is taught by the precepts of men, and they know nothing of inspiration or the power of God, therefore they have a form of godliness but deny the power thereof. From such says Paul turn away. (See 2nd Timothy iii: 1—9.)

From the Gospel Reflector.

SPIRITUALIZING THE SCRIPTURES.

As we intend in this and the following numbers of this work to enter into a scriptural investigation of the gospel of Christ, and the work of God in the last days, it is necessary to establish some definite rule for interpretation.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same in amount as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say, "great is the mystery of the scriptures and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the bible were to be as literally understood, as those of any other book.

Some mistify the whole of the sacred volume, others such parts as does not suit

their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practised for the last several hundred years, has been the most effectual scheme for the propagation of the modern systems of religion, that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject, if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies.—Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore, books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered any thing else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the bible, as well as in any other book. We often express our views by figurative expressions, and illustrate subjects by comparisons; but who ever thought of mistifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures? I leave the reader to answer this question for himself. Again it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his apostles, and Paul says, “not many wise

men were called but God had chosen the weak things of this world to confound the wisdom of the wise:” and it is a strange thing that they have preached the law of God, and written the same for the benefit of future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, “we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart; knowing this first, that no prophecy of scripture is of any private interpretation.”—2 Peter i. 19, 20. A light in a dark place is an excellent thing to enable any person to guide his foot steps in the right path:—so are the scriptures a sure guide in the path of holiness when we read and apply them according to Peter’s rule of interpretation: “no prophecy of the scripture is of any private interpretation.” We shall now examine the literal fulfilment of prophecy that is already fulfilled, that the reader may see the propriety, and necessity of adopting the above rule for the application and interpretation of prophecy yet future. We will commence with the Lord’s prophecy to Noah.

In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, He prophesied to Noah that He would bring a flood of waters upon the earth and destroy all flesh: He also commanded Noah to build an ark for the saving of himself and family.—Now if Noah had considered this any thing else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the Antediluvians. He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family. The next prediction we will notice is the Lord’s to Abraham, telling him that his seed shall remain in bondage

four hundred years. (See Gen. xv. 13, 14.) Moses says, the children of Israel were in bondage four hundred years. (See Ex. xii. 40.) Indeed, Joseph's interpretation of Pharaoh's dream, and prediction of the seven years' famine; and Moses' predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Heskiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled. We might cite the reader to passages of this kind and their literal fulfilment, till he would be weary reading them; but we forbear knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfilment, of prophecy. It sufficeth, to say that all true prophecies, when the prophets said thus and thus saith the Lord, were literally fulfilled. For instance the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the apostles, whenever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally, were designed as literal relations of facts not to be spiritualized. I always take it for granted when I hear any person spiritualizing the scriptures, that he is an unbeliever, and is trying to modify, or convert them unto something else to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and apostles said, but believes what they meant. The infidels would be willing to believe the bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man or maketh flesh his arm." Paul.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JANUARY 1, 1842.

OFFICERS.

It is supposed by many abroad that all of our officers are *Mormons*—this, however, is not the case. A large number of the officers of the *Nauvoo Legion*; several members of the *City Council*, both *Aldermen* and *Councillors*; and a large portion of the *Regents of the University*; are not members of any church—many of them are old citizens who resided here long before we were driven from Missouri. This will show to the world that although, numerically, we far exceed the remaining portion of the community in this vicinity, we are not disposed to exercise that power to the exclusion of men of sterling worth and integrity, simply because they do not believe in our religion. All we ever asked was that we might have the privileges of other men—the supremacy of the *Constitution* and the *Laws* should be paramount to every other consideration.

THE UNIVERSITY.

In the last No. of the *Times and Seasons* the Chairs of RHETORIC AND BELLES LETTERS, and CHURCH HISTORY, were blended by mistake—the Professorship of RHETORIC AND BELLES LETTERS is yet vacant.

FOREIGN.

We have just received the first No. of the 2nd vol. of "the Millennial Star," from which we learn that the work is still spreading rapidly in Eng. We make the following extract.

"This number commences a new volume of our little periodical. Our aim will be to set forth the truth in its simplicity, and to pursue the same undeviating course that we have the past year.

At the opening of this new campaign we find the cause of truth beset with foes on every hand. The war between old and corrupt institutions and the new and everlasting covenant is waxing warm—the enemy is on the alert—the alarm trumpet is sounding loud through all their ranks—the line of battle is extending far and wide over the plains of Babel.

"The pure testimony and vile persecution

Will come to close battle ere long."

In taking a view of the enemy's forces drawn up in order of battle we behold the old lady upon the scarlet-coloured beast, surrounded with all the splendor of her court, and on her right her eldest daughter, the Protestant Establishment of England, arrayed in royal splendor, and clad in robes of state. Wealth, honor and luxury allure her votaries, and numberless clergy follow in her train. On her left, a long line of Methodists, of various ranks and orders, reformed, and re-reformed, and scarcely less formidable than their venerable mother and grandmother. Next follows the Calvinists, Unitarians, Baptists, Lutherans, Presbyterians, Campbellites, Irwinites, and Socialists; while the extreme rear is composed of drunkards, gamblers, profane swearers, thieves, and robbers. However these several troops may differ in other points among themselves, they are all united in unholy alliance, and combined against the saints, and one spirit seems to pervade them all.

On the other hand, we behold a handful of men, or rather of stripling youths, presenting a small but formidable front. They are clad in robes of simplicity—covered with a mantle of charity—their loins are girded with truth—while in their right hand is a two-edged sword,* and in their left the shield of faith. A bright and glittering gem of joy sparkles on their brow, and hope and confidence animate their bosoms; while far on high their standard is unfurled to the breeze—an ensign of LIGHT to the nations—and the golden letters of KNOWLEDGE are inscribed on its folds.

Such is the view which the two armies present at the present time. Even now we behold them rush to the battle. See! the air is darkened—it is a shower of arrows from the hosts of the enemy. They are hurled with a strong arm, nerved up with hatred and envy, they are pointed with prejudice, & dipped in the poison of slander, falsehood, and reproach. But see! they fall harmless at the feet of the saints, being

*The Word of God.

warded off by the shield of faith. Now and then an arrow of TRUTH is hurled back upon the enemy: it pierces their hearts, and their ranks are thinned and deserted. A shout is heard through the hosts of Israel: truth will prevail—the day is ours—and so goes the battle.

Since the departure of our brethren of the Twelve for America, which was on the 21st of April, we continue to receive cheering accounts from London, Edinburgh, Glasgow, Liverpool, Birmingham, and various other places, giving very interesting news of the success of the Saints. Scores and hundreds are being baptized unto repentance, and are enjoying the holy spirit according to promise. Several are added to the Church here in Manchester almost daily."

VOICE OF WARNING.

By the politeness of Elder J. Fielding, we have before us a copy of the first English edition of the "*Voice of Warning*," and feeling assured that it would be interesting to our readers, we cheerfully insert the preface to that edition.

"PREFACE TO THE EUROPEAN EDITION.

When the following work was first published in 1837, it was but little known, and seemed to meet with little or no encouragement. Months passed away and very few copies were sold or read. But to the astonishment of the author it worked itself into notice more and more, by the blessing of God, and by virtue of its own real merits; till in two years the first edition consisting of three thousand copies were all sold and many more called for. A new edition was published in 1839, consisting of two thousand five hundred copies. These are now disposed of, and the demand is still increasing both in America and Europe.

It has already found its way into most of the American States and into the provinces of the Canadas, as well as many parts of England, Scotland, Ireland, and Wales. It has visited the cottages of the humble, and the parlours of the great; and from the best information we have on the subject, very few have risen from

its perusal without a deep and settled conviction of the truth of its principles.

The author has now in possession the testimony of hundreds of people from different States and Nations, all bearing witness that this work has been a means in the hands of God of saving them from infidelity—and from Sectarian error and delusion, and guiding them into the light of truth.

All these considerations, and an intense desire to impart the truth to mankind as widely as possible, have induced the author to send forth this new edition; which he greatly desires may prove a blessing to thousands who are yet grovelling in darkness and superstition, and lead them to the true fold of God.

If there be any thing to admire, or any thing praiseworthy in this work, the author has no claim to the honour, or the praise; it is justly due to HIM who is the source and fountain of all Truth. The author was an husbandman, inured to the plough—unpolished by education, untaught in the schools of modern Sectarianism, (falsely called "Divinity")—reared in the wilds of America, with a mind independent, untrammelled, and free. He drank of the pure fountain of truth, unsullied and unmixed, as it unfolded in majesty of light and splendour from the opening heavens in all the simplicity of its nature. As such it has flown from his pen in the following volume,—not veiled in mystery—not dressed in the pomp of high sounding names, and titles, and learned terms—not adorned in the gay attire of eloquence flowing from the imagination and the passions; but standing forth in the undress of its own native modesty, as if conscious of the purity and innocence of its nature.

He is indebted not only to the *Spirit* of truth for the principles contained in this work, but also to several men who have been made the instruments in the hands of God to reveal the knowledge of God to this generation, and to be the founders and leaders of the Church of Jesus Christ of Latter-Day Saints.

Among the foremost of these he would make honorable mention of Presidents Joseph Smith and Sidney Rigdon, by whose instrumentality most of these glorious truths (so well known to the ancients) have been restored to the knowledge of the world—and whose zeal, labours, and sufferings will stand forth as a bright memorial to all succeeding ages;

and be celebrated by happy millions yet unborn. With an assurance that the principles of this work will yet prevail over the whole earth, this new edition of the *Voice of Warning* is now sent forth, and should the author be called to sacrifice his life for the cause of truth, yet he will have the consolation that it will be said of him as it was said of Abel: viz. "*He, being dead, yet speaketh.*"

PARLEY P. PRATT.

Manchester, England, Sept. 1st, 1841.

COMMUNICATIONS

Nauvoo, Dec. 28, 1841.

Dear Br. Robinson:—I beg leave to express to you and, the church at large the feelings of my heart on my return from England to this place.

Four years last June I left Kirtland in company with our beloved brethren who composed the first mission to that land; the main body of the church at that time were in Kirtland, and we left our beloved President and Prophet, confined to his bed by sickness, and the enemies of the truth were raging with madness, ready to devour; when I look at what has been done since that time, in spite of all that then threatened, and all that has opposed, when I read of the work performed, the persecution endured and surmounted, in Far West, which I need not recapitulate; with a general knowledge of what has been done beyond the many waters, first in England, and from thence spreading to other lands, and even to islands afar off, I behold many thousands exclusive of America, included in the new and everlasting covenant; or near one thousand already gathered out from thence, and after a journey of six thousand miles by water, and then crossing your prairie some twenty miles, I found by the light of the moon, some neat cottages, fenced round with pickets, a sight which I had not beheld in all my journey through this land, of one thousand miles. I saw the hand of industry had been here, I asked are we at our journey's end? the answer was no we have two miles to go yet; I had heard that Nauvoo contained 1200 houses, but I did not expect to find a city spreading itself beyond the reach of the eye from one point, I soon came in sight of the foundation of a large and spacious building, this is the Temple, we passed from street to street till we came near to the bank of the river. In this Temple

built by divine command, I am informed we are to have made known to us the fulness of the priesthood; if we be faithful in keeping the commandments of God, and in anticipation of the mighty works to be performed here; a magnificent building is also rising for the entertainment of kings and nobles who shall hereafter visit this place; when I view these things, in faith believing that the coming of the Lord draweth nigh, my heart swells with gladness, and astonishment, I look back on my former state in the sectarian world, and I can scarcely remember from whence I am, so different is my present condition to that; such a difference is there between light and darkness, between truth and error. The object of the Baptismal Font is also truly interesting to me, and I have no doubt to all the saints: for some time I had thought much on the subject of the redemption of those who died under the broken covenant, it is plain they could not come forth in the kingdom of God, as they had not been adopted, legally into it, neither could they be while there was no priesthood, they had not been born of water and the spirit, and if they should come into the kingdom without this it would falsify the plain word of Jesus Christ, yet how would those who died martyrs and all those who have lived up to the best light they have had, and would no doubt have rejoiced in the fulness of the gospel had they had it, be denied this privilege? I thought, perhaps those who receive the priesthood in these last days would baptize them at the coming of the Savior, and this would fulfil the words of the Savior; many shall come from the east and from the west &c., and shall sit down in the kingdom of God,—but the children of the kingdom shall be cast out, as foolish virgins, but a touch of the light of revelation has at once dispelled the darkness and scattered the doubts which once perplexed my mind and I behold the means which God hath devised that his banished ones may be brought back again; every step I take in surveying the plan of heaven, and the wisdom and goodness of God, my heart feels glad, but when I have listened to the teachings of the servants of God under the new covenant and the principle of Baptism for the Dead the feelings of my soul were such as I cannot describe, I contrast it with the narrow, contracted views of part of the Christian world who hold with the

election of a few to eternal life, and the reprobation of the rest to eternal damnation, which was the religion of most of my neighbors in my native land, and in short, it forms a wide contrast with all the notions of men on the subject of redemption, the gleams of light seen among the Pagans of various nations, derived by them from some people who had the priesthood, and the fulness of the ordinances of salvation, are far nearer the truth than any thing now in the sectarian churches, but the day has dawned, the day star has risen in our hearts; but when I meditate on these things I am reminded at the same time, of the conflict and war to be sustained on the side of truth, I see that the number of those that endure to the end will be but small, nothing but the principle of truth firmly planted in the soul will enable us to overcome, but the thought of the hidden manna, of receiving the white stone, of sitting with the Savior on his throne, and of eating of the tree of life which is in the midst of the paradise of God, of being filled with intelligence, with light and truth, enables us to look at the dreadful conflict with firmness and composure of mind, the sting of death is gone, because of the love of God which is shed abroad in our hearts, and having received the holy priesthood there is in our souls a desire to bring others to a joint and equal possession of that felicity which is to be bestowed upon us at that day.

It is a remarkable fact that we are called to be one, and the Lord says if ye are not one, ye are not mine, and we are dependent on each other as links in one vast chain, or as stones to form one great building, all ministering to each other, and yet we have to be independent in another sense, of any one, we have each to stand in our place and act our part, as though we were alone, and leaning on no one, each of us must be a *man* here and I suppose if faithful to the end of our time of probation each will be as I may say an independent God, or at least equal with Jesus Christ; it is experience that makes us wise, therefore let the winds blow and the storm beat, from whatever quarter, our souls shall rest in the faith of the gospel, clothed with humility, and filled with sincerity, and charity, and while we walk according to the order which God has placed in his church, nothing can harm us, and we will say all is well, all is well.

JOSEPH FIELDING.

For the Times and Seasons.

ESQUIRE ROBINSON:—

What think you of the "*Signs of the Times?*" But yesterday the heavens gathered blackness, and the *charnel-house* of our people, in Missouri, was like the famed "valley of the son of Hinnom;" to-day, the noble bird of Jove perches upon the pole of liberty! Then, when they "Let loose the dogs of war," I saw the blood-stained traces of thousands weltering in their gore; now the bright celestial orb smiles upon every effort, and the God of Daniel fills the heart with gladness. A new era has commenced in the history of the world. Kingdoms and empires are crumbling into dust, and great political revolutions are effected without the effusion of blood—the arts, sciences, and learned professions, are undergoing radical and important changes—religion alone stands aback—with the *sects* it stands aback; but not so with *Zion*! "Out of *Zion*, the perfection of beauty, God hath shined"—the little stone is becoming a mighty rock, and the Saints of Later Days are now beginning to bask in the sun-shine of God's benignity. Look at our beautiful city, swarming with a busy, free, and enterprising population; and our magnificent temple, moving forward like the ark of the covenant in by-gone days! Truly "God is our refuge and strength, a very present help in trouble." He has been to us a crown of glory, and a diadem of beauty; and for us, the residue of his people, "A spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate." By hundreds, and by thousands are the people hearing and obeying, the glad tidings of salvation. The north has given up, the south has not kept back, the sons of God are *gathering* from far, and his daughters from the ends of the earth. The domes of this stupendous city, this great gathering place for the saints, will soon be towering in the air; and soon it will be said of it as it was said of its great prototype, "Beautiful for situation, the joy of the whole earth, is Mount *Zion*, on the sides of the north the city of the Great King." The word has gone forth, "Gather my people together;" and they are *gathering*—the air already darkens with the happy multitude. The throng increases—the ocean heaves, bearing upon her proud

bosom thousands of human beings, just loosed from tyranny and oppression, from the land of despotism, to this fair haven of repose—"The land of the free, and the home of the brave." But it stops not here. Our rivers groan with the weight of emigrants, borne upon the face of the waters, on their way to *Nauvoo*—the *beautiful city of rest*; and thousands more are on their way. Great God! who can foresee the perfection of glory that awaits the grand result—the *finale*—for the kingdoms of this world are soon to become the "Kingdoms of our Lord, and of his Christ." For "When the Lord shall build up *Zion*, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in *Zion*, and his praise in *Jerusalem*; when the people are *gathered* together, and the kingdoms, to serve the Lord." The valleys shall be exalted, the hills shall be brought low, the barren and desolate places shall become fruitful fields, and all nature will be decked in her loveliest garb; the silver queen of night will shine in her beauty, and the golden king of day in his strength; and the saints, too, will be changed from poverty to affluence—abiding wealth; they will rear sanctuaries and palaces, and wear palms of victory, and diadems of glory, glittering with choicest gems. For it will be uttered with the voice of ten thousand thunders—"God hath spoken in his holiness, I will rejoice; I will divide *Shechem*, and mete out the valley of *Succoth*. *Gilead* is mine, *Mannasseh* is mine; *Ephraim* also is the strength of mine head: *Judah* is my lawgiver; *Moab* is my wash-pot; over *Edom* will I cast out my shoe; over *Philistia* will I triumph." This, too, is at hand, the day of righteous retribution is at hand, when God shall make up his jewels. Hear then, O ye people! Give ear, O ye inhabitants of the earth! both high and low, rich and poor, together; for God will gather his people to *Zion*. Stand still, therefore, and see the salvation of God!

JOAB,
GENERAL IN ISRAEL.

STATE GUBERNATORIAL CONVENTION.

*City of Nauvoo, Illinois,
December 20th, A. D. 1841.*

To my friends in Illinois:—

The Gubernatorial Convention of the State of Illinois have nominated COLONEL ADAM W. SNYDER for GOVERNOR, and COLONEL JOHN MOORE for LIEUTENANT-GOVERNOR of the *State of Illinois*—election to take place in August next. COLONEL MOORE, like JUDGE DOUGLASS, and Esq. WARREN, was an intimate friend of GENERAL BENNETT long before that gentleman became a member of our community; and General Bennett informs us that no men were more efficient in assisting him to procure our *great chartered privileges* than were *Colonel Snyder, and Colonel Moore*.—They are sterling men, and friends of equal rights—opposed to the oppressor's grasp, and the tyrant's rod. With such men at the head of our State Government we have nothing to fear. In the next canvass we shall be influenced by no *party consideration*—and no Carthaginian coalescence or collusion, with our people, will be suffered to affect, or operate against, *General Bennett or any other of our tried friends already semi-officially in the field*; so the partizans in this county who expect to divide the friends of humanity and equal rights will find themselves mistaken—we care not a fig for *Whig or Democrat*: they are both alike to us; but we shall go for our *friends, our TRIED FRIENDS, and the cause of human liberty* which is the cause of God. We are aware that "*divide and conquer*" is the watch-word with many, but with us it cannot be done—we love liberty too well—we have suffered too much to be easily duped—we have no cat's-paws amongst us. We voted for GENERAL HARRISON because we *loved him—he was a gallant officer and a tried statesman*; but this is no reason why we should always be governed by his *friends*—he is now DEAD, and all of *his friends* are not *ours*. We claim the privileges of freemen, and shall act accordingly. DOUGLASS is a *Master Spirit*, and *his friends are our friends*—we are willing

to cast our banners on the air, and fight by his side in the cause of humanity, and equal rights—the cause of liberty and the law. SNYDER, and MOORE, are *his friends—they are ours*. These men are free from the prejudices and superstitions of the age, and such men we *love*, and such men will ever receive our support, be their *political predilections* what they may. Snyder, and Moore, are *known* to be our friends; their friendship is *ouched* for by those whom we have tried. We will never be justly charged with the sin of ingratitude—they *have served* us, and we *will* serve them.

JOSEPH SMITH.

LIEUTENANT-GENERAL OF THE
NAUVOO LEGION.

*Minutes of a Conference held in Attica,
Wyoming co., N. Y. on the 28-9th of
August, 1841.*

According to previous notice, the Elders and members of the branches of the Church of Jesus Christ of Latter Day Saints, composing the Genessee Conference, met at the time and place above stated, and proceeded to business, by choosing Elder Almon Babbett, of Kirtland, President, and L. E. Harrington, Clerk.

On motion of the President, a committee of three were chosen to receive and investigate notices of ordination. Whereupon Elders Charles Thompson, James Bartholf and Joel McWithey were appointed said committee.

After singing and prayer, the President read from the book of Doctrine and Covenants concerning the duties of the officers and members of the church, also proceeded to make some remarks concerning them, and the proper business of the conference which were instructive and appropriate.

Elder C. Thompson presented an adjourned case from the Batavia branch, relating to priest Tyler receiving an Elders licence or ordination from a branch to which he did not belong; after many explanations by those interested, and the president, the ordination was confirmed.

Adjourned for one hour.

Met pursuant to adjournment; Conference opened by singing and prayer.

Elder J. Bartholf represented the Batavia branch containing 30 members in good standing, 3 Elders, 2 Priests, 1 Teacher; 1 member expelled and 3 baptized since last conference.

Teacher Moore represented the Ackron branch, consisting of 53 members. all in good Standing but one; 4 Elders, 2 Priests, 2 Teachers, and 1 Deacon; 1 expelled and 2 deaths since last Conference.

Elder McWithey represented the Bennington branch consisting of 26 members in good standing, 1 Elder, 1 Priest, and 1 Teacher; 1 expelled.

Priest Sprague represented the Castile branch, consisting of 10 members, 1 Elder, 1 Priest, and 4 baptized.

Priest Webster represented the Attica branch consisting of 11 members, 1 priest and 2 baptized.

Elder Winnegar represented the Alabama branch, consisting of 11 members, 1 Elder, 1 Teacher, and 3 Baptized.—Priest Wheeler of Alabama, having previously denied the faith, and requested it, was expelled.

Elder Stratton represented 5 members near Rochester, not organized.

Adjourned till to-morrow morning 10 o'clock.

Met pursuant to adjournment.

Heard and accepted the report of the committee of investigation.

Elder Almon Babbett was appointed to address the Conference. He spoke on the subject of Daniel's interpretation of Nebuchadnezer's dream, his vision of the beasts, kingdoms, &c.

In the afternoon; Elder C. Thompson delivered a discourse on the gathering of Israel, the book of Mormon, &c.

On Saturday evening, Sunday morning and Sunday evening, meetings were held, in which several short addresses were made by different Elders, Priests and members, all tending to give life and interest to the occasion on which they were assembled.

There were several ordinations, baptisms, &c., administered, which I have not the minutes of in possession.

Adjourned to meet in Castile, Wyoming county, on the last Saturday and Sunday in December next.

ALMON BABBETT, President.

L. E. HARRINGTON, Clerk.

COMMON SCHOOL BOOKS ADOPTED.

Extract from the minutes of the Board of Regents.

"University of the City of Nauvoo, Illinois, Dec. 18th, A. D. 1841.

Gentlemen of the Board of Regents:—

Permit me to present for your adoption, the following series of books

for Common Schools, which I have carefully selected and approved; to wit:

Town's Spelling Book.

Town's Introduction to Analysis.

Town's Analysis.

M Vicker's Political Economy for Schools.

Help to Young Writers.

Girl's Reading Book, by Mrs. Sigourney.

Boy's Reading Book, by Mrs. Sigourney.

Bennett's Arithmetic.

Bennett's Book Keeping.

Kirkham's English Grammar.

Olney's Geography.

JOHN C. BENNETT, Chancellor.

Adopted as follows; to wit:

Yeas—Joseph Smith, Hyrum Smith, Charles C. Rich, Heber C. Kimball, John Taylor, N. K. Whitney, Samuel H. Smith, John Snider, Wm. Marks, Ebenezer Robinson, Elias Higbee, (Regents,) William Law, (Registrar,) John C. Bennett, (Chancellor.) 13.

Nays—None.

Absent—Sidney Rigdon, Daniel H. Wells, John T. Barnett, Wilson Law, John P. Green, Vinson Knight, Isaac Galland, Robert D. Foster, James Adams, Samuel Bennett, George Miller, Lenos M. Knight, (Regents,) 12.

As the above series of books has been adopted for the use of the Common Schools of this city, we would esteem it a favor if J. ORVILLE TAYLOR, Esq., Secretary of the *American Common School Society*, No. 123 Fulton Street, City of New-York, would furnish E. ROBINSON, Book-Seller and Stationer, City of Nauvoo, Illinois, with the above works, for sale, at his earliest convenience. The demand must necessarily be great, as other school books will be excluded so soon as the above list can be obtained. Mr. SALEM TOWNS, Aurora, Cayuga County, New-York, and JAMES BENNETT, Esq., Arlington House, Long Island, New York, would find it to their advantage to notice the adoption of the above series.

Will the NEW YORK WEEKLY HERALD please re-publish the above?

Any communications on the subject addressed to "EBENEZER ROBINSON,

Editor of the *Times & Seasons*;

City of Nauvoo,

Illinois,"

Will receive prompt attention.

NEW YORK WEEKLY HERALD—JAMES GORDON BENNETT.

Extract from the minutes of the City Council. "The Council then received the following communication from the Mayor; to wit:

"City of Nauvoo, Illinois, Mayor's Office, Dec. 18th, A. D. 1841. Gentlemen of the City Council,

Aldermen and Councillors:— Permit me to call your attention to that excellent and useful paper—"THE NEW YORK WEEKLY HERALD,"—and its able and persevering Editor—JAMES GORDON

BENNETT. The public press, when under the supervision of virtuous, intellectual and energetic minds, is the great safe-guard of morality and religion; and a principal medium of early and correct information in relation to men and things,—and gratitude is a property of mental excellence which should ever be cherished both by individuals and compacts. Such a press is the *Herald*, and the warmest gratitude is due from this community to its noble and patriotic Editor. Tho' opposed to most of us in matters of religion he is perfectly liberal; and, as a public journalist, he has no superior. The articles admitted into the *Herald*, from the "*Times and Seasons*," have never been garbled, but published entire, with editorials free from the prejudices and superstitions of the age. That deservedly popular, and widely circulated paper, has been of incalculable benefit to us, as a people, by conveying to the ears of thousands, who would otherwise have remained in ignorance correct information in relation to our doctrines and practices—our men and our measures: and, further, it furnishes us with eastern news, and returns western, far in advance of any other journal. Articles from the "*Times and Seasons*" are frequently republished in the *Herald* and reach Philadelphia before the subscribers to the first named periodical—(the "*Times and Seasons*")—in that city, receive their regular files from Nauvoo! the *Herald*, likewise, uniformly brings us news from three to four days later than that found in any other eastern paper received at our Post-Office. Such an Editor, of such a paper, should receive from us a favorable demonstration in our corporate capacity; and to that end I present it for your deliberate action. All of which is respectfully submitted.

JOHN C. BENNETT, Mayor.

Whereupon Gen. Joseph Smith offered the following resolutions; to wit:

"Resolved by the City Council of the City of Nauvoo, That the high-minded and honorable Editor of the *New York Weekly Herald*—JAMES GORDON BENNETT, Esq., is deserving of the lasting gratitude of this community for his very liberal and unprejudiced course towards us as a people in giving us a fair hearing in his paper—thus enabling us to reach the ears of a portion of the community who, otherwise, would ever have remained ignorant of our principles and practices.

Resolved, That we recommend to our fellow-citizens to subscribe for the "*NEW YORK WEEKLY HERALD*," and thus be found patronising true merit, industry, and enterprise."

Which resolutions were carried as follows; to wit:

Yeas—Joseph Smith, Hyrum Smith, Charles C. Rich, Brigham Young, Heber C. Kimball, Hugh McFall, John Taylor, Wilford Woodruff, William Law, Willard Richards, Orson Pratt, (Councillors.) William Marks, N. K. Whitney, Samuel H. Smith, Orson Spencer, George W. Harris, Gustavus Hills, Hiram Kimball, (Aldermen,) John C. Bennett, (Mayor.) 19.

Nays—None.

Absent—John P. Green, John T. Barnett, Vinson Knight, Wilson Law, Lyman Wight, (Councillors,) Daniel H. Wells, (Alderman.) 6

It is said that the six absentees are all in favor of the above proceedings; and amongst the numerous spectators present there was but one feeling—a feeling approbatory of the act of the City Council. Thus has the "*Zozoaster*," the "*Odin*," the "*Confucius*," the "*Charlemagne*," the "*Napoleon*," of the American press received a strong, but merited, demonstration of praise from our public authorities.

“CHOIR OF THE STAKE OF ZION IN THE CITY OF NAUVOO.”

The Choir of Singers presented a petition to the Board of Regents of the University, at their last sitting, for the appointment of a "Professor and Wardens in the Department of Music in the University of the City of Nauvoo," to constitute a board for the regulation of Music in this city, which was adopted, and the following persons appointed; to wit: GUSTAVUS HILLS, Professor.

WARDENS.

B. S. WILBER, 1st Ward.

STEPHEN H. GODDARD, 2nd Ward.

TITUS BILLINGS, 3rd Ward.

JOHN PACK, 4th Ward.

The Chancellor, General Bennett, recommended the Regents to instruct the board composed of the Professor and Wardens, aforesaid, to prohibit the *flat* sound of the notes, and adopt the *broad*; whereupon General Joseph Smith, observed "I move the instruction, for I was always opposed to any thing *flat*." The motion prevailed—*Nem. con.*

An Ordinance concerning fire arms, and Parties Litigant.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That if any person shall fire or shoot a gun, pistol, or other fire arms, idly or for sport or amusement, in the night, or on Sunday, the person so doing shall forfeit and pay a fine not exceeding fifty Dollars; provided, that nothing herein contained, shall be construed to affect any officer of this city for firing or shooting as aforesaid while in the execution of his duty.

Sec. 2. That if any person shall prosecute another before the authorities of this city, (in a criminal case,) and fail to procure a conviction, said person shall be taxed with the costs of suit, if said authorities shall consider it a malicious

prosecution; if not, the city shall be liable for the costs thereof. This Ordinance to take effect and be in force from and after its passage.

Passed Nov. 27th, A. D. 1841.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

NAUVOO LEGION.

*Head Quarters, Nauvoo Legion,
City of Nauvoo, Ill., Dec. 20th, 1841.*

GENERAL ORDERS.

The commissioned officers of the staff and line are directed to return their respective commissions to ADJUTANT-GENERAL McFALL for registry by the 15th of January, *proximo*; and those who have not yet received their commissions are directed to call upon that officer, and obtain them, at their earliest convenience. BRIG. GEN. LAW, of the 1st Cohort, and BRIG. GEN. RICH, of the 2nd Cohort, are enjoined to issue their requisitions, enforcing the above order in their respective commands, forthwith, in order to enable the Adjutant-General to return the RANK ROLL to the Major-General's Office by the 1st of February, which he is hereby required to do. Colonels of Regiments will return their delinquent lists, through their respective Adjutants, to the Adjutant-General, by the 15th of February—those, therefore, who have not yet holden their Courts of Assessments, and Appeals, are required to do so forthwith—the *Court of Assessment* to consist of the Captains of Companies, the Major, and the Adjutant; the Major presiding, and the Adjutant recording—the *Court of Appeals* to consist of the Colonel, Lieutenant-Colonel, Major, and Adjutant; the Colonel presiding, and the Adjutant recording. A GENERAL COURT MARTIAL will convene at the office of BREVET-MAJOR-GENERAL HYRUM SMITH, in this city, on the 2nd Saturday of March, at 6 o'clock, P. M. The next *General Rendezvous* will take place in the City of Nauvoo, at the usual place of *General Rendezvous*, on Saturday the 7th day of May next, at 10 o'clock, A. M.; and the *officer drill* on the Thursday and Friday next preceeding,—the 5th and 6th.

The Brigadier-Generals are directed to require the Colonels of Regiments to order Battalion Parades, some time prior to the General Parade, within the bounds of their respective commands—the Colonels will act as reviewing officers, and

the Lieutenant-Colonels, and Majors, will command their respective Battalions.

The officers will take post according to the rank assigned them by the date of their commissions, agreeably to the rules and regulations of the United States Army, and the rules heretofore adopted of ranking by grade of companies is hereby abrogated.

The officers concerned are commanded to report to the Major-General any violation, or disobedience, of these General Orders, as the utmost rigor will be observed in their execution, and the most severe penalty of the law inflicted upon any violation of strict military discipline.

The officers of the Legion, will therefore, take notice, and govern themselves accordingly, and make public proclamation of these orders throughout their respective commands.

JOSEPH SMITH,

LIEUTENANT-GENERAL.

JOHN C. BENNETT,

MAJOR-GENERAL.

By the annual return of the Major-General to the office of the Adjutant-General of State, at Springfield, it will be seen that the strength of the Legion is 1490—all pretty well disciplined troops. This will form an effective force when the state requires their services.

INFORMATION WANTED.

As the Steam Boat General Pratt, was on her way from New Orleans to St. Louis, on the 15th of Nov. last, while about half way on her passage, Mary, the eldest daughter of William and Mary Buttrworth, of Macclesfield, Eng. 11 years of age, accidentally fell over board, and although the captain of the boat instantly returned some distance and used every exertion to recover the body, nothing has yet been heard of it. If any one has found the body, and will give information thereof and the place of its deposit, they will greatly oblige, and soothe the feelings of the afflicted parents by giving notice to the Editor of the Times and Seasons.

Editors on the Mississippi will please copy.

WANTED.

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to

E. ROBINSON.

Nauvoo, Jan. 1, 1842.

From the Gospel Reflector.

ON PERFECTION.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. *Perfection*, in the extended import of the word, is that which is beyond improvement. Christ commanded his people, saying: "Be ye therefore perfect, even as your father who is in heaven is perfect." We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when completed. The formation of this earth is the work of God, and when entirely finished, it will be chrystalized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is.—His power is unlimited; but we have a certain sphere to act in; therefore our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the law of the Lord, walk circumspectly, orderly, and harmoniously before him.—Therefore, we are disposed to enquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere. Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore, no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere. James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be per-

fect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it.—We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure: for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he has adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law which is: first, to repent of their sins, or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts, ii. 38.) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of the regeneration; third, receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the Apostle terms the (first) principles of the gospel, and it is self evident that no person can be perfect in any science without learning

the elementary principles of the same.—Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the holy spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "The Lord is the same yesterday, to day and forever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days as they were formerly. The blessings that the ancients received, and which are for us, are the spirit of prophecy or revelation, visions, administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord except it is by the Holy Ghost." The more of this Spirit that the prophets received, the more they

were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them.—When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be wholly sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ.—Awake! Awake! to righteousness and sin not, O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to sit down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

EXTRACT,

From C. Thompson's Proclamation and Warning.

O ye inhabitants of America, be it known unto you, that the land on which you dwell was given by the promise of God unto Joseph the son of Jacob, for an everlasting possession; and it was blessed by Moses, the man of God, and confirmed upon Joseph and upon Ephraim the crown, or top of the head of Joseph, for God's good will towards them.

Also, be it known unto you, that Jesus Christ did appear in person to a remnant of Jacob, who were of the tribe of Joseph.—the forefathers of the American Indians—and did give unto them all this land for their inheritance. But this being a choice land above all other lands, or it being more blessed of the Lord than any other land, God did decree and confirmed it with an oath, that no nation should ever possess this land, unless they would serve him and keep his commandments. Therefore, be it known unto you, O ye Gentiles who now possess this land, that it was because of this decree of the great Jehovah that your fathers were permitted to cross the great deep, and come to this land with power sufficient to dispossess the remnants of Joseph, (who had polluted their inheritance by transgression,) and take posses-

sion of their land. Yea, it was because of this decree that Christopher Columbus, a native of Genoa, an obscure individual, was blessed with a largeness of mind which disdained to confine itself to the old beaten track, and was inspired to contend for eight years with the learned ignorance of the courts and councils of Europe, when (after many a fruitless struggle,) a small fleet was fitted out consisting of three small vessels, and placed under his command, which sailed from Spain in 1492, under the patronage of Ferdinand and Isabella then on the united thrones of Castile and Arragon, which terminated in the discovery of America—the land of Joseph—a land more blessed of the Lord than any other land “for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof.”

And be it known unto you, O ye Gentiles, that this Columbus was inspired by the Almighty Jehovah to make this discovery, that the poor and meek of the earth, and the persecuted and oppressed of all nations might have a place to which they could fly and be secure from the iron grasp of poverty, wretchedness and want, and from the cruel unrelenting hand of the oppressor. And when in process of time the tyrants of the Eastern World began to extend their oppressions unto this land, God raised up a Washington and inspired him to resist their oppression and by the strong arm of military power to maintain and defend the rights of the American colonies as free and independent States, and after the definitive treaty was finally signed and the American colonies were acknowledged free and independent States by all the European powers, and the Commissioners, who were the sages of this government, assembled from the different States and met at Philadelphia on the memorable 10th of May 1787, for the purpose of organizing the General Government, God inspired them to frame the American Constitution so as thereby to establish the rights of man upon the broad basis of civil and religious liberty, that here might forever be found an asylum for the oppressed of all nations

to flee unto for refuge and protection from the power of their oppressors.

This was also done to prepare the way for the coming forth of the Book of Mormon—the stick of Joseph—that he might lift it up (in connection with the Bible) as an ensign upon the mountains, and set it as a sign among the people for the purpose of gathering and uniting the whole house of Israel into one nation upon their own land, and also for the purpose of re-establishing the kingdom of God upon the earth with all its officers, gifts and blessings.

Now be it known unto you, O ye inhabitants of these United States, that it is by the blessings of God, put upon this land for God's good will unto Joseph, thereby making it a choice land above all other lands; and the decree of that same God, that whatsoever nation should possess it should serve him or be swept off (or dispossessed,) that you and your fathers have been permitted to dispossess the remnants of Joseph because of their transgressions; and to enjoy (in a national capacity) all those great national blessings and privileges which has caused the institutions of this nation to become the theme of philosophers and poets, and also to enjoy as individual citizens all the great blessings of civil and religious liberty which are so highly prized by every American citizen.

And be it known unto you further, that the Book of Mormon is true, and a divinely inspired record, therefore the prophecies and promises contained in it will all be fulfilled. And it has come forth in fulfilment of prophecy, therefore the time has come for the restoration of the whole house of Israel to their own lands and former blessings. Now therefore, wo, wo, wo unto you, O ye Gentiles who inhabit this land, except you speedily repent and obey the message of eternal truth which God has sent for the salvation of his people—in bringing forth the Book of Mormon and setting it as a sign unto this generation—yea, except ye repent and subscribe with your hands unto the Lord, and sir-name yourselves Israel, and call yourselves after the name of Jacob, you must be swept off, for behold your sins have reached unto heaven and God hath remembered your iniquities—the cries of the red men whom ye and your fathers have dispossessed and driven from their lands which God gave unto

them and their fathers for an everlasting inheritance, has ascended into the ears of the Lord of Sabaoth, and he has come down to deliver them—hear their plaintive cries—

"Great spirit of our fathers lend an ear,
"Pity the red man, to his cries give ear;

"Long hast thou scourged him with thy chastening sore,

"When will thy vengeance cease, thy wrath be o'er;

"When will the white man's dire ambition cease,
"And let our scattered remnants dwell in peace?"

"Or shall we (driven to the western shore)
"Become extinct and fall to rise no more?"

"Forbid, Great Spirit; make thy mercy known,
"Reveal thy truth, thy wandering captives own,

"Make bare thine arm of power for our release,
"And o'er the earth extend the reign of peace."

And again; wo, wo, wo unto the nation of these United States, for your sins are increased before God in that ye have suffered the persecutions and oppression from which your fathers fled when they came to this land, to be practiced within your borders. Yea, he have suffered one of the free and independent states of your boasted confederacy, to rise up and persecute and oppress the people of the Lord, until many a free born son of America has bit the dust, and the soil of Joseph's 'blessed' land, has drank their blood, which has smoked to Heaven and calls for vengeance upon the murderers, and for judgment upon this nation, who still acknowledges affinity with them. Yea, and the cries of persecuted and oppressed American citizens who have been driven from their possessions and robbed of their property, and thus reduced to beggary and want, have been made to you for redress and protection in vain. The cries of helpless orphans and sorrowing widows for redress of the accumulated wrongs which they have suffered from a portion of this nation, and for protection from the murderers of their fathers and husbands, have not been regarded by you; but they have entered into the ears of the Lord of Sabaoth; their cries have cried for judgment upon this nation, and it has appeared unto them, "for an account of all their sufferings shall be required of the rulers of this nation and of every one who has assisted their plunderers," saith the Lord.

And again; wo, wo, wo unto all the inhabitants in all this land, (except they speedily repent and be baptised in the name of the Lord for the remission of their sins, by those whom God has specially commissioned by Revelation from Heaven, and sent to warn this generation

of the judgments which await them; and to baptise them that believe that they may receive the Holy Ghost, and signs follow them, for behold your sins were very great, they have reached unto Heaven.—Yea, you are “lovers of your own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God.” And you “have a form of Godliness,” but “deny the gifts and power of God.”—(See 2d Tim. 3d chapt. from 1st to 9th verse.)—Therefore you have all gone out of the way, you have become corrupted. Because of pride and because of false teachers and false doctrine, your churches have become corrupted; and your churches are lifted up; because of pride you are puffed up. You rob the poor because of your fine sanctuaries; you rob the poor because of your fine clothing, and you persecute the meek and the poor in heart, because in your pride you are puffed up. You wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations and whoredoms you have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O ye wise and learned, and rich, who are puffed up in the pride of your hearts, and all you who preach false doctrines and all who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo unto you, saith the Lord God Almighty, for you shall be thrust down to hell. Wo unto you who turn aside the just for a thing of naught, and revile against that which is good and say that it is of no worth; for the day has come that the Lord God will speedily visit you with his great and sore judgments unto your utter destruction.—For except ye speedily repent of all your wickedness and abominations, and believe in and obey the words of Jesus Christ contained in the Book of Mormon, (it shall be done even as Moses said,) you shall be cut off from among the people who are of the covenant, for the remnant of Jacob whom ye and your fathers have dispossessed of their land shall be among you; yea, in the midst of you, as a lion among the beasts of the forest, and as a

young lion among the flocks of sheep, who if he go through both treadeth down, and teareth in pieces and none can deliver.—Yea, their hand will be lifted up upon their adversaries and all their enemies will be cut off. (See Micah 5th chapt. from the 7th to the 10th verse.)

Now therefore, hear the word of the Lord by the mouth of Joseph Smith, his Prophet, given and written on the 23d day of July 1837,—“Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth. A day of wrath—a day of burning—a day of desolation, of weeping, of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord.”

Now therefore, hear and take warning! for as a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation did come as a whirlwind, (that is, suddenly, when they were not expecting it,) upon the Lord's house—the church of God—in the state of Missouri in the fall of 1838, so will a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation come as a whirlwind upon all the inhabitants of this land, and upon all the face of the earth in fulfilment of the above prediction, and they cannot escape it, for the Lord hath spoken it. Now therefore pause and consider! for the day has come that judgment has begun at the house of God. And if it has begun with us, what will the end be of those who obey not the Gospel of God! I answer, they will be utterly destroyed, for it is the hour of God's judgment; and the generation in which the Lord will come with ten thousand of his saints to execute judgment upon all; as Enoch prophesied. (See Jude 14th and 15th verses.) And to take vengeance on them that know not God and that obey not the gospel.

From the Gospel Reflector.
ZION BUILT AND ESTABLISHED
FOR THE MILLENNIUM.

This is a subject as little understood by the community at large, perhaps, as any one that we could mention; yet we consid-

er it a glorious one, and one of great importance to the world; but before we proceed any farther,—we will here take the opportunity to state that it is somewhat difficult to separate the various subjects strewed over the face of prophecy, in consequence of their amalgamation with each other. The subjects of the gathering of Israel, building of Zion, second coming of Christ, and the Millennium, are in some instances all mentioned in the same chapter; therefore, it is not an easy matter to treat upon one, without interfering with the others; consequently in the course of our work we are obliged to quote the same passage more than once. However, in this respect, we have so far endeavored to avoid all possible repetition, and at the same time treat upon each subject separately, that the reader may have a more clear, and lucid idea of each subject in its true character.

Again, in treating upon this subject we shall, for the sake of brevity dispense with much comment that might be made: for indeed, the scriptures are plain of themselves, so much so, that they even point out the materials of which Zion shall be built. But to hasten.

We will commence with the prediction of Joel upon this subject, speaking of the great and notable day of the Lord, when there shall appear signs and wonders in the heavens, and on the earth, blood and fire, and pillars of smoke, the sun darkened and the moon turned into blood, he says: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel, ii. 32. Obadiah says, verse 17th: "But upon Mount Zion shall be deliverance, and the house of Jacob shall possess their possessions." Thus Mount Zion and Jerusalem are to be places of deliverance for those who call on the name of the Lord, at the great and notable day, when he shall cause destruction to come upon the wicked. Hence, we see the importance of a knowledge of this work. Isaiah in the lx chapter of his prophecy describes the materials for the building of Zion; we insert the whole ch.

"Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross

darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, & flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the promises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Neboath shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto me the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck

the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the above it is said that the ships of Tarshish are to be engaged in bringing the people from far: also that the Gentiles shall come unto it, and that the Lord shall make it an eternal excellency, a joy of Many generations. Isaiah says in another place: "In that day shall the bough of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 2-6. Again, Isaiah says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. ii. 2,3. From this latter quotation, we learn that Zion is to be a place where people shall gather to, from all nations; and that the law of God shall go forth from Zion to all nations. This is what we have before proved while speaking of the ensign that was to be reared upon this land. (See also Micah iv.)

Christ speaking to the Nephites is very plain upon this subject; Book of Mormon page 485, third edition.

"Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the

works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveeth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people. O house of Israel: and when these things come to pass that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them."

Much more might be said upon this subject; but we think it unnecessary at present: for enough has been said to convince every candid mind that a Zion or New Jerusalem will be built and prepared for the Millennium; also, that the ancient city of Jerusalem will be rebuilt.

From the Evening and Morning Star,
GREAT EVENTS.

In the first thousand years, was witnessed the fall of man; the building up of Zion, when Enoch with all his people, walked with God three hundred and sixty five years on earth, and then were taken up into heaven.

In the second thousand years, the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth divided into continents and oceans; the people scattered upon the face of the whole earth; and America was peopled by the Jaredites.

In the third thousand years, Pharaoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in a cloud

by day, and a pillar of fire by night; and the building of the temple of the Lord at Jerusalem.

In the fourth thousand years, the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years, the Savior of the world was born, crucified, and rose again from the dead; and most of the apostles were slain for preaching the gospel; and Jerusalem was destroyed.

In the six thousand years, America, the land of liberty, choice above all others, was settled by the Gentiles; the fulness of the gospel of Jesus Christ came forth in the book of Mormon, the church established, and the gathering of the saints commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.

From the Evening and Morning Star.
SCHOOLS.

Although we have frequently spoke of the necessity of having children taught in all things appertaining to their welfare in this world, and that to come, still we feel a great anxiety on the subject, seeing that many children among the disciples, are deprived of, or do not enjoy the blessing of a school.

If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose, that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. And it is vain to think they may be saved in the kingdom of God, without salvation.

As soon as our father Adam was born of the water and the Spirit, he received a commandment to teach his children; and, as soon as the church was called to prepare for the Lord, in these last days, the fathers and mothers in Israel, were commanded to teach their children the plan of salvation; to pray, and to walk uprightly before the Lord.

In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books; and then, as they grow up they can be qualified to search the

scriptures, and acquire the knowledge of the Lord, become heirs of the kingdom, and, guided by the Holy Spirit, which is a never failing promise to the saints, they will walk in all the commandments of the Lord blameless, in thanksgiving forever.

Brethren, if you want your children to be useful, industrious, temperate, humane, meek, and charitable, teach them so; if you want them to be prayerful, watchful, and godly, teach them so; and if you want them saved in the celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day, that they will grow up without sin unto salvation, and walk with God where the wicked will not trouble.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JANUARY 15, 1842.

TO OUR FRIENDS.

I announce, with pleasure, the fact that I have secured the services of Elder Gustavus Hills, as assistant Editor to the *Times and Seasons*. Having entered into the printing business, in its various branches, and upon an extensive scale—also, having successfully established the stereotyping and book-binding business, all to be conducted under my own supervision, has rendered it highly necessary that some such arrangement should be made, as it is almost impossible for one person to do justice to this paper, and attend to all the varied duties consequent to an establishment of this kind.

I feel to congratulate our patrons upon the new arrangement, as I can assure them that Br. Hills is a scholar and a gentleman, and no pains will be spared, on his part, to make this a useful and interesting sheet, such as will prove a benefit to the church.

E. ROBINSON.

SALUTATORY.

In consenting to come before the public in the capacity of Assistant Editor of the *"Times & Seasons,"* I am aware that I make my debut under circumstances somewhat embarrassing. This paper, like the Church whose avowed organ it is, has risen from an obscure origin, to become a herald of religious intelligence to many of the enlightened nations of the earth. It has not obtained its enviable character, without meeting, at every step, sore and steady opposition. The pulpit and the press have teemed with scurrility and abuse, and, every possible

method has been resorted to, by the learned and the vile, to obstruct and close up this avenue of truth and intelligence to the minds of reasoning men. But these means have proved ineffectual. The pens of the *good* and the *brave*, dipped in the fountain of Eternal Intelligence, have continued to mark out and unfold the records of wisdom; and a power, incomprehensible, but true and certain, has protected and nerved the press, in its effort to throw out upon the world, truths as lasting and indelible as the records of time, and as sure to scatter, dismay, and confound the forces of error, as the sun rising in his strength is sure to dissolve and dispel the mists and gloom of the night. As the Church of Jesus Christ of Latter Day Saints has been the protegee of a wise, but inscrutable Providence, so has the *"Times & Seasons,"* and the best of men have been raised up to be its Editors and Proprietors. Such were Gen. D. C. Smith, and Col. R. B. Thompson—men of whom the world was not worthy; and they have been removed, though to the extreme loss of the church, yet to their infinite gain. In view of this afflictive dispensation our Prophet exclaimed, overwhelmed with sorrowful regret, "Where shall we find men that will stand forth and fill their places!"—The present proprietor, with the multiplicity of cares that have been rolling upon him, in fitting up this establishment for extensive operations in stereotyping and book printing, again undertook its publication, and has thus far nobly sustained the burden.—But he can sustain it no longer; and in looking around for assistance, he has invited my feeble services. I step forth to this undertaking tremblingly, (who can do otherwise?) believing, however that an honest effort to serve them, will be complacently received by a generous public. I am aware in whose footsteps I tread; but they are footsteps consecrated, a thousand tender reflections hover around them, and I call to mind the saying, "Let me live the life of the righteous, and let my last end be like his!"—With the hope that the spirit that rested upon my predecessors may in part redound to me, and that the kind mantle of charity will be thrown over my errors and weaknesses, I take up my pen, and shall use my best endeavors to make our paper, what it has heretofore been, a welcome visitor, and an acceptable and successful herald of truth, among the families and nations of the earth.

GUSTAVUS HILLS.

We are pleased to learn that the hint we gave in a late number, concerning Steam Mills &c., has been heartily responded to by our able and

enterprising citizens, Messrs. Wm. & W. Law. These gentlemen, we understand, have entered into arrangements for the immediate erection of a steam flouring mill. This is as it should be. We know of no place in the western country where milling and manufacturing establishments can be erected with so good a prospect of profitable success as in the City of Nauvoo. This city must necessarily become a manufacturing city: emigrants from all our eastern cities, and from Europe, have fixed upon this as their future home, and are continually gathering with the saints, among whom are many of the most skillful mechanics that any country can produce. Capitalists cannot make better investments than in erecting establishments and enlisting the cooperation of these choice mechanics and manufacturers. Here are men skilled in all the departments of cotton, wool, and silk manufacture, of cutlery, of morocco dressing, glove making, of queens ware and porcelain, of silver and gold ware, lapidaries, sculptors, engravers, &c. &c. &c. By the by, we wonder if some enterprising citizen will not make an attempt to supply our city with Britannia and Argentina ware. We see no good reason why our lead and tin in the gross should be borne over the rapids, off to some distant land, and back again, in shot, sheeting, pipe, paints, tea and table sets, &c. &c.

The gentlemen above named have also entered into negotiations with Mr. Isaac Hill, a gentleman of experience and skill, for the making of bricks, *ad infinitum*. Emigrants need not fear of being retarded in their operations of building &c. for want of materials, these will be furnished, as ready and numerous as the heart could wish.

To conclude, permit us to remark, that the operations hinted at above, will by no means meet the wants of this growing city. These are but the beginnings of what must and will be. On the opening of spring our hearts will be cheered with a scene as enchanting and happy, as the music of the ax, the hammer, the saw, and the sculptor's chisel, the hum of industry, and enterprise, and the whistle and song of contentment can make it.

CONCORDANCE.

In another column will be found the Prospectus for a complete Concordance of the Bible, to be published by Elder B. Winchester of Philadelphia. Such a work adapted to the peculiar views, and designed to exhibit the principles, of the Church of Jesus Christ of Latter Day Saints, is a great desideratum, and, we doubt not, will be hailed with pleasure by

all those who wish to see scripture exhibited according to reason, in her own native simplicity and freedom, without the restraints and encumbrances of a sectarian *straight jacket*.—The elders will undoubtedly patronize the work, as it will be of incalculable advantage to them in the work to which they are called.

Subscriptions received at this office.

NAUVOO HOUSE.

The work on this stately edifice is, for the present, suspended, and its building committee and agents are abroad, making further negotiations in stock &c. to advance the work when the present inclement season is past. We hope they will meet with that kind of reception from our brethren and others abroad, which will enable them to push forward the work with that vigor which its importance demands.

MUSIC.

We are pleased to see the laudable zeal manifested by some of our musical friends, to bring about a uniform and tasteful style of sacred singing. Among a people emigrated from different countries, with different prejudices and habits as we are, this is no easy task, and we can but admire the improvements made, and the judicious order established within a few months past. By the by, we peeped in the other evening, during the performance of the Musical Lyceum, and heard what will make us try to peep in again.

A proper and expressive articulation of the words constitute the life and soul of music; intelligence thus clothed with the robes of melody, and harmonic numbers, moves gently over the spirit, imprints her heavenly footsteps, and awakens all its energies. We should not be so sure that the performances before hinted at were good, were it not that we are sure we have a tolerably good ear for music, or an ear for good music and we were delighted, whereas our devil, who is known to have a bad ear for good music, and a good ear for bad music, was quite differently affected; he crowded in edgewise, but soon deserted,—said he could not stand the racket.

A friendly Post Master writes from Pt. Commerce Ia, "I am requested by Mr. Blakely Brush, to get you to send him a copy of some paper published by you, containing the doctrines and advocating the cause of Zion. He further requests me to say to you, that he lives in a remote part of the country, and has but few religious associates, as there are

but few of his profession here; and that he is persecuted by a large part of the community, being considered almost an idiot, for believing the doctrines. He also requests, should any of the brethren pass this way, that they will call on him and spend a few days; believing it will be for his good and the prosperity of the cause, as he is convinced there are many in this vicinity who need only to hear the truth, to embrace it."

Will some of our elders abroad respond to this call, visit this lonely saint, break to him and his neighbors the bread of life, and, as an angel of mercy, conduct or point them to Zion?—Remember Lot in Sodom!—*Ed.*

COMMUNICATIONS

Van Buren co. I. T. Dec. 13th 1841.
To E. ROBINSON:

Dear Brother, it is with heart felt gratitude to our Heavenly Father, that I at this time sit down to write a few hasty lines to you, as also to my beloved brethren, to let you know of the advancement of the cause of truth in this part of the land. I left home about the first of August to unite my feeble efforts with those of my much esteemed and beloved Brother, Elder Ball. Although, in consequence of sickness and affliction, but just able to walk, yet by the word of the Lord the man whom he has chosen in these last days, as he did a Moses, I went forth relying upon the God of Elijah for support, and I found him a present help in every time of need. I recovered my health in a measure, and have continued from the above date till the present, (as my health and circumstances would permit,) to preach and baptize, sometimes mostly alone, and sometimes having assistance from other elders; viz. Br. Roe Smith, &c. and truly the cause of truth spreads and the scoff of fools, the roar of bigots, the frown of the superstitious, and the howling, groaning and lying of the priests of Baal, whose craft is in danger by the forth coming of truth; for those that eat the fat and clothe themselves with the wool, that have run as did Ahimaaz the son of Zadok, without being sent, that are acting without authority from heaven, God having never hired them, consequently they must seek for pay from some other quarter, they see that God is spoiling their pasture.

But they are fulfilling certain prophecies of good old Isaiah, by making lies their refuge, and under falsehood do hide themselves, as also, they eat the fruit of lies and trust themselves in the multitude of their mighty men, but I am determined by the help of the Lord God of Israel to be one, (although weak,) to assist to pull down the strong holds of satan, to break the chain of priestcraft, to scale the walls of sectarianism, that have been built and daubed with untempered mortar, untill the wall with those that have daubed it shall fall and be leveled with the dust; yea, to rim rack and contre shake the kingdom of the devil, untill the kingdom of the great God shall rise in majesty and power, the knowledge of God cover the earth as the waters do the great deep, Christ be king over all the earth, and peace, love, union, and harmony prevail.

There has been seventeen added, a branch organized, which numbers about thirty members, and love and union appear generally to prevail. The prospect for the spread of truth is very flattering; some ten or twelve more I expect will be baptized soon, and many more believing; and if I may be allowed to judge from what I have seen, and from the acquaintance I have had with the brethren in this region, they are saints that can be depended upon, and that are willing to sacrifice all things, even life itself, if necessary, for the cause of God. This generation appear to be as angry at the Lord for answering their prayers, as Jonah was because the Lord did not just according to his notion of things fulfill his prophecy on the Ninevites, and because he did not, he tried to quarrel with him. Just so with this generation relative to Br. Joseph. How often have I heard them pray for the Lord to revive his work, even the great work spoken of by the prophets, and say, "O Lord send by whom thou wilt send!" he has answered their prayers, and they are mad about it. Now they say, "Lord send by whom thou wilt send, but dont send by Joe Smith, (Joseph Smith) any body but Joe Smith." The fact is, they want the Lord to do according to their sectarian traditions; they are not willing to have him work in his own way. But who hath known the mind of the Lord or who hath been his counsellor. The Lord does and will work according to the coun-

sel of his own will, in spite of men and devils combined; yea, the great work of the Lord does and will roll forth, with a mighty impetus, propelled by the hand of the Lord God of Elijah, until the little stone that Daniel saw cut out of the mountain without hands, will become a great mountain and fill the whole earth.

I remain as ever, your

Brother in Christ.

TRUMAN GILLET Jun.

UNIVERSITY OF NAUVOO.

MUSICAL LYCEUM.

At a meeting of the Professor and Wardens in the department of Music, in the University of the City of Nauvoo, held in said City Dec. 21, 1841, present Gustavus Hills, *Professor*, and B. S. Wilber and Stephen Goddard, *Wardens*.

Voted, That B. S. Wilber act as Secretary of the board.

Resolved, That we will adopt the "Manual of Instruction", published by Lowell Mason, as a text book for the examination of teachers in the elements of the science of Music, and as a guide for instruction in the art of sacred singing in the schools of this city.

Resolved, That we approve of Porter's Cyclopaedia of Music, as a text book for those who wish to pursue the science beyond the elementary principles.

Adjourned, to meet again Dec. 25, 1841.

GUSTAVUS HILLS, *President*.

Attest, B. S. WILBER, *Secretary*.

December 25, 1841.

The board met pursuant to adjournment; present Gustavus Hills, *Professor*, and B. S. Wilber, Titus Billings, Stephen Goddard, and John Pack, *Wardens*.

Voted, That Stephen Goddard act as Treasurer of the Board.

Voted, That approved teachers shall receive from the board a certificate of qualification, under the signature of the Professor as President, and countersigned by the Secretary.

Resolved, 1st. That for our own improvement in the art of Music, and with a view to extend and elevate musical science, we hereby form ourselves into a Lyceum of Music, to be styled "The Teacher's Lyceum of Music in the University of the City of Nauvoo."

Resolved, 2nd. That the Professor shall be *ex officio* President, and the wardens *ex officio* Directors of said Lyceum.

Resolved, 3d. That all questions before

the board shall be decided by a majority of votes; the minority may, however, appeal to the Chancellor and Regents of the University. *Provided*, That in voting for admission of members, the decision shall be by unanimity.

Resolved, 4th. That any person may become a member, and be entitled to the privileges of the Lyceum by a unanimous vote of the board of officers.

Resolved, 5th. That the Lyceum shall meet once each week at such time and place as the board shall appoint.

Resolved, 6th. That each member shall bear, if required, his quota of the expenditures necessary to carry out the operations of the Lyceum.

Resolved, 7th. That every member absents himself from any regular meeting of the Lyceum shall forfeit and pay the sum of twelve and a half cents for each and every meeting from which he shall have been absent. *Provided, however*, that if a reasonable excuse be rendered, the forfeiture shall not be exacted. *And provided, further*, That if any member shall have been absent for three regular meetings in succession, and no reasonable excuse be rendered, he shall have forfeited his membership, and his name shall be struck from the list of members.

Resolved, That the Secretary shall keep a journal of all the proceedings of the board, and of the Lyceum, and a list of the names of all the members, on the several parts assigned them, which proceedings shall be signed by the President, and countersigned by the Secretary.

Adjourned to meet again the 28th inst. 1841.

GUSTAVUS HILLS, *President*.

Attest, B. S. WILBER, *Secretary*.

PROSPECTUS.

The subscriber having been frequently solicited to arrange and compile a complete Concordance to the Holy Bible, designed for those professing the faith of the Church of Jesus Christ of Latter Day Saints, is the only apology offered for issuing this Prospectus.

The subscriber proposes to publish, (providing there can be enough subscribers obtained before issuing to pay for the work when issued, if not it will not be published,) a convenient Concordance to the scriptures, adapted to the doctrine of the Church of Jesus Christ of Latter Day Saints, upon the following plan:

A particular subject; for instance the "Millennium," will be inserted as a general head; and the principal sentence of every passage that either directly or indirectly refers to this subject, will be quoted, and the chapter and verse referred to. A prominent word of each passage will be abbreviated and alphabetically arranged, which will render the work convenient, so that any passage may be quickly and easily found.

Thus each subject will be a Concordance in and of itself. Passages referring to the subjects of the Gospel of Christ, Organization of the Church, Second Coming of Christ, Millennium, &c. &c. will be quoted or referred to.

Passages quoted and applied to prove Calvinism, Universalism, &c., &c., will also be referred to.

This work when ready for publication will be the product of much labor, and a long and tedious application of the mind to the study of the scriptures, as must be apparent to every one.

It will be printed on an excellent quality of paper, and with small sized type.—The probable size of the work will be from two to three hundred 18mo. pages. The price of the work will probably vary from fifty to seventy five cents per copy, according to the quality of binding. Every subscriber will be expected to pay as soon as the work is delivered.

Any person can subscribe for as many copies as he is disposed.

Elders, or any one who will act as an agent to procure subscribers, will be allowed a reasonable per centage. All agents are requested to forward the names of the subscribers, the places of residence, and the number of copies subscribed for, as soon as possible.

If a sufficient number of subscribers can be obtained the work will be published this winter or early in the spring.

All letters on business must be post paid, and addressed to the subscriber, No. 214 Noble St. Phil. B. WINCHESTER.

SPECIAL NOTICE.

KNOW ALL MEN BY THESE PRESENTS that *whereas* I Joseph Smith, of the County of Hancock, and state of Illinois, as Trustee in trust for the Church of Jesus Christ of Latter Day Saints—in and by my letter of Attorney, bearing date on or about the 15th of Feb, 1841, did constitute and appoint Dr. Isaac Galland of Lee County, I. T. my attorney, to trans-

act business in general for said Church of Jesus Christ of Latter Day Saints; as appears by said letter: and *whereas* I the said Joseph Smith, for myself, on or about the date above mentioned, in and by my letter of attorney, did constitute and appoint the said Dr. Galland, my attorney to transact certain business for myself individually, as appears by said letter—Now *know ye*, That I the said Joseph Smith, for myself, and also as Trustee in trust, for said Church of Jesus Christ of Latter Day Saints, have revoked, countermanded, annulled and made void, and by these presents do revoke, annul, countermand, and make void the said letters of attorney, and all power and authority thereby given, or intended to be given, to the said Dr. Isaac Galland; and also, all other letters or instruments of writing, whatsoever, if any such there are, authorizing the said Dr. Galland to act as agent, or transact any business for myself or said Church, are revoked, countermanded, annulled, and made void by these presents, and are of no power or virtue in law whatsoever, and will not be so acknowledged by me.

In witness whereof I have hereunto set my hand and seal at the City of Nauvoo, County of Hancock, and State of Illinois, this 18th day of Jan. A. D. 1842.

JOSEPH SMITH, L. S.

President, and sole Trustee in Trust, for the Church of Jesus Christ of Latter Day Saints.

Attest—W. RICHARDS.

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time, the Recorder's office will be opened on Saturday of each week for the reception of the Tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn Book, and Doctrine and Covenants for the press; all of which the brethren are anxious to see, in their most perfect form; consequently, they will be particular to bring their offerings on the day specified until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS, Recorder,
Nauvoo, Jan. 12, 1842. for the Temple.

POETRY.

For the Times and Seasons.

HYMN—P. M.

BY A CONVERTED JEW.

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray
When hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath forever burn?
Rise, redeem thy ancient people,
Their transgressions from them turn;
King of Israel
Come and set thy people free.

Oh, that soon thou would'st to Jacob
Thine enlivening spirit send;
Of their unbelief and misery
Make, O Lord! a speedy end
Lord Messiah!
Prince of peace, o'er Israel reign.

I WOULD SEE JESUS.

When streams of pleasure gently flow,
And skies are clear, and comforts glow;
In all prosperity, would I
To Jesus turn my grateful eye.

Or should the storms of sorrow lower,
Afflictions pain, temptations pour;
In all adversity, would I
To Jesus turn my patient eye.

When healthful flows the tide of life,
And strength is firm, and vigor rise;
In all activity, would I
On Jesus fix my cheerful eye

Or should diseases rack my frame,
Or pains distract, or fevers flame;
In all my sicknesses, would I
To Jesus lift my languid eye.

When in the sacred courts I tread,
And bow the knee, or lift the head;
In all the ordinances, would I
On Jesus fix my faithful eye.

Or when the friendly throng I meet,
And heart meets heart, and friendships
greet;

In social intercourse, would I
On Jesus keep my loving eye.

When death shall spread his sombre
shade,
And life shall cease, and earth shall fade;
In the departing hour, would I
On Jesus fix my hopeful eye.

And when the happy millions meet,
And wave their palms at Jesus' feet;
Through all eternity would I
On Jesus keep my joyful eye. G. H.

LIST OF LETTERS,

Containing remittances, paid at this office for the "Times and Seasons," since August 15, 1841; until the present date, Jan. 15, 1842.

Gibbs & Burke, Sackett's Har. N. Y.	\$2 00
Wm Johnson, Lewiston, Ill.	1 00
Julian Moses, Bart. Pa.	2 00
David Wicox, Washington. Mich.	1 00
Abraham Church, Williamsport, Tenn.	2 00
Wm. M. Moore, Victor, N. Y.	1 00
F Nickerson, Marblehead. Mass.	2 00
C. Nickerson, Grayson C. H. Va.	5 00
A. G. Danley, Utica, N. Y.	10 00
Nathaniel Holmes, Georgetown, Mass.	2 00
Samuel Eggleston, Kelloggsville, N Y	1 00
Henry Johnson, Pratt, O.	2 00
S. P. Mason, New Woodstock, N Y	1 00
C Dutton, Sociality, N Y	2 10
Hamitto Jett, Monticello. Miss	2 00
Z Parker, Bath N H	2 00
I Chandler, West Niles, N Y	2 00
E F Daley, Muncy Pa	2 00
Wm G Starrett, Beardstown, Pa	10 00
E P Maginny, K ene, N H	16 00
I H Newton, Philadelphia. Pa	14 00
Col Wm Rose, Binghampton, N Y	2 00
E Kingsley, Clayton, Ill	1 00
Lewis Van Buren, Madison Ia	1 00
Robert P Crawford Philadelphia, Pa	20 00
Wealthy Tuttle, Palmyra, O	1 00
D P Kidder, Patterson, N J	2 00
Joel McWhitney, Bennington,	1 00
E P Kidder Patterson, N J	3 00
John B Rodgers, Chenango Forks	2 00
Wm A Sanger, Ottawa. Ill	2 00
M Godfrey, Mattville. Mich	1 00
Ira I Patten, Theresa, N Y	2 00
E M Murphy, Fayetteville, N C	5 01
Judge Adams, Springfield Ill	3 00
A O Swo ps, Whitleyville Ten	13 00
Job Parkhurst West Westminster	2 00
R P Howell, Copiah Creek Miss	2 00
A A Hine, Hammond N Y	3 00
L M Davis, X Keys S C	5 00
J Hunt, Hunt's Hollow N Y	8 00
Zadoc Parker, Lisbon N H	10 00
Isaiah Cuykendall, Marshall Mich	1 00
James W Smith, Edwardsville Ill	2 00
Thomas Weir, Reeds store Miss	2 00
J B Nicholson, Philadelphia Pa	2 00
W W Phelps, Kirtland O	2 00
L M Davis, X Keys S C	4 00
Davis Neptune, Freeport,	1 00
H Edwards, Chatham, O	1 00

HYMENEAL.

MARRIED, In this city, on the 23rd ult., by Elder Heber C. Kimball, Mr. Solon Foster, to Miss Sarah Downing, all of this city.

In Bennington, Wyoming Co. N. Y. on the 28th of August last, by Elder Almon Babbet, Luman H. Calkins to Mrs. Mahitable Cox, both of that place.

In Newstead, Erie Co. N. Y. on the 16th of Oct. by Elder L. E. Harrington, Mr. ——— Labarron, of Kirtland, Ohio, to Miss Clarisa Bostwick, of the former place.

MARRIED—In Laharpe Oct. 13th, by Elder Jonathan Dunham Mr. Shepherd Glasier, to Miss. Rosetta Dean, both of that place.

At or near Appanoose, on the 11th inst. by Elder L. N. Scovil, Mr. Enoch Burns, of Fort Madison, I. T. to Miss Elizabeth Jane Pierce, of this place.

—In this city, on the 9th inst., by Mayor Bennett, Mr. Wm. Alfred, to Miss Orissa Bates, all of this city.

With the above we acknowledge the receipt of a loaf of excellent cake, such as we are fond of—may the happy pair see many good days.

OBITUARY.

DIED—In Oct. in Pittsfield Pike co. Ill. Wealthy L., daughter of Harlow, and Alpha L. Redfield, aged eleven years.

In this city, on the 3rd day of November last, in the 39th year of her age, Keziah Higbee, consort of Isaac Higbee.

In this city, Oct. 21. 1841, Isaac Mitchell, in the 56th year of his age.

In Kirtland, Oct. 24, Julia Ann Coltrin, wife of Elder Zebedee Coltrin, aged 29 years. She fell asleep in full faith of a glorious resurrection, saying to her husband, as her farewell address: "*Let me go! Let me go! Come Lord Jesus and take me.*" Her exit was like the infant dropping to sleep in its mother's arms.—'Tis sweet to die in Christ.

In Bedford, Ohio, Clarissa Heth, wife of Elder Heth, late from Port Ontario. N. Y. She was 34 years old, and left this troublesome world in the hope of a short rest and quick return with him who is the resurrection and the life. We live to die, and die to live.

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City of Nauvoo. Jan. 6, 1842. 6-51*

S. B. BARNES, ATTORNEY AT LAW.

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GARDENING, PRUNING, &c.

THE subscriber having fixed his residence at Nauvoo, begs leave to inform the citizens and the surrounding neighbourhood, that he intends to devote his time to the various branches of Horticulture, viz: Pruning trees, laying out gardens, grafting, inoculating of trees, &c.

Those who are desirous to have their young orchards pruned (and the care is many much in need within the bounds of the city) will be attended to on accommodating terms, by applying to the undersigned, when every information will be given.

EDWARD SAYERS, Gardener.
Jan. 15, 1842. 6-31n.

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BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to E. ROBINSON.
Nauvoo, Jan. 1, 1842.

The Times and Seasons,

IS EDITED BY

E. ROBINSON, & G. HILLS.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

E. ROBINSON.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to E. Robinson, publisher, POST PAID, or they will not receive attention.

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Daniel Allen	Henry Elmenor		Arastus Lamb		David W Rogers
B	F		Benjamin Loland		William Russel
C Biddlecome	R D Foster	2	J W Latson	2	S
Isaac Bullard	Isaac F Freeman		Benjamin Landers		Joseph Smith 12
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James Berks	Jacob Fouth	2	Abram Losee		Jno Smith 2
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Abram Bond	E J Fallows		Jesse McCarrel		William Smith
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Gideon Blake	Sabry Gibly		Jesse McCleear		Hyrum Smith 3
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Margret Butterfield	Harvy Green		Mary Morgan		T
Joshua Butler	Henry Golden		Hugh McFall		Amos B Tomlinson
Levi Bracken	John Gaylord		John Moffit		John Taylor
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TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 7.]

CITY OF NAUVOO, ILL. FEB. 1, 1842.

[Whole No. 43

From the Gospel Reflector.

THE MILLENNIUM.

"There remaineth therefore a REST to the people of God."—Heb iv, 9.

"Blessed are the meek for they shall inherit the earth."—Matt. v, 6.

There is no subject that abounds in the bible equal to that of the Millennium or the thousand years of *rest* for the people of God, and there is nothing better to arouse the mind to a lively sense of future blessings, than the promise of this *rest*, that God hath made to all the faithful and obedient.

This rest or sabbath of creation will be, in our opinion, the seventh thousand years of the world; of which the Jewish sabbaths were a type. It is said that in six days the Lord made the earth, and on the seventh day he finished his work, and blessed and hallowed it, and called it holy. In the ten commandments, which were written upon the tables of stone by the finger of God, there is a strict injunction upon the people of God, to cease from their temporal labors and keep the seventh day or sabbath holy. This constituted an item in the code of the ceremonial law, which was rigidly enforced upon the Israelites prior to the appearance of Christ. They keep the sabbath of days, and one of years. Every seventh year they let their servants, and their beasts of burden rest, and every fiftieth year, they had a jubilee, when their servants were set free. Paul speaking of these says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day or of the new-moons, or of the sabbath days, which are a shadow of things to come."—Col. ii. 16, 17. Thus the sabbaths of both days and years were a type or shadow of something to come. And now we ask, what could they be a type of but the great rest for the saints? The sabbath of days was a day of rest, the sabbath of years was a year of rest; and surely what can be more reasonable than that these sabbaths were a type of the great sabbath of creation. Peter speaking of the Lord's mode of computing time says: but beloved, be not ignorant of this one thing, that one

day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. iii, 8. According to the above the seventh thousand years will be the seventh day with the Lord; hence, the regular day to be hallowed and kept holy. The foregoing are in short some of our reasons for concluding that the seventh thousand years will be the Millennium. But the chronology of time is so imperfectly kept that it is impossible for us to tell beforehand the exact time that the seventh thousand years will commence; but when the great rest commences we shall certainly know it.

We do not believe as some do, that this rest will be ushered in by the conversion of the whole world; but as we remarked while speaking of the second coming of Christ, the wicked will be destroyed, and the earth undergo a purification by fire; and then the Lord will come with all his saints and angels, and establish the kingdom of heaven on earth. The reign of Christ, and the redeemed saints will then commence on earth.—However, we do not wish to be understood that Christ during the Millennium will be perpetually confined to this earth; but the idea is, he will subject the earth to himself, that it shall be wholly under his control or jurisdiction, and he will go and come as will be necessary; and the patriarchs, prophets, and in mortal saints, shall reign as kings and priests under him. The prophets looked forth, and with joy hailed this day of rest from far, as the reward for their service in the cause of God, and considered no hardship sufficient to counterbalance the glory and blessings to be enjoyed during it. Satan at this time will be bound, so that he cannot have any power over the saints to tempt them.

In order for the earth to be made fit for the abode of the saints, it is necessary for it to be restored to its primitive or primeval purity, that is, as it was in the morning of creation. The prophets have said that this restoration should take place, and that even the beasts of the forest should become perfectly peaceable and harmless, as they were when Adam dwelt in the garden of Eden.

When we speak of the restoration of the earth, or in a word the great restitution of all things spoken by the mouth of all the holy prophets since the world began, we mean to be understood that wherein the earth has been changed in the least from its primeval state, it will be restored, and the curse taken away; and in a word any derangement, or degenerated condition of the works of God, which will add to his glory and to the happiness of the saints by being restored, will be. In order to come at the object that we have in view, which is to show the precise manner that the Millennium will be brought in, and the saints made to enjoy that which is promised, it is necessary to take a retrospective view of the earth, and all things upon it in the morning of creation, and the various changes that it together with man and beast have since undergone.

At the time this earth rolled from the hand of its Maker, there was no curse to inflict the tedious manual labor, no thorns to infest the ground, no sweat of the brow was required, no pain nor death was there, no ravenous beast that sought for prey; but all was peace and quietude. Our first parents were placed in the metropolis of this lower creation, and power was given them to have dominion over the beasts of the field, and the fowls of the air; they also could converse with God face to face as we converse with our friends; no intervening veil of unbelief was there. While in this state of innocence, Adam gave names to all the beasts of the forest, fowls of the air, and creeping things upon the earth. There was no devouring of a prey; consequently the lion ate vegetable food like the ox, and nothing did hurt nor destroy in all the Lord's holy mountain. The earth yielded fruit in abundance in its time thereof. Man was the noblest work of all the creation; therefore, God created him in his own image, and likeness, and endowed him with superior intellectual powers to any of the animal creation; and while in the garden the seraphs of heaven were his companions.

Thus the whole creation as it rolled from the hand of God was pure. But Oh, how changed the scene—satan interposed! spoke through the serpent and disturbed the quiet; and justice demanded that the penalty of the law should be inflicted: hence, the inmates of the gar-

den were forced out, and the seeds of death planted within the human system. The monster sin then commenced his dominion, and awful have been the consequences. The earth no longer retained its standing in the presence of Jehovah; but was hurled into the immensity of space; and there to remain till it has filled up the time of its bondage to sin and satan. It was immediately cursed, and Adam, and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for a prey.

But says one, wherein did the sin of man affect the whole creation? We answer; that Adam was placed in the garden or capitol of the whole earth, and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. It is said, that when the Lord made the earth, he pronounced it good, or saw that it was good; but since, it has been cursed, and in many places made barren. It is also said that at the time of the creation, the waters were gathered together into *one* place; consequently, the land was also in one place; but now it is divided into continents, and islands. How much the flood served to change the face of nature, we are not able to say; but it must have done considerable towards it. We are told, Gen. x. 25, that in the days of Peleg the earth was divided. It is probable that in his day some mighty convulsion of nature took place, which rent the earth asunder, and divided it into continents. Other changes have been produced by various causes: for instance, the plains of Sodom and Gomorrah that were once so beautiful, and teemed with the voice of merriment; but now stagnant water, and a barren desert only marks the place; also, the land of Palestine that once flowed with milk and honey, and yielded sufficient for the sustenance of several million inhabitants; but now is under a particular curse, and is scarcely capable to sustain a few thousand. If any should ask why all this change? the only cause we could give, is the wickedness of the human family.

Indeed, ever since the fall of man the earth has been undergoing changes.—

But says one, has it been changed for the worse? We answer in the affirmative.

But notwithstanding the fall of man, and the curse placed upon the human family, the plan of redemption was devised, and preached to Adam and Eve, which no doubt gladdened their hearts. God promised that in his own due time he would send his Son who should be offered as a sacrifice for sin, and should not only redeem them from the fall; but should redeem the earth, or in other words restore it to its original state and standing. The patriarchs having this redemption in view moved forward in obedience to the commands of God; but it seems that as time progressed, wickedness increased. In those early ages, the holy men of God, could by faith rend the vail and behold God, and converse with him face to face as a man converses with his friend. The heavenly messengers often ministered unto them. Surely, the prophets and apostles had no idea of a true religion without the administration of angels, and the gifts of the Spirit; but now things have assumed a different form, and appearance; men now profess to enjoy a religion without these gifts, and blessings. Oh, how degenerated! how wretched mankind have made themselves by their wickedness! Once they were the favorites of heaven! but now, they are bound up in priestcraft and superstition. Mankind have been degenerated ever since the creation. Christ represented the world as becoming more and more wicked until the great harvest of the earth. The apostle says, that evil men shall wax worse and worse. Having thus pointed out some of the changes that man, beast, and even the earth itself, have undergone, we will now take a prophetic view of their restoration.

The restoration of the earth is a thing that the prophets have mentioned with much firmness: for indeed, they well knew the advantage of such a work.—Isaiah speaking of this work says: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose." "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the

habitation of dragons where each lay shall be grass, with reeds and rushes."—

Isa. xxx. 1-7. Thus the barren deserts are to become fruitful, and springs of water, sprung up in the thirsty land. David speaking of the return of Israel, and the Millennium says: "The Lord shall give that which is good: and our land shall yield her increase." Joel says: "At this time their floors shall overflow with wheat, and the fats with wine and oil." "And ye shall reap and eat in plenty and be satisfied." It is evident from the foregoing that the curse will be taken off of the earth, that it may yield its fruit in abundance. And from the following we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be brought together, or restored to their original place; as they were when they were all in one place. It is said, that when the Lord appears the mountains will flow down at his presence, and the valeys be exalted, crooked things be made straight, rough places a plain, and that the earth shall tremble exceedingly. John speaking of this work says: "And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found."—Rev. xvi. 18-20.—See also Rev. vi. 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continent, says: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isa. lxii. 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning; and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of saints.

The brute beasts will then become perfectly peaceable, and harmless, or the enmity be taken away. To prove this we insert the following: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the the sea."—Isa. xi 5-9. The enmity between beast and beast shall be taken away, and they will eat vegetable food, and no more devour the inferior beast to satisfy their appetite. This surely will be a glorious work, which can be brought about in no other way, but by the power of God. Having shown the restoration of the earth, &c. we will now show the precise restoration or resurrection of the saints.

Paul while reasoning upon this subject says: "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of the body."—Ro. viii, 22, 23. It is evident from the above, that the saints were waiting or looking forth for the resurrection of the body. We have before stated our views with regard to the literality of the resurrection; therefore, we shall not particularize upon the subject; but only to show some of the ideas of the prophets with regard to the manner that they shall be brought to enjoy the great *rest*, which they have the promise of enjoying. The reader will remember that the Lord promised Abraham, Isaac, and Jacob, that they should have the land of Canaan for themselves, and their posterity for an everlasting possession; yet Stephen said, that Abraham never possessed so much of that land, as to set his foot upon. The apostle Paul says: "Abraham sojourned in a land of promise as in a strange coun-

try, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We are informed in the scriptures that the Lord is not slack concerning his promises therefore, we must look for this promise concerning them to be fulfilled, and they made to enjoy their inheritance in the land of Canaan. Ezekiel is very precise in telling how they shall be made to possess their inheritance. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were dry. And he said unto me, son of man can these bones live? And I answered, O Lord God, thou knowest."

"Again he said unto me prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you and you shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, and say to the wind, thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—Ezek. xxxvii. 1-10. The above is a full and precise description of the resurrection of the body. But we have often heard it applied to a revival in religion, and also to the conversion of the heathen; but if we take the Lord's interpretation in preference to that of the learned divines of the present age, we are bound to believe that it is a minute description of the resurrection. The following is the Lord's interpretation: "Then he said unto me, son of man, these bones are the

whole House of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it saith the Lord."—Ezek. xxxvii, 11-14. Thus the Lord will raise the children of Israel out of their graves, and not as some have supposed, or as the poet says, escort them beyond the bounds of time and space; but put his Spirit in them, and bring them into the land of Israel. This at once explains the promises made to Abraham, Isaac, Jacob, and the prophets, that they should inherit the land of Canaan. Surely, the Lord will fulfil his promises unto them, and make them possess their land in peace. Isaiah in view of the resurrection says: "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself also as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain."—Isa. xxvi, 19-21. Job, after his property was confiscated his family destroyed, and he left to languish in consequence of affliction; and as he lamented his loss, answered those who mocked him, and was groaning under his affliction, he breaks out with the following: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and laid in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not

another; though my reins be consumed within me."—Job, xix, 23-27. Thus Job looked down through the ages of unborn time, and saw the day when Christ shall stand on the earth, and thus he also anticipated a glorious resurrection. He did not say that he was going to some unknown region; but that his Redeemer is to stand on the earth; and he is to see him with his eyes, and in his flesh for himself, and not for another.—Surely, the idea of the redemption of the body, consoled Job in the time of his affliction and grief.

The apostle says, that when Christ appears he will change our vile bodies, and they shall be fashioned like his most glorious body. Indeed, when he appears the immortal saints will be glorified; and then will be fulfilled the promise that is so often repeated in the scriptures:—"They shall reign with him." John while wrapped in a vision, and was caught up to the third heaven, and heard the heavenly hosts sing a new song, says: "And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth.*"—Rev. v, 9-10. Thus the heavenly hosts sung anthems of praise to God for the promised redemption, and because he had made them kings and priests, and promised that they should reign on earth. This song was sung in heaven with much joy; but it is seldom that such a thing is even taught in the various churches on earth, to say nothing about singing it. Indeed, all the prophets, and saints of ancient times, rejoiced at the idea of the redemption of their bodies; and notwithstanding, they knew their bodies would be consigned to the tomb, and their spirits flit away to the paradise of God, and there remain for a season; yet they knew that in the latter-days the Lord would come, and that their bodies should be called forth from the tombs, and become immortal; and they made to reign on earth.

John in the xx chapter of his Book of Revelation gives an outline of the Millennium from the beginning to the end: "And I saw an angel come down from heaven, having the key of the bottomless

(or the lowest) pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." We learn from the above, first, that satan will be bound that he cannot deceive the nations for a thousand years; second, that judgment shall be given to the saints, or as Daniel words it: "Judgment shall be given to the saints, of the Most High;" Third, that the saints who died in the faith, and have not worshiped the beast nor his image, will be raised from the dead; fourth, they will be made kings and priests unto God, and shall reign with him a thousand years; fifth, the rest of the dead, that is, those that through disobedience have rendered themselves unworthy of a part in the first resurrection, will not live again until the expiration of the thousand years. To be deprived of a part in the first resurrection, and also of this rest for the people of God, is surely a severe punishment to the wicked. This explains what Paul says, which we have before mentioned; "But every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming." While the bodies of the wicked remain in their tombs, the saints will be shining forth in the kingdom of God.

It is evident that the saints will receive a glory as the reward for their faithfulness in the cause of God, which is past description. Indeed, then will be fulfilled the saying of Christ, in the explana-

tion of his parable of the talents: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."—Matt. xxv, 21. Also the following: "And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom."—Luke, xxii, 29-30. From the above it is evident that the saints will not only be made kings and priests, but that they will have authority, and dominion. It would be folly to talk about reigning, without both authority, and dominion. But says one, what will they rule over? This is not for us to say, but for God to appoint. Christ has already answered this question: "I will make thee ruler over many things," or as he said in another place: "I will make thee ruler over ten cities." They are to reign as kings under Christ, and be appointed by him. Whether each will have a separate and distinct appointment, or all form a grand quorum and reign collectively, is not for us to say; but it sufficeth to say that they will reign on earth. The following shows what will be the exalted station of the saints when redeemed: "For as many as are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ: if so be we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—I Cor. viii, 14-18.—Christ while praying to the Father for his disciples said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as

thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me for thou lovedst me before the foundation of the world."—John, xvii, 20-24. It is evident from the foregoing that the saints will not only be made kings and priests to God; but they will share in the glory with Christ, and this is what we said at the beginning. They shall reign with Christ—and their song ended thus: "We shall reign on the earth." We do not suppose they will be perpetually confined to the earth; but the whole kingdom under the jurisdiction of Christ and the saints, and they shall possess the kingdom; or in other words it shall be under their control, whether they will be at all times present or not. Having in a brief manner shown that the earth is to be restored to its primeval beauty, and also the way that the saints shall be made to enjoy their promised inheritance on earth, we will now take a general view of the blessings and prosperity of those that will be in a state of mortality in the Millennium.

We have before proved that the House of Israel will be gathered back upon their own lands, and that Jerusalem will be rebuilt, and eventually become a holy city; also that the Lord will cause the city of Zion to be built, and prepared for his reception; and then he will appear in his glory and kingdom, and do away the flagitious works of the adversary, and establish on peace earth; therefore, we shall comment but little upon passages of scripture that refer to the gathering of Israel, and the building of these cities.

[Concluded on first page of next No.]

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time, the Recorder's office will be opened on Saturday of each week for the reception of the Tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn Book, and Doctrine and Covenants for the press; all of which the brethren are anxious to see, in their most perfect form; consequently, they will be particular to bring their offerings on the day

specified until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS, Recorder,
Nauvoo, Jan. 12, 1842. for the Temple.

CONFERENCE MINUTES.

Conference met pursuant to adjournment, at the centre of Grafton, Lorain co O. and proceeded to business, by appointing Elder John Hughes president, and W. N. Hakes clerk. Conference was opened by the president reading the twelfth chapter, 2d Book of Nephi, and after addressing the throne of grace, proceeded to give instructions to both official and private members.

The different branches were then represented. The branch at Grafton was represented by Brother Wetherbee, containing 32 members, 1 high priest, 3 elders, 1 priest, 2 teachers, and 1 deacon.

The branches at Brooklyn and Parma were represented by brother Bennett, containing 19 members, 1 priest, and 1 Deacon.

The branch at Homer was represented by brother Gaylord, containing 7 members, 1 priest, and 1 teacher.

The members of the branch at this place are, at present, living in love and union with each other, and are strong in the faith of the new and everlasting covenant. The spirit of gathering prevails generally, and when God opens the way you may confidently expect to see us come up to Zion. One member joined this branch by recommendation from brother Gaylord. Conference adjourned until evening.

Conference met pursuant to adjournment. Brother Gaylord delivered a lecture from 2d Timothy, iii: 16: by which the saints were much edified. Conference then adjourned until eleven o'clock, Sabbath morning.

Conference again met pursuant to adjournment, and opened by elder John Hughes. After addressing the throne of grace, he lectured from Luke, xxi: 27-28, from which he spoke at some length, and with much earnestness, by the spirit of God, on the beauty of the fulness of the gospel, much to the edifying of the saints, and to the satisfaction of the congregation generally: and we have reason to hope

some good was done in the name of Jesus. Adjourned until evening.

Conference then met pursuant to adjournment: prayer by brother Wetherbee. The congregation was addressed by brother Gaylord, followed by brother's Hughes, Wetherbee, and Hakes.

JOHN HUGHES, President.

W. N. HAKES, Clerk.

Grafton Center, Dec. 21, 1841.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, FEBRUARY 1, 1842.

HORTICULTURE

An early attention to the planting and cultivation of fruit and shade trees, and of ornamental shrubery, cannot be too strongly urged upon our citizens. The natural qualities of the location, together with the wisdom displayed in the construction of the city plot, have laid the foundation for a scene of beauty, which, with the same care, taste and industry manifested in other cities, will stand unrivaled in any part of the world. Nauvoo in a few years may be made almost a paradise. Let each citizen fill his spare ground with fruit trees, shrubery, vines &c. tastefully arranged and properly cultivated, and in a short time we may each sit under our own vine and fig tree, and enjoy richly the fruits of our own industry. Let the division fences be lined with peach and mulberry trees, the garden walks bebordered with current rasberry, and gooseberry bushes, and the houses surrounded with roses and prairie flowers, and their porches crowned with the grape vine, and we shall soon have formed some idea how Eden looked; and how industry, accompanied with the blessing of God, will bring back to men the beauty and the riches which characterized his first abode. Fellow citizens, the season to attend to these things will soon open upon you; let the young especially then engage in the pleasing occupation of beautifying the place of Jehovah's dwelling. While on this subject we beg leave to call the attention of our citizens to the advertisement of Mr. Sayers in this number. He is a gentleman who has been extensively engaged in the business of Horticulture, both in the eastern and the western country, and our citizens would do well to avail themselves of his instructions and aid in the cultivation of nurseries, the planning of Gardens, &c.

We owe, perhaps, an apology to our subscribers abroad, for the large amount of matter of

a local nature served up in the present number. Under existing circumstances, such a consequence is sometimes unavoidable. Had we the advantages of a weekly journal in which to insert advertisements, &c. this evil would not be so severely felt; as it is, however, a larger amount of valuable and important information is thrown upon the public, than is done by any other periodical within our knowledge. A publication of the acts and doings of our city council, the orders of the military authorities, and the deliberations of the University Regency, is of incalculable importance to the inhabitants of the city and its vicinity. This will, perhaps, be a sufficient excuse to our patrons abroad, for the appearance of this number.

NOTICE TO AGENTS.

Our Agents abroad are desired, in making remittances, to obtain certificates of deposit on the eastern banks, or eastern bank bills, and forward them to us, instead of exchanging and forwarding bills or checks on western banks. Please to send those whose currency is undoubted, New York or New England funds are preferred. This would be more to our interest, and be attended with less trouble both to our agents and ourselves. It is desirable also that our agents would communicate with each other, join their moneys together, and make each remittance as large as possible.

Individuals who may wish to subscribe for the paper, and are not in the vicinity of an agent, can do so, by handing the subscription money, two dollars, (or one dollar if they wish the paper only six months,) to the Post Master of their place, accompanied with their address, who will, in most cases send it free of Postage.

Bills of all solvent banks in New England, New York, Pennsylvania, Ohio, Kentucky, and Canada, received at par.

COMMUNICATIONS

The following was written or intended as a private letter to Elder Truman Gillett, a resident of this city, but for the richness of its contents it was thought advisable (as also by request, of the friends of truth) to give it a place in the Times and Seasons: we publish it verbatim.

Richland, Oswego co. N. Y. Jan. 11 1841.
DEARLY BELOVED BROTHER:—

It is with heart felt satisfaction that we improve a few leisure moments, to answer your letter received on the 18th Dec. with thankfulness and joy, it seemed like the return

of a long absent friend; it gave us no small degree of consolation we assure you to hear of your safe arrival at Nauvoo and the good health enjoyed by you and family; it filled our hearts with gratitude love and thanksgiving, to the Author of all good, for the preservation of your lives, and the continuation of the blessings of heaven unto you; it inspired us with new zeal in the way of peace and righteousness, we were cheered with the gladsome intelligence of the prosperity and increase of the kingdom of God in that part of the moral vineyard, may it continue its mighty revolutions until the knowledge of God covers the earth as the waters do the mighty deep, and peace love and union reign universal—how grateful ought we to be to our heavenly father in that we are permitted to live in a day and age of the world in the which the fulness of the everlasting gospel is ushered into the world, amid the glad acclamations of the hosts of heaven in all its beauty excellency and glory; dispelling the mental clouds of darkness, the sable covering and veil, that has long enshrouded the nations; severing the iron chains of religious superstition, bigotry, tradition and tyranny; to the astonishment, confusion, consternation, chagrin and utter dismay, of hireling priests the votaries of absurdity and error; while old Babylon is falling to rise no more forever; and her merchants stand aghast crying alas alas to see their crafts driven to the four winds of heaven by the light of truth divine, while their broken systems are blown to the skies, they howl with rage for many will buy their merchandise no more forever. Alas for old mystery Babylon the mother of harlots, the abomination of the whole earth—peace be to her shades we wish her a long and lasting repose—arise dear brother let your light shine, sound the gospel trump both long and loud, let its deep melodious tones roll through the vallies and o'er the mountains until every ear is saluted with its sonorous harmonious and joyous sound—gird on your armor, stand firm to your post, spare not, wield the sword of the spirit in mighty power let the blows fall thick and fast around you—fear not, and you shall gain the victory, you have our ardent prayers for your success in the ministry of reconciliation, long may you prove invulnerable to the shafts of disease and death, and may you receive many souls as seals of

your ministry, as crowns of rejoicing in that day when the Lord makes up his jewels—go on dear brother in the cause of God, and may the consolations of hope dwell richly in your bosom,—thrust in the sickle with your might and you shall return with your sheaves rejoicing, for the harvest is great and the laborers are few, may the spirit of the Lord attend you and crown your labors with success. With joy we remember the time when the light of the fulness of the gospel shone into our understandings filling our hearts with joy and gladness. We feel thankful that we were ever permitted to enjoy your society, your company we should be happy to enjoy, the saints and friends would all be glad to see you again and hear you proclaim the fulness of the gospel of life and salvation in this place. Many has been the time since your departure that we have desired to see and converse with you; we often reflect upon the happy seasons enjoyed in your company and their memory is delightful, and sometimes we indulge the fond hope that we shall before long see you again, but how soon time alone will determine. We feel determined to confide and centre our hopes in infinite goodness, and lean upon his omnipotent arm, and by his assisting grace to be faithful until the end of our lives. We can now feel sensible of the value of existence, having the glad-some assurance, of a glorious immortality, beyond the confines of the tomb, Oh blessed hope, the prelibation of endless joy and delight, although called to pass through tribulation deep, we will fear no evil, but count all things as loss and dross for the excellency of the knowledge of Jesus Christ whom we receive as our righteousness, sanctification, and redemption, how replete with consolation is the glorious gospel revealed through the medium of the son of God! while we contemplate the purposes of redeeming grace and love our bosoms swell with transport as also while we view with admiration and wonder the excellency of the character of our heavenly benefactor, he who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God the author and finisher of our faith, how perfect the system of salvation devised by him who holds the destiny of all intelligencies in his omnipotent hand. He who formed the grand system of the universe—who

spake and worlds sprang into being, and rolled forth in beauty and splendor performing their various revolutions in perfect order and harmony through the fields of unlimited space at his command—what a heavenly boon of consolation is the glorious hope of immortality the anchor of the soul while buoying o'er life's tempestuous sea. The light of the everlasting gospel is again spreading its benign rays on the pathway of the just—which shall grow brighter and brighter until the perfect day, O the depth of the riches wisdom and knowledge of God—how unsearchable are his riches and his ways past finding out, may we be rooted and grounded in love that we may be able to comprehend with all saints, what is the breadth, depth, length, and height, and to know the love of God which passeth knowledge—that we may ultimately be filled with all the communicable fullness of God in his celestial kingdom—which to obtain, may we live by every word that proceedeth from the mouth of God, observe all his testimonies and keep his commandments that we may ever have his spirit to be with us.

In dwelling on the glorious theme the heart grows warm in gratitude and love, and the kindling glow of the comforter the spirit of truth is felt in the soul. Truly the believer can rejoice with joy unspeakable and full of glory, how sublimely pure must a system be, which produces such a glorious result, and a religion that enforces upon mankind this truth, that in order to worship Deity, they must become assimilated into his character. Glory to God in the highest, on earth peace and good will to man, is the glad tidings, the embassy of love, truth and righteousness, sound it aloud dear brother to the world, with my full soul I thank our merciful Creator for the unspeakable inestimable gift of eternal life, in Jesus Christ, demonstrated to the world by his life and resurrection from the dead—we rejoice in that we are permitted to live in a day and age of the world in the which the Lord has set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Cathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and has reared an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dis-

persed of Judah from the four corners of the earth. yea and will establish them in the land that was given to their fathers for an inheritance, restoring their judges as at the first, and their counsellors as at the beginning, reorganizing the kingdom that it may be restored unto Israel.

Go on dear brother in the way of truth and righteousness, we bid you God speed, and may the God of heaven protect you and pour his spirit and blessings upon you, and strew his mercies in your path abundantly, may a multiplicity of blessings rest upon you and may the love of God be the monitor of your bosom, to guide you in the path of the just, declare nought but the pure gospel of Jesus Christ as revealed in these last days, the free and impartial grace of God—point out the glorious benefits resulting from the belief of the divine report and the reception of the truth, which maketh free, sound the glad tidings freely and faithfully, and great shall be your reward, and eternal shall be your glory in the mansions of eternal rest and love,—bright robes of infinite perfection, palms of endless victory, songs of ceaseless rejoicing, and a crown of immortal glory, awaits you if faithful until the end, which may God grant through Jesus Christ.

We most cordially thank you for the friendly letter received from you, it inspired us with new zeal in the cause of God, we hope that we may ever conduct ourselves so as to be worthy of your friendship; permit me dear brother to tender unto you the love of the saints in this and the Greenville branch: your letter has been read and read over and over again with much interest: in presenting unto you the compliments of your friends in this section I cannot be particular for it would be a lengthy business, I must write a little concerning the spread of truth in this region since your departure. Even like bread cast upon the waters—the saints generally remain firm in the faith of the gospel, of the son of God in this region and I have had the pleasure of baptizing or introducing some into the church or kingdom of heaven, viz: Mrs. McNett, Mrs. Manwarren, Mrs. Bates, Br. Cranson's two oldest daughters, Mrs. Wiggins, Mr. Abel Marble, Mr. Benj. Cross and his wife Roxy, Matilda Cross and her sister Athlenda Stevens, and ordained Br. Benj. Cross to the ministry. He is a faithful and worthy brother I as-

sure you. I expect to baptize some more the first time that I visit Greenville; the cause of God has and will continue to roll forward, and prosper, with a mighty impetus, propelled by the hand of the Lord God of Elijah, until the knowledge of God shall cover the earth as the waters do the great deep.

I would inform you that the sects in the village of Pulaski and elsewhere in this region, are holiday meetings of inquiry as they call them. A great meeting has been held in Casnovia by the Unionists, some were for having an organized body while others were for no organization, thus fulfilling the scripture that they should council together and it should come to nought, the sectarians are somewhat troubled and confounded, for turn which way they will the truth stares them in the face, for they see in spite of all their lyings and deceivings the prophecies are fulfilling, truth spreads and reflects light, and knowledge takes the place of guess-so and think so, and their crafts are endangered thereby. They are sensible that something must be done and that quickly, for their crafts are in danger of falling, and their abominations and priestcrafts exposed when held up before the mirror of truth. For surely as Isaiah said their bed is shorter than that a man can stretch himself on it, and their covering narrower than that he can wrap himself in it, for the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. They are endeavoring to make a ladder long enough to reach into the kingdom if possible and save themselves the trouble or humiliation of coming in at the door, they are like a vessel afloat upon the ocean without sail cable or anchor—sprang a leak—pump my boys or you sink—what is the use of pumping all of our days, that old leaky vessel, go down she will, sink she must, there is no remedy, they must leave her and come aboard of the ship where Christ is commander, she is like an old target bored through and through, the cannon of truth, has perforated their rotten systems of error.

Come down here if possible; there is great need of good faithful and competent laborers in the vineyard in this section of country, but the work is advancing in spite of all the combined powers of dark-

ness error and priestcraft; but I must draw my communication to a close, give my love to all the saints and acquaintances. I remain yours as ever in the bonds of love and Christian fellowship, farewell peace be with you and yours Amen.

LUMAN HEATH.

For the Times and Seasons.

TO THE HOSTS OF ISRAEL:—

“Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.—Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.” I stood on Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many—gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice, like the sound of a mighty trumpet, saying—Go and possess your inheritances, and avenge the wrongs of your progenitors—and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens trembled at the voice, like Belshazzar at the handwriting on the wall—and the hearts of their great warriors, and valiant men, fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart. All were conquered, and the land possessed. Time passed on, and I saw “their swords beat into plow-shares, and their spears into pruning-hooks,” and the goodly land yield-

ding a rich increase,—and the luxuries of the earth, and the choice fruits of the field, were in great profusion, scattered upon the plains of Eden. And I saw flocks and herds, large and numerous, feeding upon the luxuriant, waving fields—and the saints praising God in his sanctuary, and in the firmament of his power, for his mighty acts, and his excellent greatness, with the sound of the trumpet, psaltery and harp, with the timbrel and dance, with stringed instruments and organs, and upon the loud and high sounding cymbals, making melody in their hearts, and singing loud hosannas to God, and to the Lamb. And I heard a great shout in the camp of Israel, ringing through their mighty hosts—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and the saints of light were clad in rich attire, decked with jewels and costly pearls, diamonds and the gold of Ophir. Universal peace, plentiful munificence, and unalloyed happiness, prevailed with every soul of man—all were habited in rich white robes, and glittering crowns, and gave to God the glory. And a loud voice proclaimed—"This is the reward of those who have kept the faith, and endured sound doctrine, and the teachings of my prophets, contrary to the traditions of men. It is now as true as it was in the days of the priest of Midian that—"God hath spoken good concerning Israel," for the time to favor Zion, "yea, the set time, is come," when God will sway a righteous sceptre over the nations of the earth. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.—He maketh them also to skip like a calf; Lebanon and Sirion like a young Unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." Look, then, at

the holy land. and the glories to be revealed, and take courage. Cast off your superstitions, receive with eagerness the teachings of the prophets, and fear no danger; and the Lord of glory will be your rear-ward, purify your hearts, and preserve your souls unto everlasting life; for "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

JOAB,

GENERAL IN ISRAEL.

MANCHESTER, Oct., 24th, 1841.

Prest. J. SMITH,

Dear Br,—I have just received several letters from Nauvoo, together with the Times and Seasons up to Sept. 15th, being one month and nine days on the passage. The information from that quarter cheers our hearts in regard to the peace and prosperity of Zion. We had previously heard of the death of Gen. D. C. Smith and Colonel R. B. Thompson; which filled our minds with sorrow, not for them, but for those who still live to feel their loss. Br. Carlos, I had known for eleven years, and I never knew him to turn to the right or left from the path of Jesus, or the duties of his holy profession. Br. Thomson was baptized by me in Toronto five years ago; and a more humble, constant, and charitable friend of Zion, I never knew, or one who grew faster in knowledge and usefulness. But they are gone—and it must be for some wise purpose—and the Lord's will be done!

On the 20th of Sept. the ship "Tyran" sailed from Liverpool for New Orleans, under a charter of the Latter Day Saints; she had upwards of two hundred on board, with Elder Joseph Fielding at their head.

By chartering, we saved the company at least 500 or 600 dollars.

The splendid new ship Chaos, 1200 tons burthen, will sail on the 5th November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

The Saints in this country are generally rejoicing, and filled with the testimony of Jesus. Great zeal is manifested by the officers in general, of which there is probably more than one thousand. We are increasing in numbers and in gifts and blessings. New branches of the church are rising in many places, and great additions made to the old ones. Manches-

ter and vicinity has poured forth a stream of emigration for the last 18 months, and still we numbered at our Conference, two weeks ago, near sixteen hundred members, and between one and two hundred officers; all these within one hours journey of Manchester. There has been a general time of pruning, we have cut off upwards of 100 members from this Conference in a few months; this causes the young and tender branches to grow with double vigor.

I now come to the principal subject for which I write this letter, viz: the TEMPLE OF THE LORD!

The Lord enabled us to send about sixty dollars, in gold, by Elder Fielding; this was mostly subscribed by two or three individuals. We shall probably send as much more by the ship Chaos, in care of Peter Welling.

You are hereby authorized to say to the Building Committee, that I subscribe five hundred dollars for the Temple, including what I have already sent, all to be paid in instalments between this and next fall; which they may safely depend on if the Lord prospers me. Br. Amos Fielding will go hand in hand with me; so that between us, we hope to send one thousand dollars in the course of the season, besides some little from the churches.

Say to the Building Committee, and to the Saints in general, for me; "Let not your hands be slack, nor your hearts feeble; but drive the Temple ahead in the name of the Lord God of Israel; for thus the spirit whispers in my heart; they shall not lack, nor be left in embarrassment. I would suggest the idea of using lead for the roofs of the Temple and all other permanent buildings; I think it will be found more durable, more convenient, and cheaper than timber, and will perhaps save whole blocks from being consumed by fire.

Give my love to all enquiring friends, and pray for me, that I may have wisdom to go in and out among this people, who have become a great people. I long to see the time when I can stand once more among the Saints in the land of Zion. I hope to be there next summer or summer after.

Myself, wife, four children and the Americans in this country are generally well. My wife joins me in love to all the Saints in the land of Zion, or the land of Joseph, as it is called by thousands in this country. I remain yours in the bonds of

Everlasting Freedom,
PARLEY P. PRATT.

RULES OF ORDER OF THE CITY COUNCIL.

Extract from the minutes of the City Council.

"The Council then received the following communication from the Mayor, to wit:

MAYOR'S OFFICE, CITY OF NAUVOO,
Illinois, Jan. 22d, A. D. 1842. }

Gentlemen of the City Council,
Aldermen, and Councillors:—

I have carefully selected and prepared the following "Rules of order of the City Council of the City of Nauvoo," and present them for your adoption, to wit,—

RULES OF ORDER OF THE CITY COUNCIL OF THE CITY OF NAUVOO.

Duties of the Mayor.

1st. The Mayor, or President *pro tempore*, shall take the chair and organize the council, within thirty minutes after the arrival of the hour to which it shall have been adjourned, and, while presiding, shall restrain all conversation irrelevant to the business then under consideration.

2nd. The Mayor having taken the chair, and a quorum (which shall consist of a majority of the entire council) being present, the council shall be opened by prayer, after which the journal of the preceding meeting shall be read by the Recorder, to the end that any mistake may be corrected that shall have been made in the entries; after which no alteration of the journal shall be permitted, without the unanimous consent of the members present.

3d. The Mayor shall decide all questions of order—subject, nevertheless, to an appeal to the council, by any member.

4th. When the question is taken on any subject under consideration, the Mayor shall call on the members in the affirmative to say, aye,—those in the negative to say, no—and he shall declare the result. When doubts arise on the decision, he may call on the members voting to rise, or take the yeas and nays—the yeas and nays, likewise, may be taken on the call of any four members.

5th. The Mayor shall have a right to vote on all occasions; and when his vote renders the division equal, the question shall be lost.

6th. The Mayor shall sign his name to all acts, addresses, and resolutions of the council.

Of the Vice-Mayor.

7th. The council shall elect a Vice-

Mayor, to serve as President *pro tempore*, who shall preside during the absence of the Mayor, and who shall be chosen by ballot—and a majority of the votes of the members present shall be necessary to a choice.

8th. If at any meeting when a majority shall be assembled, neither the Mayor, nor the President *pro tempore*, shall be present, the council shall proceed to the election of a President for that meeting.

Of the Recorder.

9th. The Recorder shall keep a journal of the proceedings of the council, and shall enter therein whatever a majority of the members shall order; and, in all cases, the yeas and nays, or dissent of any member, when required to do so.

10th. The Recorder shall read whatever is laid before the council for the consideration of the members, and shall countersign every act, address, or resolution, passing by the council, noting the date of its passage.

11th. When the yeas and nays are called upon any question, the Recorder shall read over distinctly, first, the names of the members who voted in the affirmative; and next, the names of those who voted in the negative.

Of the Marshall.

12th. The Marshall shall serve as Door Keeper, and Sergeant-at-Arms, to the council.

Order of Business.

13th. After the reading of the journal of the preceding meeting, the Mayor shall call for petitions, and no petition shall be received thereafter, unless by unanimous consent.

14th. Petitions having been called for and disposed of, reports of Standing Committees shall next be received, then reports of Select Committees, and then any miscellaneous business shall be in order.

Decorum.

15th. The Mayor shall always be at liberty to deliver his sentiments in debate, on any question before the council; but when the Mayor speaks, it shall be from his chair.

16th. In cases of disorderly conduct in spectators, the Mayor may either order the persons out, committing the disorder; have the room cleared; or fine or commit the offenders to prison, for contempt.

Of Order and Debate.

17th. When any member is about to speak in debate, or offer any matter to

the council, he shall rise from his seat, and address the Mayor as "Mr. President," and avoid personalities.

18th. When two members rise at the same time, the Mayor shall name the person to speak, but in all other cases, the member first rising shall speak first. No member shall speak more than three times to the same question without leave of the council, nor speak more than twice without leave, until every person, choosing to speak shall have spoken.

19th. Any member may call another to order, and when a member is so called to order, he shall immediately desist speaking, until the Mayor decide whether he is in order, or not; and every question of order shall be decided without debate; but any member may appeal from his decision, to the council; if the decision be in favor of the member called to order, he shall be at liberty to proceed; if otherwise, the council shall determine upon the propriety of his proceeding with his observations.

20th. When a question has been taken and carried in the affirmative, or negative, it shall be in order for any member of the majority to move for the re-consideration thereof; but no motion for the re-consideration of any vote shall be in order, after the paper upon which the same shall have been taken, shall have gone out of the possession of the council.

21st. No motion, or proposition, shall be received as an amendment which shall be a substitute for the proposition before the council; but nothing shall be considered a substitute which shall have relation to the subject matter under consideration.

22nd. When the yeas and nays are called, every member shall vote, unless specially excused; and in voting by yeas and nays, the Councillors shall be called first, the Aldermen next, and the Mayor last.

23rd. When a motion is made and seconded, it shall be reduced to writing, and shall be first read aloud before any order be taken thereon; but the question, "Will the council now consider it," shall not be put, unless called for by a member, or is deemed necessary by the Mayor: and on motions to amend, the question of consideration shall in no case be put.

24th. Any motion may be withdrawn or modified by the mover, at any time before a final decision or amendment.

25th. When a question is under debate,

no motion shall be received but to adjourn, to lie on the table, for the previous question, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order they stand arranged. A motion to strike out the enacting words of a bill, shall have precedence of a motion to amend, and, if carried, shall be considered a rejection.—And a motion to refer to a Standing Committee, shall have precedence of one to refer to a Select Committee. A motion to adjourn shall always be in order; that, and a motion to lie on the table, shall be taken without debate.

26th. The previous question shall be in this form, "Shall the main question be now put?" It shall only be admitted when demanded by a majority of the members present; until it is decided, shall preclude all amendment and further debate of the main question, and upon said question there shall be no debate.

27th. Any member may call for the division of a question where the sense will admit of it, but a question to strike out and insert, shall be indivisible.

28th. When a question is carried in the affirmative by yeas and nays any member may enter on the journal, his reasons for dissenting.

29th. It shall not be in order to introduce a bill, unless by way of report from committee, or leave be previously asked and obtained.

30th. Every bill or resolution requiring the signature of the Mayor and Recorder, shall receive three several readings previous to its passage.

31st. The first reading of a bill shall be for information, and if opposition be made to it, the question shall be "Shall this bill be rejected?" If no opposition be made it shall go to the second reading without a question, when it shall be open for discussion and amendment, or such order as the council may think proper to take, except the question on the passage thereof, which can only be taken, on the day of the introduction of the bill, by the consent of two-thirds of the members present.

32nd. Before any bill or resolution requiring the signature of the Mayor and Recorder, shall be read a third time, the question shall be put, "Shall this bill be read a third time?" and if a majority of the members present shall not vote in the

affirmative, the same shall be declared to be rejected.

33rd. On the third reading of a bill, the question shall be on its passage, but it may be committed at any time previous to its passage.

34th. When a blank is to be filled, and different sums or dates are proposed, the question shall be first taken on the highest sum or longest date, and thence downwards.

35th. The council, may at any time, suspend any of its rules by a majority of three-fourths of the members present.

36. After the arrival of the hour to which the council may stand adjourned, no member who may have appeared, shall absent himself without leave of those present, or of the council when formed.

Of Committees.

37th. All Standing and Select Committees shall be appointed by the Mayor, unless otherwise directed, and the first named member shall be the Chairman. The following Standing Committees shall be appointed, to wit:

A Committee of Ways and Means, to consist of one member from each ward, to whom shall be referred all subjects of taxation and revenue.

A Committee of Improvement, to consist of one member from each ward, to whom shall be referred all subjects relative to repairs and opening of roads and streets, and other subjects of a similar nature.

A Committee of Claims, to consist of three members, to whom shall be referred all matters of claims against the city, and applications for remission of penalties.

A Committee of Unfinished Business, to consist of two members, who shall examine the journal of the preceding council, and report such business as may have remained unfinished.

A committee of Elections, to consist of three members.

A committee of Police, to consist of one member from each ward, who are empowered to call upon any officer of the Corporation, for any information, report, paper or other matter relative to the police.

A Committee of Municipal Laws, to consist of five members, to whom shall be referred all bills for ordinances presented to the council.

A committee of Public Grounds, to consist of one member from each ward.

A committee of Public Works, to consist of three members.

Of Amendment to Rules.

38th. All motions for amendment of the rules, shall be submitted one month previous to a final determination thereof, unless three-fourths of the members present shall assent that it shall be finally acted on the day on which it is submitted.

Of Balloting.

39th. In balloting for committees, a plurality of votes shall be sufficient to make a choice, but in other cases a majority of the whole number of votes shall be required to decide.

All of which is respectfully submitted.

JOHN C. BENNETT, Mayor.

The above communication was read by the Recorder to the City Council, on the 22nd Jan. 1842, and referred to a Select Committee, consisting of Joseph Smith, and Orson Pratt—the committee reported back the Communication and recommended its adoption, which was carried.

The council then proceeded to the election of VICE-MAYOR, whereupon *Gen. Joseph Smith* was declared to be duly elected, and took the oath of office.

The Mayor then announced the following Standing Committees, to wit:

Committee of Ways and Means—Joseph Smith, Daniel H. Wells, Orson Spencer, and Hiram Kimball

Committee of Improvement—Samuel H. Smith, N. K. Whitney, Charles C. Rich, and William Marks.

Committee of Claims—William Law, Vinson Knight, and Hugh McFall.

Committee of Unfinished Business—Wilson Law, and Lyman Wight.

Committee of Elections—John T. Barnett, John P. Green, and Gustavus Hills.

Committee of Police—Willard Richards, John Taylor, Heber C. Kimball, and George W. Harris.

Committee of Municipal Laws—Hyrum Smith, Brigham Young, Wilford Woodruff, Orson Pratt, and Joseph Smith.

Committee of Public Grounds—William Marks, Daniel H. Wells, Hyrum Smith, and Hiram Kimball.

Committee of Public Works—Joseph Smith, John T. Barnett, and William Law.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

January 22nd, A. D. 1842.

BOOKS AND STATIONERY.

BOOK of Mormon, Gospel Reflector, Kirkham's Grammar, English and German Grammar, &c. for sale at the Nauvoo Stationery,

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods, and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical remedies, for the treatment of all complaints, on Botanical principles, for sale low for cash, at C. W. Lyon's store. Also, Beach's Practice of Medicine, in 3 vols. 8vo. Price \$20.

C. W. LYON, Agent.

City of Nauvoo, Jan. 6, 1842.

6-5t*

S. Emmans,

ATTORNEY AT LAW,

Office near the Temple. General Agency for buying and selling land; legal writings drawn, and all business of a legal nature promptly attended to. Nauvoo, Jan 15, 1842. 6tf

ROBERT L. ROBERTSON,

COMMISSION AND FORWARDING MERCHANT.

IMMEDIATELY OPPOSITE THE STEAM-BOAT LANDING,

WARSAW, ILLINOIS.

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GARDENING, PRUNING, &c.

THE subscriber having fixed his residence at Nauvoo, begs leave to inform the citizens and the surrounding neighbourhood, that he intends to devote his time to the various branches of Horticulture, viz: Pruning trees, laying out gardens, grafting, inoculating of trees, &c.

Those who are desirous to have their young orchards pruned (and there are many much in need within the bounds of the city) will be attended to on accomodating terms, by applying to the undersigned, when every information will be given.

EDWARD SAYERS, Gardener.

Jan. 15, 1842.

6-3m.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to

E. ROBINSON.

Nauvoo, Jan. 1, 1842.

The Times and Seasons,

IS EDITED BY

E. ROBINSON, & G. HILLS.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 8.]

CITY OF NAUVOO, ILL. FEB. 15, 1842.

[Whole No. 44]

From the Gospel Reflector.

THE MILLENNIUM.

Concluded.

The next portion of the sacred volume that we call the attention of the reader to, reads as follows: "But in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."—Micah, iv, 1-7. It is evident from the above that the righteous will be assembled upon the Lord's holy mountain, and that all nations shall lay down their weapons of war: and it is equally evident that the Lord will reign in Mount Zion.

Jeremiah speaking of the gathering of Israel, and the Millennium says: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to

bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."—Jer. xxxi, 31-34. This covenant has not yet taken effect; for when it does, all shall know the Lord from the least unto the greatest. When the Lord brought the House of Israel out of Egypt, he covenanted with them that they, and their posterity should possess the land of Canaan throughout all their generations, on condition of faithfulness to all his statutes; but they broke this covenant; consequently they were driven from their land; but when the Lord brings them back again, he will make a new covenant with them, that they shall no more be driven out, and he will also imprint his law on their hearts, and all shall know him from the least to the greatest. The following is a beautiful description of the establishment of peace, and this great rest for the saints: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money." "Therefore, my people shall know my name: therefore, they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation;

that saith unto Zion thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii, 1-10. Isaiah in another place speaking of this work says: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. *And all thy children shall be taught of the Lord;* and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall for it shall not come near thee."—Isa. liv, 11-14. We learn from the foregoing quotations that the watchman of Zion, shall see eye to eye; or in other words, be of one mind with regard to the things of God; and also that all their children shall be taught of the Lord. Isaiah says in another chapter: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be *all* righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx, 18-22. The above is not only a description of the majesty of the Lord when he will reign over his people in Mount Zion; but of the purity of the saints: for says the prophet, "Thy people also shall be all righteous: they shall inherit the land for ever." The reader will also remem-

ber, that the prophet is here speaking of those that shall dwell in Zion.

Isaiah in another place says: "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner, being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxv, 17-25. We learn, first, from the above that the earth will be restored; second, that there shall be no wasting nor destruction, nor sorrow or mourning; but that the people of God shall dwell in peace and quietude, and long enjoy the work of their hands; third, that the Lord will give them an abundance of revelations; for says Isaiah, "before they call, I will answer: and while they are yet speaking I will hear;" fourth, the wild beasts will become peaceable and harmless and eat vegetable food. The prophet says in another place; that the Lord will cause peace to flow like a river to his people.

Zephaniah writes thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my

jealousy. For I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [the American Indians,] shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion: shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.—Zeph. iii. 8-17. It is evident from the above;—first, that when the nations are assembled the Lord will destroy them with the fire of his jealousy; second, that he will restore to his people a pure language that they may become of one heart and of one mind; third, that so glorious will be the work that the Lord's dispersed people upon this continent shall bring him an offering; fourth, that the House of Israel will not do iniquity any more; fifth, that their enemies shall be cast out, and their judgments taken away, that they should not be afflicted any more; sixth, that the Lord, the King of Israel, shall be in the midst of them, and that he will rest in the arms of his love, and joy over them with singing. Surely, this will be a *rest* for the people of God in earnest, and this will be the time that the House of Israel will enjoy that *rest*, so often spoken of in the bible, that the Lord has in store for them. But says one, if this rest is for Israel, how can the Gentiles be made partakers in these blessings? We answer, the Gentiles

will be identified with them: for Abraham is heir of the promises, and the Gentiles through adoption can become heirs with him of the same blessings; and as the apostle says: "Blessed with faithful Abraham." Paul says: "As many as were baptized into Christ put on Christ, and become the seed of Abraham, and heirs according to the promise." It is the faithful that will be blessed with faithful Abraham, whether Jews or Gentiles: for says Paul: "They are not all Israel that are of Israel" or literal descendants.

Joel after speaking of the restoration of the house of Israel and the manner that they shall be blessed with temporal blessings, says: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderfully with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel, ii. 26-29. From this we learn that the Spirit of God will be poured out upon all flesh, and that it will cause the people of God to prophesy. And it is evident that by this, the words of Isaiah, and Jeremiah will be fulfilled: "The knowledge of God shall cover the earth, as the waters cover the sea." "All shall know the Lord from the least to the greatest." The Spirit of God is the Spirit of knowledge and revelation, and when so generally diffused among the saints, it will enable them to know God alike. Jeremiah says in another place, that the Lord will cause the captivity of Israel to return, and he will build them as at first, and then he will reveal unto them the abundance of peace and truth. When this Spirit is poured out upon all flesh, it will of course effect the beasts of the forest, and thus bring to pass the singular change of their disposition:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall

feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *They shall not hurt nor destroy in all my holy mountain.*" Thus the beasts will cease to be ferocious, that the child can perform its wanderings among them unmolested. The prophet says, that all this shall be done in the Lord's holy mountain.

Ezekiel after giving a description of the resurrection of the House of Israel, and the coming forth of the *stick* of Joseph (Book of Mormon,) and its being united with the stick of Judah (the bible;) and also the restoration of the House of Israel, that are in a state of mortality, back upon their own lands, says: "Neither shall they defile themselves any more with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein our fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 23-28. The above quotation has a particular allusion to that portion of the righteous that will remain in the flesh, and dwell on the earth, and eat the fruit of it. But the difference that will be, Satan will be cast out of the earth, and he will have no power to tempt or deceive them: they will all be righteous, and not defile themselves any more. The Lord will set his sanctuary in the midst of them, and they

shall multiply and be increased in number,—which they will continue to do, during the Millennium. The fact that they will multiply and increase, shows that they will be in a state of mortality.

The immortal saints will be made kings and priests, and they shall reign with Christ; but it is not said that the mortal ones shall be made kings and priests, to hold authority with Christ like the immortal ones, while in a state of mortality; only they shall have a king, priests, and all other necessary officers, to administer all ordinances, and perform all necessary ceremonies. We mean a king that shall be chosen or proceed out of their midst. Isaiah speaking of this day says, the Lord will restore their judges as at first, and their counsellors as at the beginning. This will be the time that God will restore their kingdom unto them which the apostles alluded to when they inquired of Jesus, if he would then restore the kingdom to Israel. (See Acts, i. 6.)

According to the prophets the name of this king shall be David; not the patriarch David who was the son of Jesse; but a literal descendant of his. Some suppose that the Psalmist David will be raised from his tomb, and again reign over Israel; but we consider this one of the most unreasonable ideas that could be advanced. He no doubt will be in the Lord's own due time raised from the dead, but not to act the part of a prince in the midst of Israel who remain in the flesh. Neither will any of the patriarchs act the part of an earthly king; although they will reign with Christ. Indeed, we have no reason to believe that Christ himself will act the part of an earthly king, or priest, to any great extent. It is inconsistent for us to suppose that the immortal saints, who are glorified, will be perpetually confined in the midst of the mortal ones. Because it is said, they shall reign on the earth, is no reason why we should say they shall be constantly among the mortal saints. The idea is that the earth will be under the control of Christ and the glorified saints, and Christ will virtually reign over the whole earth, and this David will be subject to him. The redeemed saints will reign on earth, and perhaps have in many respects, authority over the mortal ones. We do not wish to be understood, that there will be a total or entire separation between

the mortal, and immortal; but the object of the foregoing remarks is to show the distinction of privilege. The prophet says, that the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; hence, when the redeemed saints dwell on earth, they will dwell in Mount Zion, and in Jerusalem, which places the Lord will fully prepare for them. We might dilate upon this part of the subject, that is, the reign, and dominion of the redeemed saints, till we fill a volume; but brevity admonishes us to hasten. Those who are anxious to learn more concerning this reign of the saints, can search the scriptures for themselves.

THE JEWS.

The reputed wealth of the Jews has subjected them to persecution and torture in many countries, and in different ages: and it is humiliating to reflect that our own history furnishes many illustrations of the damning fact. During the reign of Henry, III, these proscribed people were subjected to pillage, persecution, and to torture, to gratify the avarice of an extravagant prince, and the hatred of his bigoted and ignorant subjects. An immoderate zeal for the external rights of Christianity was a distinguishing characteristic of the age, and persecution, or extermination of those who differed from them in religious creed, was deemed virtuous and patriotic amongst our remote ancestors. Treating of the persecutions of the Jews in this reign, one of our popular historians says,

"The Jews, who had been for some time increasing in the kingdom, were the first who fell a sacrifice to the enthusiastic zeal of the people, and numbers of them were slaughtered by the citizens of London, upon the very day of the King's coronation. Five hundred of that infatuated people had retired into York Castle, for safety, but finding themselves unable to defend the place, they resolved to perish by killing one another, rather than meet the fury of their persecutors. Having taken this gloomy resolution, they first murdered their wives and children, next throw the dead bodies over the wall against their enemies, who attempted to scale it, and then setting fire to their houses, perished in the flames."

Henry, after extorting vast sums of money from the Jews, under various pre-

texts, at last carried his tyranny to such a length, that the whole body of the Jewish people solicited permission to leave the kingdom. Henry, however, found oppression too profitable to allow them to elude it: according to Hume, "he delivered over the Jews to the Earl of Cornwall, that those whom the one brother had slayed, the other might embowel, to make use of the words of the historian, Matthew Prior." This Monarch was a worthy scion of his sire John, who, once having demanded 10,000 marks from a Jew in Bristol, on a refusal, ordered one of his teeth to be drawn each day until he should consent; nor was it until seven teeth had been thus extracted that the wretched man complied with the extortion. Such was the estimation in which the children of Israel were held at that time in England that by the laws of the land if a Christian man married a Jewess, or a Christian woman married a Jew, it was felony, and the penalty was burning alive.

Subsequently, in the reign of Edward I, many arbitrary laws and taxes were levied upon the Jews, two hundred and eighty of whom were hanged upon a charge of having adulterated the coin of the realm.* The property of the remainder was confiscated, and the whole of them banished from the kingdom.

In conclusion we may observe, that in addition to the persecutions which the presumed wealth of the Jews entailed upon them, the most absurd and unfounded calumnies have been heaped upon them, of which we shall adduce one instance. The Abbe Guenne, author of *Letters on the fertility of Palestine*, addressed to Voltaire, states a circumstance which will stagger the faith of any modern converter of Jews. The tale is of one of the Kings of Persia, who, "allured by the fame that had spread abroad of the fertility and opulence of Palestine, marched to Jerusalem, besieged that city, and carried off from thence an immense number of Christian captives;" and now comes the best part of the story, which is, that the Jews actually purchased ninety thousand of these Christian slaves, for the sole purpose of having the pleasure of cutting their throats. The author does not add whether the Jews afterwards eat these Christian captives; but whilst his "hand was in" he might as well have "gone the whole hog."

The London Jewish Intelligencer says

that "England has attained the praise of being the first of the Gentile nations that has ceased to tread down Jerusalem."—This is indeed, no more than justice, since she was the first to set the evil, and cruel example, of banishing the whole people in a body, from her inhospitable bosom.—France next, and then Spain uped their unchristian and wicked precedent. Spain, may, if possible, have exceeded them in barbarity, but they invented the oppression and preceded her in the infliction of it. God "afflicted them a little and they helped forward the affliction."

They may think that the doom of God will be averted, but it will not be so. The Lord said that he would punish Babylon formerly, and the decree of Cyrus to rebuild Jerusalem, did not alter the decree of God to that devoted city; neither will the moves of the present nations alter the testimony of the prophets, or change the decree of Jehovah. "Wo to thee that spoilest, and thou wast not spoiled; and wo to thee that dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt also be spoiled; and when thou shalt cease to deal treacherously, they shall also deal treacherously with thee."—And that they have been spoiled is evident. Herschell's sketch, p. 7. says, "Look to their present state of suffering in Poland, & Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called *christians* reside! It not unfrequently happens that when one or more wealthy Jews have built commodious houses in any part of the town not prohibited before, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city; and they are forthwith driven from their houses without any compensation for their loss being given them. . . . They are oppressed on every side yet dare not complain; robbed and defrauded, yet obtain no redress; in the walk of social life insult and contempt meet them at every turning."

No sooner did England give shelter to the Jews under Cromwell, and Charles, than she started forward in a commercial career of unrivalled, and uninterrupted prosperity. Holland, embracing the principles of the reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages;

while Spain, in her bloody, and furious expulsion of the race, sealed her own condemnation.

The following are the feelings of one of the seed of Abraham, upon this subject: and is entitled, "A word in season from an Israelite, to his brethren."

The existence of our nation as a distinct people, after having been for so many ages expelled our own country, and dispersed over the face of the whole earth, is so unparalleled by any instance in the history of other nations as to be considered a miracle equal to any recorded in the sacred writings, and well may it be so considered. The Babylonian, Grecian, and Roman Empires, which, in turn overcame our nation, dragged our people into captivity, and by the most dreadful cruelties did all they could to exterminate us, and eventually dispersed us over the then known world. What has become of those mighty empires; of those proud conquerors? What of their laws, their worship, their institutions? Gone! passed away and dissolved, "as the baseless fabric of a vision," leaving not a vestige of their existence behind them except what may be found in the pages of history, and in some few mouldering ruins of their cities—whilst we the prescribed, and persecuted by them, and by every succeeding nation, still exist, and have in our keeping those imperishable truths through which alone is to be learned the real situation of the causes of the rise and fall of those empires; and before which the wisdom of their wise men has become folly. . . . We are as completely a nation as when first established as such, for we acknowledge ourselves now, as then, as being under the immediate government of the sovereign of the universe, with the same law for our obedience as was then vouchsafed to our ancient fathers. He says, "We are expressly told in the sacred volume, that we are a "chosen people;" a peculiar people to our God.—That we should be to him a "kingdom of Priests"—a holy people—a separate people, from all the nations of the earth. . . . That in accordance with the above gracious announcement of the Deity, the great object of our selection was to constitute us the instrument to work out the redemption of mankind, from the darkness, and unhappiness of a false worship. Is that intention yet accomplished? Does every knee now bend to the one, and only true God? Do

those of high stature bow down to him? Is his name yet one over all the earth?—Until these questions can be answered in the affirmative, as they surely will in due time, the purpose of our selection will not be fulfilled; and the keeping of us as a separate people will still be the will of him, who has appointed our lot among the families of the earth. . . . Shall we cast aside our real law at the bidding of the "London Society?" and the written law at the command of Deists, and self-styled philosophers? Ought we merely to accommodate our religious observance merely to suit our conveniences, and thus subject ourselves to be swayed by every wind that blows? What, if we were so lost to a sense of our own dignity, would become of the trust reposed in us by the Supreme Being? what of our religion?—of ourselves as a people, and of our offspring? Answer ye fathers of families: and above all, remember the day of retribution, when we shall each be required to render an account of the manner in which we have executed our holy office, and the trust committed to us?"

EXTRACT,

From Elder John Taylor's Journal, Liverpool, May 5, 1839, being a dialogue between Elder Taylor, and the Rev. John James, a celebrated "Church of England" Minister, in Liverpool, England.

"I was baptizing on the North Shore, when a Church of England minister, by the name of James, entered into conversation with some of the brethren while I was baptizing; after I got through I went to the company, when he addressed me rather uncourteously, saying:—

Mr. James.—"This is Mr. Taylor, I suppose?

Mr. Taylor.—"Yes sir, I answered.

J. I am told that you can answer me any question, and give a reason of the hope that is within you.

T. If sir, it is asked in meekness and humility.

J. Oh, that is the condition, is it sir?

T. I suppose, sir, that it will remain discretionary with me.

J. What need have we of any further revelation?

T. Because we have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood.

J. Did not our Savior say that the gates of hell should not prevail against his church.

T. If, sir, it was built upon the rock spoken of.

J. Christ is that rock; and he said he would build his church upon that, and the gates of hell should not prevail against it.

T. It will be necessary, sir, to examine the context:—our Savior asks, "whom say men that I the son of man am?" The disciples answer, some say Moses, some Elias, and some that John the Baptist is risen from the dead. But whom say ye that I am? was asked by the Savior.—Peter answered, "thou art Christ, the son of the living God." How did you know it Peter? Flesh and blood hath not revealed this unto thee, but my father who is in heaven. It is evident that Peter had demonstrative evidence, from the revelations of God, that Jesus was the Messiah; and our Savior says, "Thou art Peter; and on this rock will I build my church, and the gates, &c." Now, although Christ might be said to be the chief corner stone, the rock, they, they, (the people) did not know him: some thought that he was one person, and some another; none, however, had positive evidence but Peter, and he obtained his knowledge through revelation, and if they could not know him they did not build upon him; they could not be his church; and that promise could not apply to them; and wherever, and whenever the church is built upon that rock, and have the revelation of heaven for their guide, as Peter had, the gates of hell cannot prevail against it. But Paul, in writing to the Romans, says, "The Jews were broken off because of unbelief; and thou standest by faith, be not high-minded but fear; for if God spared not the natural branches, take heed lest he also spare not thee." He moreover tells them that if they do not continue in faith, they shall be cut off. Why were the Jews cut off? Because they killed the prophets, and stoned those that were sent unto them. And what did the Gentiles do with their prophets and apostles? They killed them, as the Jews did, and according to Paul's testimony must be cut off. Besides, Daniel speaks of a certain power that was to "make war with the Saints, and prevail against them, until the ancient of days come."

J. That shews that there must be saints!

T. Daniel further says that he should "think to change times, and seasons, and they should be given into his hand," &c.

and if that power, being hostile to God, prevails against them, and they are given into his hand, what becomes of the church?

J. I will prove sir, that there has been a priesthood of apostolic succession, and a pure church, from the Savior's day until the present.

T. If you will, sir, and that church has pure, scriptural ordinances, I will give up my preaching, depart from this church, and join myself to that standard.

J. I refer you, sir, to Mosheim's and Milner's Church history, who shew that thing clearly.

T. I must have demononstration, sir, show me the church.

J. We ought to have confidence in the testimony of good, accredited historians.

T. But you say, sir, that it not only did exist, but does exist, consequently it is not only a matter of history, but a matter that can be now demonstrated, if such a church is now in being.

J. The Church of England, ordains as you do.

T. But they sprinkle infants, sir, and that is unscriptural.

J. Peter says, "The promise is unto you, and to your children."

T. But it does not say to your *infants*; a man may have a child thirty years old and he is as much his child as though he were an infant; and you cannot point me out one single instance in scripture of an infant's being baptized.

J. Do not misunderstand me, sir, I do not find fault with your baptism.

T. But I should with yours, sir, if you were pointing out a true church, which you said that you could prove, had been in existence, and still existed.

J. We do it, either by dipping, pouring, or sprinkling.

T. This is singular indeed, sir, you believe that a man, is sent of God, to teach, and does not know which ordinance to administer in; but must leave it to those that he is teaching to decide upon the matter: Peter did not do so.

J. The Baptists baptize by immersion.

T. But do they lay on hands, for the gift of the Holy Ghost?

J. I do not know.

T. They baptize, and you lay on hands: they have got one limb of the body and you another but none of you have the whole body.

J. I can, (beginning at our Savior,) trace an unbroken chain of apostolic suc-

cession until the present.

T. I suppose, sir, through the medium of the Roman Catholic Church.

J. Yes, sir.

T. You say that the Church of Rome is fallen; that she is the mother of harlots: if so, sir, how can she impart authority.

J. Just the same as she can the scriptures.

T. "Can an impure fountain, send forth pure streams? Our Savior said not.

J. Oh, it makes no difference.

T. Then, sir, if she had power to "bind on earth, and to bind in heaven," she also professed the power, (according to the scriptures) to "loose on earth, and to loose in heaven," and you know, that she cut off, and excommunicated, the Church of England, and all Protestant Reformers, and that would place you, sir, according to your creed, in a curious situation.

J. Do you believe in your heart, sir, that she had power to confer this?*

T. If she had not there is no priesthood; and if she had she took it away from you, sir, and from all Protestants; consequently you have no priesthood or authority in either case.—You say that she is apostate, the mother of harlots; and she says that you are heretics; so I leave the matter between you, and both of your testimonies shall decide the case.

J. I can trace a regular succession of authority, independent of the Church of Rome, in two different ways; one through the Waldenses, and Albigenses, and the other through the Welsh church.

T. As it regards the first of those, sir, I want to know where it is?

J. There may be some of them in the valleys of Piedmont; and if, at the time of the reformation, some of them went from this country to America, they might be there:

T. And if, and if, and *maybe* is no demonstration, sir, there *may not* be any in the valleys of Piedmont, and if at the time of the reformation some having authority went to America there would be no priesthood there, and consequently no priesthood in existence that you can prove. And as it regards the other churches you know sir that the whole of the Church of England was under the dominion of the Pope in Henry the eighth's time, and all submitted to his authority.

J. There was always a few that protested against it.

T. The Church of England is not that; few; nor the Church of Scotland; nor are the Methodists, Presbyterians, or Baptists; nor any body that you can point me out in England; and all the Episcopal form of Church Government in the United States, came either directly from the Church of Rome, through the Church of England or indirectly from the Church of England, through the Methodists, and is consequently all a figment.

J. And you belong to a church only ten years old, ten years old, ten years old.

T. These, sir, are my reasons for believing my former statements—That we had transgressed the laws, changed the ordinances, corrupted the Gospel, and lost the Priesthood, and your potent arguments have not convinced me to the contrary, especially your last ten years old one.

*Why he should ask this question I do not know; except he did not believe himself, what he said, he could prove, as the statement was of his own propounding.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, FEBRUARY 15, 1842.

VALEDICTORY.

As is customary upon like occasions, it now becomes my duty to say a few words to the friends and patrons of the Times and Seasons, by way of a farewell address.

When I look back and survey the scenery through which this church has passed, for the short space of three years, it is impossible to find words to express my feelings—to recollect that three years this present month, many thousands of the members of this church were compelled to leave their peaceful and happy firesides, to sacrifice all the enjoyments of a sweet and pleasant home, which they had purchased with their own money, and made comfortable by the labor of their own hands; to flee for their lives, and seek protection in a strange land, among strangers,—all to satisfy the avarice and hellish desire of an infatuated mob, and to obey the order of a second Nero, who then acted as Governor of a, said to be, free and sovereign State—all conspire to fill the mind with solemnity, and sad recollections of by-gone days.

It is not, however, my intention at present,

to dwell at length upon these things, more than to draw the contrast between those days and the present.

In the summer of 1839, having a few months previous emerged from the confines of a Missouri prison, where I had been thrust, together with about sixty of my brethren, solely because we would not renounce the religion of heaven, Br. D. C. Smith, and myself purchased the remains of a printing establishment, had by the church in Missouri, which had been saved from the ruins by being buried in the earth, and after having carefully extracted the polluted soil of Missouri from the press and type; which, by the by, like ourselves, were none the better for having passed through the scrutinizing ordeal of an ungodly mob, we issued a prospectus for publishing this paper, under circumstances the most adverse possible. The only place we could obtain wherein to put our press, was an under ground room to an old ware house, without any floor, and almost destitute of light; here we succeeded in issuing a few copies of the paper, when disease, which we had contracted while laboring in a damp room, brought us upon our sick beds, and we were compelled to suspend business for several months; however, in the month of November we were permitted, through the blessings of a kind Providence, again to issue the paper, which has been published until the present time without interruption; notwithstanding two good and mighty men have fallen while acting as its editors.

The Times and Seasons is now placed on a permanent basis, with a liberal patronage, and its circulation daily increasing. The building in which it is published was erected expressly for a printing establishment; with spacious rooms, where each branch can be carried on in its own department, without interfering with the other. The church, also, is in a flourishing and prosperous condition—more so than at any previous period since its rise; naught but joy and gladness seems to pervade the bosoms of the saints, and peace and happiness attend all their footsteps.

Under these circumstances I now take leave of the editorial department of the Times and Seasons, having disposed of my entire interest in the printing establishment, book-binding, and stereotype foundry, and they are transferred into other hands. The Editorial chair will be filled by our esteemed brother, President Joseph Smith, assisted by Elder John Taylor, of the Quorum of the Twelve, under whose able and talented guidance, this will become the most interesting and useful religious journal of the day.

With these considerations, I feel confident that

the agents and friends of the *Times and Seasons* will exert themselves to support the press; knowing that while it is under the supervision of him whom God has chosen to lead his people in the last days, all things will go right.

With these brief remarks, and a bosom filled with kind and grateful feelings towards all my friends, I will say to the patrons of the *Times*,
FAREWELL. E. ROBINSON.

Nauvoo, Feb. 15, 1842.

TO SUBSCRIBERS.

It will be noticed in the above communication of our much respected friend, E. Robinson, Esq. that the paper is no longer printed, and published by that gentleman; but that it has fallen to our lot to issue this valuable and interesting periodical, and to take the Editorial chair.

We esteem our predecessor for the honorable course that he has taken in the defence of righteousness, and in the support of truth. He has done honor to the cause he espoused; he has stood firm in the day of adversity; and when foes frowned, and persecution raged, in the midst of pecuniary embarrassments, (growing out of our persecutions in Missouri,) he has boldly, and nobly, stood in the cause of freedom, of liberty, and of God; he has gone forward with a steady course; he has stemmed every torrent, braved every danger, and borne down all opposition: and amidst accumulated difficulties, truth has triumphed, error and misrepresentation has been frowned down; and bigotry, superstition, and ignorance have hid their hoary heads in shame.

The "*Times and Seasons*" is now read with interest in almost every city throughout the length, and breadth of this vast republic,—it has crossed the great Atlantic; and through it multitudes of the inhabitants of England are made acquainted with what is transpiring in the far famed "West."

We sincerely give Mr. Robinson this meed of praise and as he is now retiring from the field, crown him with those laurels which under God he has fairly, and honorably won.

As it regards ourselves we have very little to say, but shall leave it for the future to unfold; and for a discerning public to judge. The important events that are daily transpiring around us; the rapid advance of truth; the many communications that we are receiving, daily, from elders abroad; both in this country, in England, from the continent of Europe, and other parts of the world; the convulsed state of the nations; the epistles and teachings of the Twelve; and the revelations which we are receiving from the most High, will no doubt furnish us with

material to make this paper interesting to all who read it, and whilst we solicit the patronage, and support of our friends, we pray that the God of Israel may inspire our hearts with understanding and direct our pen in truth. Ed.

COMMUNICATIONS

LETTER FROM J. BLAKESLEE

For the *Times and Seasons*.

Utica, N. Y. Jan. 10th 1842.

DEAR BR. ROBINSON:—Feeling very anxious to hear of the welfare of Zion in this place, and also of the prosperity of her noble sons, who have been especially commissioned in these last days, to proclaim her law, the everlasting gospel, to every nation under heaven. And as we have no other means of hearing from Zion, and her stakes, at present, save through the medium of your semi-monthly paper, the "*Times and Seasons*;" and as we have received none of them, since the 2d no. of the 3d vol., I sit down at this time to communicate with you through the medium of the mail.

Br. John H. Blanchard of Delta, Oneida co. N. Y., has never received any of his papers as yet, and those directed to this city have stopped likewise; and also Mr. Atwell's of Schuyler has stopped. We should be very glad indeed to have the papers continued if consistent.

I have been preaching in this city, and region round about ever since the fore part of August last, with some success. I have baptized 26, in this city, and region, and have organized a branch of the church of Jesus Christ of Latter-Day Saints in this place of 38 members, in good fellowship, and strong in the faith of the New Covenant. we have had no particular excitement in this city as yet, my congregation has not been large as a general thing but very attentive indeed; and considering the pride, and popularity of this city, and the numerous sects of Christians, &c., I have no cause of complaint, for many are enquiring in this city, and region, and I think I can say with a good degree of propriety that Mormonism (so called) is gaining friends daily; not only in the city, but in the region round about. Since I commenced preaching in this city, I have spent much time in other places, I have visited the Little Falls twice, a place 22 miles distant, by request of the people of that place, and preached several times, the people heard with attention,

and solicited more preaching. I also visited Salsbury, a place about 7 miles from the Little Falls, and preached twice, the people wished me to visit them again if possible. I have also visited, and preached in the towns of Litchfield, Kirkland, Madison, New Hartford, and many others. The calls for preaching in every direction, are so numerous and pressing, that I am not able to fill the tenth part of them, but I have some help at present. Elders John Mackley and ——— Potter are laboring in Salsbury, and region about; and Elder C. Marsh, from Cayuga co. N. Y., is with me in this region, and the young priests of the Utica branch of the church, are some of them beginning to magnify their calling, a young man, (the only son of a lady in this city, who with her whole household, consisting of seven members of the family have embraced the New and Everlasting Covenant,) and the young man has been ordained a priest, and is preaching more or less every week, in my absence, besides teaching a high school in this city; he is a great help to me (or in other words) to the cause in this place I assure you. We have taken the City Hall, in this place, for one year where we shall continue to meet for public worship every Sunday at the usual times of worship, and also at 7 o'clock in the evening of every Thursday, we have a council meeting once a week, generally, and a prayer meeting once a week also.

The saints here are in perfect unity, and are enjoying the gifts of the spirit of the Lord, such as, the gift of tongues, and the interpretation, and visions and also, the gift of faith, to be healed, and the gift of healing, and also, the gift of fervent charity, one for another; in short dear brother, we have a little heaven already begun in this city. and my soul feels to magnify the Lord while I write, and no tongue can describe the feelings of my heart; yea the gratitude of my heart to my Heavenly Father, for his blessings upon my labors.

There are many in this city now on the eve of obedience. The church where my family resides, (near the village of Rome,) is also in good fellowship and standing, and there has been one baptized in that branch of late, and more are being.

The church at Hamilton Madison co. are in a good situation also, and the branch

at Edmiston Otsego co. are in a good situation likewise, and the Boonville branch Oneida co. have had a number added to it of late and they are in a prosperous condition. There are several other branches which I have not heard from of late, but as far as I am acquainted with the situation of the churches, and of the work of the Lord in this region of country, the prospects are flattering. We wish the saints in that place, and in all other places, all the good things that the nature of their situations demand, and of our well beloved brother, Joseph Smith, we wish concerning him and will pray, that he may be preserved a prophet and seer, and revelator, unto the church of God for many years to come. We know him to be a true prophet of the most High, and as such he has the fellowship of this church of Latter-Day Saints at Utica. We desire an interest in the prayers of the saints in that place. Yours in the bonds and unity of the New Covenant.

JAMES BLAKESLEE.

CONFERENCE MINUTES.

The GENNESSEE CONFERENCE met at the court-house in the village of Batavia, in the county of Genessee, agreeable to previous appointment, on Saturday the 25th day of December, A. D. 1841. at 10 o'clock, A. M., and proceeded to business. Elder Charles Thompson was chosen president and John L. Bartholf clerk in said conference.

Voted, that brother Coltrin, brother Moses Martin, and Ralph L. Young, take a seat with us in conference.

Voted, that a committee be appointed to examine candidates for ordination.

Elder Moses Martin, elder McWithee, and elder Hiram Thompson, were appointed that committee.

Voted, that a committee for the trial of appeals be appointed. Elder Moses Martin, Elder Joel McWithee, and elder Hiram Thompson, R. D. Sprague, P. H. Winegar, Ralph L. Young, Josiah Tyler, elders, were appointed that committee.

Conference opened by prayer, by elder Moses Martin.

The branch in Batavia, Alexander, Elbee, and Bethany, were represented by John L. Bartholf, numbering 3 elders, 2 priests, 2 teachers, and 1 deacon, in all 41 members, in good standing.

The branch in Bennington was repre

sented by elder Joel McWithee, numbering 3 elders, 1 deacon, and 22 members, generally in good standing.

The Attica branch was represented by Alvirus Webster, numbering 1 priest, 1 teacher, and 15 members, generally in good standing.

The Alabama branch was represented by P. H. Winegar, numbering 1 elder, 1 teacher, and 11 members, in good standing.

The branch at Akron was represented by L. Harrington, numbering 2 elders, 1 priest, 2 teachers, 1 deacon, and 36 members. (17 members removed to the west since last conference.)

The Castile branch was represented by R. D. Sprague, numbering 2 elders, and 13 members,—3 added since last conference.

The Bath branch was represented by elder Young, numbering 1 teacher, and 11 members.

The Sparta branch was represented by Ralph L. Young, numbering 2 elders, 1 priest, 1 deacon, and 17 members.

The Howard branch was represented by elder Young, numbering 1 elder, 1 priest, and 14 members.

The Portage branch was represented by elder Young, numbering 1 deacon, and 8 members.

The Loon Lake branch was represented by R. L. Young, numbering 1 elder, and 6 members.

Tower of Yates, numbers 4 members.

Scattering members 9 members.

Whole number in conference represented, 232.

Voted, that we take into consideration the subject of assisting elder C. Thompson to defray the expenses of publishing his books in proof of the Book of Mormon.

Voted, that a committee be appointed on the above subject to report to-morrow morning at 9 o'clock.

John L. Bartholf, Tho's. Moore, elder Joel McWithee, elder Young, and Alvirus Webster, were appointed that committee.

Conference adjourned until this evening at 6 o'clock to meet in the court-house.

Conference met at 6 o'clock agreeable to adjournment opened meeting by singing and prayer by elder Charles Thompson.

Sermon preached by elder Young on the faith once delivered to the saints.

Elder Charles Thompson president, addressed the conference on the duties of the several officers in the several branches.

Conference adjourned to meet at the court-house to-morrow morning at 9 o'clock A. M.

Conference met at 9 o'clock, opened by singing and prayer.

Heard the report of the committee on the subject of assisting elder Thompson to defray the expense of publishing his book on the evidences of the Book of Mormon. Postponed that subject for public preaching.

Sermon preached by elder Martin on the subject of the gospel.

Adjourned for 1 hour, met accordingly, proceeded to business relating to the assistance of elder Thompson in publishing the book.

Voted, that a committee of 10 be appointed to assist in selling and giving circulation to the book.

Joel McWithee, P. H. Winegar, John Sharo, Benjamin Waldron, John L. Bartholf, Hiram Thompson, Daniel Russell, Thomas Moore, Joseph Shadbolt, and S. W. Disbrow, were appointed that committee.

Voted, that elder Stratten be disfellowshipped until he make satisfaction, and that he be cited to appear for trial at the next conference in Castile.

Voted, that the presiding elders of each branch present a list of all the members in each branch, and their standing in the same, at the next conference.

Voted, that this conference adjourn to meet at Castile Centre, Wyoming county, on the first Saturday and Sabbath in June next A. D. 1842.

CHARLES THOMPSON, Pres't.

JOHN L. BARTHOLF, Clerk.

Batavia, Dec. 26, 1841.

The Church of Jesus Christ of Latter Day Saints, in the county of Waldo, met according to appointment, in a quarterly conference in hope; on the 25th day of Dec. 1841, at 10 o'clock A. M.

Meeting was called to order, when elder Otis Shaw was chosen to preside, and C. C. Pendleton was chosen clerk. After a few feeling remarks by the president of the conference, he then read Acts 2nd chapter from the 12th verse, to the end of the chapter. The president then led in prayer, after which elder Willard Mul-

lin addressed the assembly upon the first principles of the gospel. Elder Zechariah Hardy then arose, and continued the subject; urging upon the congregation, the necessity of obeying the gospel while time and opportunity was granted: others also, followed, and bore testimony to the truth, and the work of the Last Days.

Conference then adjourned for one hour. At one o'clock P. M., conference met pursuant to adjournment and came to order, when the 21st chapter of St. Luke was read, and prayer offered by elder A. Dixon and after the singing of a hymn by the choir, conference was addressed by elder Dixon, from the 27th verse of the above named chapter. The discourse was interesting and instructive. Further remarks were made by elder O. Brown—singing by the choir—after which prayer by the president.

Conference then adjourned till evening at early candle-lighting.

Evening conference met pursuant to adjournment, and was called to order by the president.

Meeting was opened with prayer by C. C. Pendleton. An hymn was then sung by the choir, after which the congregation was addressed upon the coming forth of the Book of Morinon, and the glorious designs of the Almighty in the same; by C. C. Pendleton,—was followed in his remarks by others,—singing by the choir, and concluding prayer by elder A. Dixon.

Conference then adjourned until to morrow at 10 A. M.

Sunday 10 o'clock A. M., conference met pursuant to adjournment, was called to order, when the services of the day commenced by singing from the choir; and prayer by elder A. Dixon who afterwards proceeded, and addressed the conference, from Acts, iii: 19, 20, 21. The discourse was truly edifying. Additional remarks were made by others.

The branch of the church of Jesus Christ, on the Fox islands, was then represented by elder Otis Shaw, consisting of 109 members, including 5 elders, 1 priest, 2 teachers, and 1 deacon.

The branch of the church on the Main land, was then represented by elder Levi Gray, consisting of 79 members including 6 elders, 2 priests, and 3 teachers, with intelligence also, of the expulsion of two members since the September conference; viz: Totham S. Clark and David Robbins.

Conference then adjourned for one hour.

Afternoon, conference met pursuant to adjournment—meeting opened by singing as usual, and the reading of the latter part of the 8th chapter of Acts and prayer, by president Shaw; after which most of the elders present (the full number being nine) made some appropriate remarks, and bore testimony to the truth of the Latter-Day Work.

A vote of thanks was then rendered to the Universalist society for their kindness in granting the use of the house of worship in this place, and to the citizens generally; (more especially to the above mentioned society) for the kind and hospitable treatment received by us at their hands.

After singing, the Lord's supper was commemorated, and conference adjourned, to meet on the 6th day of April 1842 on the South Fox Island.

OTIS SHAW, President.

CALVIN C. PENDLETON, Clerk.

THE HIGH COUNCIL OF THE CHURCH OF JESUS CHRIST, TO THE SAINTS OF NAU- VOO, GREETING:—

DEAR BRETHREN,—As watchmen upon the walls of Zion, we feel it our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the saints. While we rejoice at the health and prosperity of the saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered. Instead of promoting union, appear to be engaged in sowing strifes and animosities among their brethren, spreading evil reports; brother going to law with brother, for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.—We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as Saviors upon Mount Zion, consequently to seek each other's good,—to become one: inasmuch as the Lord has said, "except ye become one ye are none of mine." Let us always remember the admonitions of the Apostle:—"Dare any of you having a

matter, go to law before the unjust and not before the saints? Do ye not know the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter?—Know ye not that we shall judge Angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6: 1–11. Who, observing these things, would go to law, distressing his brother; thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of saints, and if saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c. as well as the law of the land. Brethren, these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God—building each other up—bearing each other's infirmities, and so fulfil the law of Christ.

SAML. BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWELL KNIGHT,
LEONARD SOBY,
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,

AARON JOHNSON,
WM. HUNTINGTON, Sr.
DANIEL CARRIER.

WILLIAM MARKS, President.

AUSTIN COWLES, } Coun-
CHARLES C. RICH, } cellors.

Attest—HOSEA STOUT, Clerk.

NOTICE TO THE ELDERS PREACH- ING ABROAD.

We have received a great number of Letters from the travelling elders, which gives us great joy. We say, may the Lord bless you and your labors; and as it regards your coming to this place, if you will be humble, the Lord will guide you as you should go. We subscribe ourselves your brethren and fellow laborers in the Kingdom of Patience.

BRIGHAM YOUNG, President.

UNIVERSITY.

The *Regents of the University of the City of Nauvoo* are hereby notified that there will be a meeting of the board immediately after the evening session of the *City Council*, on the 2d Saturday of March proximo, at the office of Brev. Maj. Gen. Hyrum Smith. A general attendance is solicited.

JOHN C. BENNETT, Chancellor.

WILLIAM LAW, Registrar.

February 15th, A. D. 1842

NAUVOO LEGION.

Head Quarters. Nauvoo Legion, }
City of Nauvoo, Ill. Jan. 25th, 1841. }

GENERAL ORDERS.

All the public arms will be required to be in the best possible condition at the general inspection, and parade, on the 7th of May, proximo, and no deficiency whatever will be countenanced, overlooked, or suffered to pass without fine, on that occasion—all persons, therefore, holding said arms will take notice, and govern themselves accordingly; and, in order that the general inspection may pass off in a truly military style, alike honorable to the legion, and creditable to the citizen-soldier, the brigadiers are required to attend the battalion parades within their respective commands, and inspect said arms *in propria persona*, prior to the general parade.

Persons disregarding these general orders, whether officers or privates, will find themselves in the *vocative*.

The Invincibles, (Capt. Hunter's company of light-infantry,) will be detailed for fatigue duty, on escorts and special service; and will take post by assignment, and receive their orders direct from the Major-General, through his Herald and Armor Bearer.

His Excellency, the Governor of Illinois; the Circuit Judge of this judicial circuit, and the members of the Bar; the county officers of Hancock County; Col. Williams, and Col. Demming, with their respective field and staff officers,—of the Illinois Militia; and Gen. Swasey, and Col. Fuller, with their respective field and staff officers, and Capt. Davis', and Capt. Avery's companies of cavalry,—of the Iowa Militia; are respectfully invited to attend, and participate in the General Parade on the 7th of May.

JOSEPH SMITH,

LIEUTENANT GENERAL;

Per A. P. ROCKWOOD,

Drill-Officer, & Brev. Maj. Gen.

JOHN C. BENNETT,

MAJOR GENERAL;

Per HUGH McFALL, Adjutant General.

An ordinance fixing the compensation of the City Council, and for other purposes.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That from and after the passage of this ordinance, the City Council shall meet on the 2nd Saturday of every month at 10 o'clock A. M., and shall continue in session during the day, and evening, if the business of the city requires it—allowing one hour for dinner, and one for supper: and the said monthly meetings shall be called "The Regular Meetings of the City Council."

Sec. 2. Each member of the City Council and the Recorder, and Marshall, shall be allowed two dollars per day for attendance, co-operation, and services; at said regular meetings: and each person aforesaid shall be fined in the sum of two dollars for neglecting to attend at any such regular meeting, without an excuse satisfactory to the City Council, and for each part of a day so attended, or neglected, a proportionate allowance, or fine, shall be granted, or assessed, as the case may be.

Sec. 3 It is hereby made the duty of

the Recorder to keep a just and accurate record of the members present, including the Recorder and Marshal, at every such regular meeting, together with a full list of absentees, which list shall be returned to the Mayor for collection of fines quarterly.

Sec. 4. Special meetings of the City Council, called by order of the Mayor, by summons or otherwise, shall be governed by the aforesaid regulations.

Sec. 5. All ordinances, or parts of ordinances, contrary to the provisions of this ordinance, are hereby repealed. This ordinance to take effect, and be in force, from and after its passage.

Passed—Jan. 22nd. A. D. 1842.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

MARRIED—In this city on the 6th inst. by the Rev. Erastus H. Derby, Mr. Gilbert H. Rolfe, to Miss Eliza Jane Bates, all of this city.

On receipt of the above notice, we were favored with a rich and delightful loaf of cake—by no means *below* the *medium* size; which makes us anxious that all their acts through life may be *justified*; and when life wanes and they find a peaceful abode in the "narrow house," may the *many* *outs* and *ins* they have made, leave to the world an abundant posterity to celebrate their glorious example.

MARRIED—In this city by Pres't. Hyrum Smith, Mr. J. W. Johnson to Miss Elizabeth Knight, all of this city.

The above notice was accompanied with the usual Printer's fee, (a nice piece of bridal cake,) for which we tender our sincere thanks, and our best wishes for the future prosperity of the happy pair. Ed.

DIED in Schuyler co., on the 23th of December 1841 Elder Isaac W. Pierce in the 31st year of his age.

Br. Pierce was a native of the state of New York, born in the township of Oswegatchie, St. Lawrence co., Feb. 3d 1811. As soon as the sound of the everlasting gospel saluted his ears, he believed it and obeyed its divine mandates; and amidst all the afflictions that the church has had to pass, he has remained a firm, and unshaken believer; and died in a sure, and certain hope of a glorious resurrection.

LIST OF AGENTS FOR THE TIMES AND SEASONS.

Those persons whose names appear in the following list will please act as agents for the Times and Seasons.

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BOOKS AND STATIONERY.

BOOK of Mormon, Gospel Reflector, Kirkham's Grammar, English and German Grammar, &c. for sale at the Nauvoo Stationery,

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to
E. ROBINSON.

Nauvoo, Jan. 1, 1842.

POETRY.

PARTING WORDS.

BY JAMES MONTGOMERY.

"And he said let me go, for the day breaketh"
Genesis xxii: 23.

Let me go, the day is breaking—
Dear companions, let me go;
We have spent a night in waking
In the wilderness below;
Upward now I bend my way,
Part we here at break of day.

Let me go; I may not tarry,
Wrestling thus with doubts and fears,
Angels wait my soul to carry
Where my risen Lord appears.
Friends and kindred, weep not so—
If ye love me, let me go.

We have traveled long together,
Hand in hand, and heart in heart,
Both through fair and stormy weather,
And 'tis hard, 'tis hard to part;
While I sigh "FAREWELL" to you,
Answer one and all, "ADIEU!"

'Twas darkness gathering round me,
This withdraws me from your sight;
Walls of flesh no more can bind me—
But translated into light.
Like the lark on mountain wing,
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky;
Am I dead?—Nay by this token,
Know that I have ceased to die:
Would you solve the mystery,
Come up hither—come and see.

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods,
and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical remedies, for the treatment of all complaints, on Botanical principles. for sale low for cash, at C. W. Lyon's store. Also, Beach's Practice of Medicine, in 3 vols. 8vo. Price \$20.

C. W. LYON, Agent.

City of Nauvoo, Jan. 6, 1842. 6-5t*

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 9.]

CITY OF NAUVOO, ILL. MARCH, 1, 1842.

[Whole No. 45.]

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.

NO. 1.



EXPLANATION OF THE ABOVE CUT.

Fig. 1.—The Angel of the Lord.

2. Abraham, fastened upon an Altar.

3. The Idolatrous Priest of Elkenah attempting to offer up Abraham as a sacrifice.

4. The Altar for sacrifice, by the Idolatrous Priests, standing before the Gods of Elkenah, Libnah, Mahmachrah, Korash, and Pharaoh.

5. The Idolatrous God of Elkenah.

6. The " " " Libnah.

7. The " " " Mahmachrah.

8. The " " " Korash.

9. The " " " Pharaoh.

10. Abraham in Egypt.

11. Designed to represent the pillars of Heaven, as understood by the Egyptians.

12. Raukeyang, signifying expanse, or the firmament, over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shamau, to be high, or the heavens: answering to the Hebrew word, Shaumahyeem.

A TRANSLATION

Of some ancient Records that have fallen into our hands, from the Catecombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of ABRAHAM, written by his own hand, upon papyrus.

The Book of Abraham.

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

2. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the Gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the God of Elkenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavored to take away my life by the hand of the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.

3. Now, at this time it was the custom of the priest of Pharaoh, the King of Egypt to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange Gods, both men, women and children. And it come to pass

that the priest made an offering unto the God of Pharaoh, and also unto the God of Shagieel, even after the manner of the Egyptians. Now the God of Shagieel was the Sun. Ever the thank-offering of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the Royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship Gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it come to pass that the priests laid violence upon me, that they might slay me, also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, & also a God like unto that of Pharaoh King of Egypt. That you may have an understanding of these Gods, I have given you the fashion of them in the figures, at the beginning, which manner of the figures is called by the Chaldeans Rahleenos, which signifies Hyeroglyphics.

5. And as they lifted up their hands upon me, that they might offer me up, and take away my life, behold, I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me. Abram! Abram! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy kin-folks, into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the God of Elkenah, and the God of Libnah, & the God of Mahmackrah, & the God of Korash, and the God of Pharaoh King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life: Behold I will lead thee by my hand, and I

will take thee, to put upon thee my name, even the priesthood of thy father: and my power shall be over thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.

6. Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the Gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood.—Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: And thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8. Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten, that he died, there came a

fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, inasmuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee's. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in Heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jeho-

vah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the Gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way: therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and

called on the Lord devoutly because we had already come into the land of this idolatrous nation.

CHURCH HISTORY.

At the request of Mr. John Wentworth, Editor, and Proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A. D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection: considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord, while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a

heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me: I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty, and

glory of the events that should transpire in the last days, on the morning of the 22d of September A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate.

Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the

same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario co., state of New York. Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was formed in Jackson co.; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking,

horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie, this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.—Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatnings of violence. But in the summer of 1836, these threatnings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell, and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs

an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock co., we number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every

state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales: in the year of 1839 where a few of our missionaries were sent over five thousand joined the standard of truth, there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we be-

lieve that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.,

JOSEPH SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 15, 1842.

TO SUBSCRIBERS.

✂—This paper commences my editorial career, I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication, or arrangement of the former paper; the matter did not come under my supervision.

JOSEPH SMITH.

HONOR AMONG THIEVES.

We extract the following from the 'New York Tribune.'

"The Paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money some time since and started for Western Missouri, but has not yet arrived there. It is feared that he has taken the 'Saline slope.'"

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women and

children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down, and hew to pieces our ancient veterans, who fought in the defence of our country, and delivered it from the oppressor's grasp; who could deliberately, and in cold blood, murder men, and rob them of their boots, watches, &c. and whilst they were yet weltering in their blood and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes en-masse, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the 'saline slope.'

The very idea of government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow; and make the blood of every patriot run chill. The proceedings of that state have been so barbarous, and inhuman, that our indignation is aroused when we reflect upon the scene.

We are here reminded of one of the patriotic deeds of the government of that state, who, after they had robbed us of every thing we had in the world, and taken from us many hundred thousand dollars worth of property, had their sympathies so far touched, (alias, their good name,) that they voted two thousand dollars for the relief of the 'suffering Mormons,' and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office, to Far West. To do what? to feed their hungry, and clothe their naked with the \$2000? verily nay! but to go into Davies county and steal the Mormon's hogs (which they were prohibited themselves from obtaining, under penalty of death,) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree.— These, the Mormons' own hogs, and a very few goods, the sweepings of an old store in Liberty, were what these patriotic and noble minded men gave to the 'poor Mormons,' and then circulated to the world how sympathetic, benevolent, kind and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the 'suffering Mormons.' Surely, 'the tender mercies of the wicked are cruel.'

THE LATTER-DAY SAINTS.

EXTRACT FROM THE "LONDON DESPATCH."

On Wednesday an investigation was gone into before Mr. Baker, the coroner, at the Royal Oak, Galway-street, St. Luke's, on the body of Elizabeth Morgan, aged 55 years, whose death was alleged to have been caused through improper treatment by unqualified persons. Maria Watkins, of 31, Cross-street, Islington, said she had known the deceased about 12 months. For some time past she had suffered from a spasmodic affection, and on Tuesday week last witness was sent for to attend her. Witness found her very ill, but no medical gentleman was called in, it being against the religious tenets of the sect to which the deceased belonged to do so. The sect to which she belonged styled themselves "The Church of Jesus Christ, and Latter-Day Saints," their place of meeting being in Castle-street, Cow-cross. They dated their origin from the Apostles, and treated their sick according to the following text, taken from the last chapter of the Epistle of St. James: "If there be any illness amongst you ye shall call for the elders of the Church, and anoint yourselves with oil in the name of the Lord." She (witness) had known cases of healing under such circumstances, but the deceased sank and died on Saturday last. Mary Ann Albin, Spencer-place, Goswell-road, wife of one of the elders of this foolish sect, said she was called to see the deceased on Tuesday morning, and from her appearance thought she was suffering from inflammation of the bowels. No surgeon was sent for. Witness administered some "sage tea with Cayenne pepper" in it; leeches and other remedies were also applied. Every thing was prayed over before it was given. The Coroner said the remedy appeared to him to be worse than the disease, and he hardly knew how to deal with the case, as he had his doubts whether it was not one of manslaughter. In his opinion the case was not strong enough to warrant a verdict of manslaughter being returned, but he trusted the publication of it in the papers would act as a caution to the members of this strange sect, and that they would see the necessity of calling in medical aid. The jury, after some deliberation returned a verdict of "Natural death," with a hope that the present inquiry would act as a

caution to that body how they acted in such cases for the future.

If we were not somewhat conversant with the follies and absurdity of men who profess to regulate religious affairs, and to give tone and energy to the multifarious creeds that are now extant, we could scarcely have believed that any men professing any degree of intelligence, or holding any office of importance, could be found to give birth unto, be connected with, or bear witness of such a bundle of nonsense; such sheer ignorance, and profound folly, as is manifested in the above article. But as it is published by the 'London Despatch,' a journal that professes to rank among the foremost of the British Empire, and in other papers of importance in the professed metropolis of the world, as it has emanated from the emporium of learning, science, and divinity; the professed fountain of all true intelligence, the seat of bible societies, missionary societies, and tract societies; the place where nobles are instructed and kings learn wisdom, we of course must notice it. What then is the important thing that has attracted the attention of nearly all editors in the city of London? that has excited the deep interest, and careful investigation of a learned London jury, and a more profoundly learned coroner? something solemn, deep, and awful, something that must be published in the public journals of the day, and be heralded to all the world. Therefore listen ye nations and give ear ye kings of the earth, let all the world attend with respectful deference, for be it known unto all nations, kindreds, tongues, and people, that "ELIZABETH MORGAN, AGED 55 YEARS," IS DEAD. *Oh Tempore!!! Oh Mores!!!!* Yes the solemn fact is announced by the "London Despatch"—*she is dead*—but what gives deep interest to the fact and adds solemnity to the scene is that she died a "natural death!!!!" she was not murdered in cold blood; she was not poisoned, nor drowned, nor burned to death, she did not die in a mad-house, nor cut her throat; neither had she the privilege of being killed through the administration of the learned medical faculty, nor through the nostrums of the more learned, but less popular Thompson; it was her fate to die a *natural death!* and therefore the learned coroner "trusted the publication of it in the papers would act as a caution to the members of this strange sect, and that they would see the necessity of calling in medical aid." Therefore ye Latter-Day Saints pay attention and live forever; for it would seem by this that the inhabitants of the city of London never die, because they have abundance of "medical aid" or if they do die

they are assisted by the faculty to die, they do not die a natural death—for the coroner thought it necessary to warn this “foolish sect” lest they should be guilty of dying a natural death and no doubt (according to the statement of the coroner) if Elizabeth Morgan had still remained a citizen of London and not have joined that “strange sect” (who die naturally) but that she would either have lived forever or have had the privilege of dying an unnatural death through the assistance of medical aid.

But the Latter-Day Saints are a “strange sect” a “foolish sect” but why so? “they dated their origin from the apostles, and treated their sick according to the following text taken from the last chapter of the epistle of St. James: ‘If there be any illness (is any sick) among you ye shall (let him) call for the elders of the church, and anoint yourselves with oil in the name of the Lord,’ [and let them pray over him, anointing him with oil in the name of the Lord.]” The coroner seems to be ignorant of the doctrines of the Latter-Day Saints, or he never would have stated that they “dated their origin from the apostles.” We believe in apostolic religion, but we do not date our origin from them—we believe that the religious world have all become corrupt long ago, and that it needed a revelation from heaven to restore apostolic religion, and that we have had such a communication: but we do not profess to have descended lineally from them. The learned coroner seems also to be ignorant of his bible, or he would have quoted the above passage a little more correctly than he has done. Respecting its being contrary to our religious tenets to employ “medical aid” we would remark that it is unqualifiedly false, and that we have no tenets prohibiting any such thing, but we think that sister Morgan had as much right to refuse medical aid and die a natural death if she thought proper, as a Methodist, Presbyterian, Quaker, Universalist, or any other person; and that the coroner had no right to hinder her, nor to try other people for allowing her to do so.

But the people prayed for her “according to the text in St. James” ‘if any are sick &c.’ The thing has at last come out; the coroner did not think it right to follow the directions of “St. James,” for he thinks them a “strange sect” a “foolish sect,” and admonishes them to beware of such conduct, from which we must naturally infer that the coroner does not believe the epistle of James, nor do any of the sects in London, [for his profession must make him generally acquainted with the sects] and and he thinks this is a ‘strange’ sect because they do, and that they are very ‘foolish’ for be-

lieving it. A man may be a Dunkard, a Shaker, a Methodist, a Southcotean, a Presbyterian, or a Wilkinsonian; he may dance, or shake, or whirl around on his heel, or rend the heavens with his shouts, or sit still and say nothing: he may profess to be a mortal, or an immortal man; he may do any thing that is unscriptural, and it will be orthodox but to believe the bible, and to practice its precepts is ‘foolish and strange’ to this enlightened and Christian coroner, and to the inhabitants of London. But that they die after this administration is singular. The apostles however and the ancient churches used to administer in this ordinance, and yet they died. It is well for them that they did not live in the city of London, the seat of religion, and science, or the pious coroner and his coadjutors would have tried these ungodly men for practising contrary to their religion, and would have warned all the sect against their impositions and follies.

COMMUNICATIONS

LETTER FROM ELDER L. SNOW.

London, Nov. 10, 1841.

ELDER KIMBALL—

Dear Sir,—I received your letter directed from Pittsburgh, which I answered soon after its reception. I have also received another from you written at Nauvoo, which I read last Sunday week to a large congregation of Saints; they were extremely gratified with its contents, and much delighted in hearing from one who had labored so hard to plant the standard of Zion in this dark and benighted city. I forwarded it to Elder Pratt, for publication in the ‘Star.’

The ‘stone of the mountain,’ which you set to rolling in London, (I am thankful to the Most High in being able to say,) has not yet ceased moving, but is daily becoming more rapid and powerful in its revolutions. It has already gathered round its holy shrine, despite of opposing powers, about one hundred and forty sons and daughters of Zion. Every thing in relation to the church generally goes on prosperously; the power of God is beginning to manifest itself in a wonderful manner among the Saints; remarkable diseases have been healed through the medium of the priesthood, and many of the Saints have had open visions, which are of that glorious nature as to cause their hearts to rejoice, and to give glory to the Lord God of Zion.

The books that you left here I found to be very useful in circulating our appointments, and in spreading information concerning our doctrines, among the people. We have left Mr. Barret's Academy, and have obtained a commodious chapel to worship in. . . . We have proven the advice of Elder Woodruff, and yourself to be very salutary to us, and have endeavored to follow it on all occasions. . . .

I am sorry to be under the painful necessity of having to communicate the intelligence of the death of our beloved sister, E. Morgan; she died of a complaint with which she had been afflicted many years; the whole church mourn her loss, and tears of grief are seen filling the eyes, not only of a bereaved husband and children, but of the Saints in general, and a large circle of friends by whom she was known and beloved. It is unnecessary for me to dwell upon her virtues, or to recount her acts of kindness and benevolence to you, when you first came to this city to raise the standard of truth: you found a home with her; you were always made welcome at the fire-side and table of deacon Morgan and his wife, our deceased sister. From that time forth she was your friend, till she became a Saint, since which time she has been an ornament to society, and a pattern of righteousness, and she died as she lived, the friend of virtue, of truth, and of God; and manifested to an astonishing degree a strong and unshaken assurance of a celestial glory, which caused our hearts to rejoice, and was a subject of deep interest to many of her worldly friends. In her dying moments she requested me to inform you that she blessed the day that the elders came to her house, and blessed the hour in which she was baptized by you.

She refused to have her doctor attend her, in consequence of which she was refused a burial until a Coroner's Inquest was called, and held over her. In the inquest the jury sought very industriously to bring us in guilty of "mauslaughter," but finally decided that the evidence for that purpose was *not quite strong enough*; so you see that we very fortunately escaped Newgate this time, but how we shall fare the next time we are ignorant of, and careless about. If the work of God be furthered we will content ourselves in being used as instruments in any way that the Lord may see proper, and say amen to his decisions, whether free, or

bound in chains, or in the company of kings and nobles. An account of the inquest has been published by most of the London Journals. I enclose with this communication an article upon this subject, which I have taken from the "Despatch," one of the most popular periodicals in England.

After this inquest was held, I delivered sister Morgan's funeral sermon. The chapel was crowded to excess, and I have not had a more attentive congregation while in England. There were many present, who, if they had been prepared with change of clothes, would have been baptized as soon as I had closed my discourse, although they had entered the chapel with minds darkened by false reports.

The Tower of London now lays low in ashes; it was burned down about a week since.

All the Saints send their love to you.

Yours, in the everlasting covenant.

LORENZO SNOW.

To H. C. KIMBALL.

For the Times and Seasons.

OBITUARY.

It is with deep regret that we announce the death of our highly esteemed and worthy sister, LAURA PHELPS, consort of Morris Phelps, who departed this life Feb. 2d, in the 36th year of her age. She was warned of her approaching dissolution, and desired her companion to have her remains conveyed to Nauvoo, and there be interred with her old tried friends, who, with her, had passed through many trials, and afflictions, and had their days shortened by the unparalleled cruelties which had been heaped upon them. She was one of the first who embraced the gospel, consequently suffered much persecution from her friends; but by leaving them, and also her father's family, to be gathered with the Saints, she manifested to the world that no sacrifice was too great for her to make for the cause which she had espoused. She was one of the number driven from Jackson county, in 1833, at which time she suffered many privations, but her mind was calm and untroubled, for she had a firm reliance on Him whose arm is able to save all who put their trust in Him. During our persecutions in Mo. in '39, she endeared herself to many of her friends by her acts of kindness, and in many instances her con-

duct was truly heroic. When my life was sought at Richmond, and my brethren in prison had great anxiety on my account, she interceded with my pursuers, who were nearly thirty in number, and actually convinced them that I was another person, altogether, and the pursuit was stopped. She, afterwards, in company with her brother, left her home in Iowa Territory, together with her tender offspring, and traveled a distance of nearly two hundred miles on horseback, to assist in the deliverance of her companion, or devise means whereby he and his brethren might make their escape from Prison; which thing was effected, and she left among a savage horde to suffer such abuses as they saw fit to inflict upon her, but through the goodness of God she was delivered from their hands and returned in peace to the bosom of her family and friends. Much might be said of the character of our deceased friend, but our paper will not permit us to be lengthy in our eulogies on the dead. We have penned the above acts to be handed down to future generations as a memorial of her, for her faith, her patience, and her integrity to her friends and her religion.

HEBER C. KIMBALL.

For the Times and Seasons.

THE COMING OF CHRIST.

The coming of Christ is a subject that the ancients have contemplated with great emotion; Isaiah having a view of this event, realized a portion of its benefit for says he, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace: Of the increase of his government and peace there shall be no end." Jeremiah gazing upon the unparalleled blessings that should accrue to the human family through the incarnation of the son of God, breaks forth in rapturous accents and exclaims, "This is his name whereby he shall be called, The Lord our righteousness." David looking down the stream of time, got his eye upon this noble event; and feeling its benefit applied to his heart, tunes the lyre and in seraphic notes he chants his praise. Moses beheld the coming of Christ, and saw a striking similarity, and said unto his people, "A prophet shall the Lord your God raise up unto

you of your brethren, like unto me." Abraham by faith beheld the son of God veiled in human form, and rejoiced to see it. In the fulness of time Christ came, and then every symbol was abolished by its representative; every shadow is lost in its respective substance—every prediction meets with its fulfilment.—And hecatombs no longer struggle upon the Jewish altars, while yielding their blood, as a type of better things.

Now the long, long looked for period at last arrives; and the auspicious morn, is hailed by a countless throng of angels, one of which announces to the watching shepherd, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." A star appeared in the east, and its meaning was understood by the Magi, who prosecuted their journey over dreary mountains, sandy deserts, and barren plains, in pursuit of the new born king; till at length coming to Bethlehem, "entering the house they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh." In this kind act they acknowledged this infant Prophet, Priest and King.—Simeon was a man who waited for the consolation of Israel: "and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord, Christ." And beholding that promise fulfilled—"took the child in his arms," and in a poetical strain uttered words of prayer and praise.—"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." There was one Philip who desired to see the days of the son of man, who after he had seen Jesus came to Nathanael and said unto him, "We have found him, of whom Moses in the Law, and the Prophet did write, Jesus of Nazareth, the son of Joseph." Now we see him passing through the world as a "man of sorrows and acquainted with grief." His journey was that of benevolence, and his labour that of love: until he offered himself a vicarious sacrifice—was numbered with

the transgressors, and "made his grave with the rich;" until the dawn of the third day, when like a mighty conqueror he rose from the tomb, and, after "going in and out for the space of forty days, ascended up on high, led captivity captive, and gave gifts unto men: and ever lives to make intercession for us."

(To be concluded in our next.)

PRESIDENT JOSEPH SMITH,

Dear sir:—I feel anxious to express my feelings, concerning the business transactions between the church and myself;—as it is well known to many, that Dr. Galland, as agent for the church, purchased my farm while I was living in Brandywine township, Chester co. Pa. and many supposed or pretended to suppose, I would get nothing in return;—but I wish to say to all my old friends and enemies in Pennsylvania, through the medium of the "Times and Seasons,"—[which I rejoice you now have the control of,] that I have received my pay in full from the church of Jesus Christ of Latter Day Saints, through yourself, sir, as their Trustee in Trust, according to the original contract; and that from my acquaintance with yourself, and those brethren who are assisting you in the great and increasing business of the church, I have the fullest confidence in all the transactions of the church, and I request those papers in Philadelphia who published concerning my sale and loss, with such bitter lamentations to publish this also. I am, sir, your brother and well wisher,

ROBERT PIERCE.

Nauvoo, Feb. 28, 1842.

TO THE BRETHREN IN NAUVOO CITY, GREETING:—

It is highly important, for the forwarding of the Temple, that an equal distribution of labor should be made, in relation to time; as a superabundance of hands one week, and none the next, tends to retard the progress of the work; therefore, every brother is requested to be particular to labor on the day set apart for the same, in his ward; and to remember that he that sows sparingly shall also reap sparingly,—so that if the brethren want a plentiful harvest, they will do well to be at the place of labor in good season in the morning, bringing all necessary tools, according to their occupation; and those who

have teams bring them also, unless otherwise advised by the temple committee.

Should any one be detained from his labor by unavoidable circumstances, on the day appointed, let him labor the next day, or the first day possible.

N. B.—The captains of the respective wards are particularly requested to be at the place of labor on their respective days, and keep an accurate account of each man's work, and be ready to exhibit a list of the same when called for.

The heart of the trustee is daily made to rejoice in the good feelings of the brethren, made manifest in their exertion to carry forward the work of the Lord, and rear his temple; and it is hoped that neither planting, sowing or reaping will hereafter be made to interfere with the regulations hinted at above.

JOSEPH SMITH.

Trustee in Trust.

TEMPLE FRIENDS.

This day a certificate of deposit of \$145, in the Auburn Bank, was received at this office, and passed to the credit of the twelve individuals of West Niles, named in the accompanying letter of Wm. Van Orden, in the Book of the Law of the Lord, page 83, with their respective items attached to the individual names, as specified in the schedule.

Such receipts can never come amiss, but this arrived at a moment when it will prove peculiarly useful, as we knew not what course to pursue to raise that amount of cash, which could not be dispensed with without immense loss, or sacrifice of the property of the church.

W. RICHARDS,

Temple Recorder.

Recorder's Office, Feb. 21, 1842.

We would also say to all the churches, that in as much as they want the blessings of God and Angels, as also the church of Jesus Christ, and wish to see it spread and prosper through the world and Zion built up and truth and righteousness prevail, let all the different branches of the church of Jesus Christ of Latter-Day Saints in all the world, call meetings in their respective places and tithe themselves and send up to this place to the Trustee in Trust, so that his hands may be loosed and the temple go on, and other works be done, such as the new translation of the bible, and the record of Father Abraham published to the world.

Beloved Brethren, we as the messengers of the Lord feel to call upon you to help roll on the great and mighty work—it is our duty so to do and it is your reasonable service—and the Lord will bless you in so doing. We subscribe ourselves your humble servants and standard bearers to the world.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk of the Twelve.

NOTICE.

There will be a general Conference of the Elders and members of the Church of Jesus Christ of Latter Day Saints, held at the Philadelphia Branch of said Church, on the 6th day of April, 1842. The members of adjacent conferences are invited to attend.

By order of the President,
J. B. NICHOLSON, Clerk.

AN ORDINANCE REGULATING AUCTIONS IN THE CITY OF NAUVOO.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, That no person or persons whatsoever shall, after the publication of this act, sell or expose to sale by way of vendue, or auction, any property, real or personal, within the city of Nauvoo, unless such person or persons shall reside within the said city, and first obtain a licence for the purpose from the Mayor, for which such person or persons shall pay to the corporation, not exceeding one hundred dollars, and give bond to the Mayor and Council, with two good securities, in the sum of one thousand dollars, for the honest and due performance of all the duties required by law.

Sec. 2. That if any person or persons shall be found selling or disposing of any property real or personal, within the city of Nauvoo, by way of vendue, or auction, without having obtained such license, and given such security, as aforesaid, such person or persons so offending, and being thereof lawfully convicted, shall forfeit and pay to the corporation, the sum of twenty five dollars for every lot which he or they shall have so sold.

Sec. 3. That the auctioneer or auctioneers licensed as aforesaid, shall receive all articles which he or they shall be required to sell at auction, giving his or their receipt for the same, if required, and within ten days after any sale made, shall de-

liver a fair account of the same, and pay the amount thereof to the person or persons entitled thereto, deducting therefrom, the fees and commissions hereafter allowed, that is to say, on the amount of the sale of personal property of every description, a commission of five per cent. except public securities, and bank or other incorporated stocks, respecting which a different rate is hereinafter prescribed, and on the amount of sale of real estate, public securities and bank or other incorporated stocks, two per cent. on the first two hundred dollars, and one per cent. on the next one thousand three hundred dollars; and if the amount of sales shall exceed fifteen hundred dollars, then one fourth of one per cent. on such excess; and when the said auctioneer or auctioneers shall let by auction any real property, on ground rent, he or they shall be entitled to receive a commission on a sum equal to ten years amount of such rent; and in all cases when any article shall be actually exposed to sale, which shall not be sold, by reason of its not producing the price at which it may be limited, it shall be lawful for the auctioneer or auctioneers to demand and receive, on the sum at which such article shall have been struck off, one fourth of the commission which he or they would have been entitled to receive, had it been actually sold; and every auctioneer who shall demand or receive any fees or commissions not allowed by law, or greater fees or commissions than are so allowed, shall forfeit four times the amount of fees and commissions so demanded or received, to the use of the person or persons on whom such demand shall be made, or from whom such fees or commissions shall be received. *Provided*, That nothing herein contained shall be construed to prevent any auctioneer from charging and receiving a reasonable compensation for extra trouble for services rendered.

Sec. 4. That no person or persons, licensed as aforesaid, shall receive goods for sale, of any servant or minor, unless accompanied by a certificate from the owner or owners thereof, nor expose to public sale any real or personal property, without first making out in writing, and signing, and publicly reading the conditions of sale, nor without advertising the property intended for sale, and the time and place of sale in a newspaper, or by posting up notices in three public places

in the city; and also giving notice of the same by a crier and the ringing of a bell.

Sec. 5. That no auctioneer or auctioneers shall, either directly or indirectly, purchase at auction any article or articles put up to sale by him or them, except for his or their own use, and not to sell again, under a penalty of twenty five dollars, for every such offence.

Sec. 6. That no auctioneer or auctioneers shall sell by auction dry goods or groceries, in lots or parcels of less value than five dollars, or liquors of any kind in less quantities than five gallons, under the penalty of five dollars for every offence.

Sec. 7. That in no case where two or more persons shall take out a joint license as auctioneers, shall it be lawful for any of them, under color thereof, to hold separate auctions, or to sell at more than one place at one and the same time; but the said license shall be construed to confer no greater privilege or authority than if the same were granted to a single person; and that if any of the persons who may have taken out a joint license as aforesaid shall violate this provision, he or they shall forfeit and pay the same penalty for every offence, as is imposed on any person who shall sell as an auctioneer, without having taken out a license, and given security, as herein before required.

Sec. 8. That from and after the passage of this act, there shall be levied and paid to this Corporation, a duty on the amount of all sales at auction by the auctioneers licensed pursuant to the laws thereof, at the following rates, that is to say: upon all real estate, public securities, bank and other incorporated stocks, at the rate of one fourth of one per cent.; upon all watches, jewelry, cutlery, perfumery, and stationery, at the rate of five per cent.; and upon all other goods, articles, or things, of whatever sort or kind, whether in the raw or manufactured state, at the rate of one per cent., except on sales of any property at auction, made under any order, decree, sentence, or judgment of any court of the United States, or of any justice of the peace, or by virtue of any distress for rent, all of which are hereby exempted from the duties imposed by this act.

Sec. 9. That it shall be incumbent on every auctioneer, licensed as aforesaid, to deduct from the proceeds of all sales made by him, the duties herein before directed

to be levied, and to pay over the same to the Treasurer of this Corporation, for its use and benefit, once in every three months; and in accounting for such duties, it shall also be incumbent on every such auctioneer to make his return under the solemn sanction of an oath or affirmation, and to exhibit to the Treasurer aforesaid, whenever required by him, the books of sales of such auctioneer, in order to enable the Treasurer to ascertain the correctness of the returns aforesaid; and in case any such auctioneer shall fail strictly to perform the duties hereby imposed on him, or to account accurately for, and pay over, as above prescribed, the revenue payable to this corporation on sales at auction by him, or to exhibit his books, as aforesaid, he shall forfeit his license, and be, moreover, liable to a penalty of fifty dollars, and to a further penalty of twenty dollars for every day which shall elapse after a default shall be made in payment of the said duties, or in rendering his returns, or in exhibiting his books, agreeably to this section, until he shall comply with the directions it contains; and all penalties accruing under it shall be for the sole use and benefit of this corporation.

Sec. 10. That in case any person or persons who shall have become the surety or sureties for the faithful performance of the duties of any auctioneer or auctioneers, licensed as aforesaid, shall die, remove from the city of Nauvoo, or become insolvent, the Mayor shall, and he is hereby authorized and empowered, to demand other satisfactory security or securities, for the due performance of such duties; and in case such satisfactory security or securities shall not be given within eight days, the license taken out by such auctioneer or auctioneers shall thenceforth become, and is hereby declared to be, null and void, to all intents and purposes as if the same had never been granted; and whenever the Mayor shall have been informed that the license of any auctioneer or auctioneers shall have expired, or that he or they shall have failed to comply with the requisitions of the law, so that such license be no longer in force, the Mayor shall, at the expiration of eight days, give public notice thereof.

Sec. 11. That the auctioneer or auctioneers licensed as aforesaid, shall constantly

keep a fair copy of this law in some conspicuous place in his or their auction room, for the inspection of the public; and if he or they shall fail so to do, he or they shall forfeit and pay a penalty of twenty dollars.

Passed—January 17, 1842.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

NAUVOO LEGION.

Nauvoo Legion, Feb. 22, A. D. 1842.

Office of the Lieutenant General.

The officers of my staff are required to assemble at my residence, on Friday, the 11th day of March, 1842, at 10 o'clock A. M. armed and equipped according to law.

JOSEPH SMITH,

Lieutenant General.

Major General's Office, Nauvoo Legion, City of Nauvoo, Feb. 25, A. D. 1842.

My staff, accompanied by the band, is required to rendezvous, at my quarters, on Friday, the 11th day of March, proximo, at 10 o'clock, A. M., armed and equipped as the law directs.

JOHN C. BENNETT,

Major General.

First Cohort, Nauvoo Legion,

Feb. 27, A. D. 1842.

All the battalions of the 1st Cohort, residing within the Nauvoo Precinct, are required to assemble for battalion parade, at the usual place of rendezvous, on Friday, the 11th day of March, at 10 o'clock A. M.—all officers, and troops will take notice and govern themselves accordingly. My staff will appear at my residence at the same hour.

WILSON LAW,

Brigadier General, & Brev. Maj. Gen.

Second Cohort, Nauvoo Legion,

Feb. 27, A. D. 1842.

The officers and privates, of the 2d Cohort, are required to rendezvous, for battalion parade, at the usual place in this city, on Friday, the 11th day of March, at 10 o'clock, A. M.—all persons concerned, therefore, will take notice, and govern themselves accordingly. My staff will congregate at my residence, at the same hour.

CHARLES C. RICH,

Brigadier General.

MARRIED—In this city, on Wednesday, the 23d ult. Mr. William L. Hide, to Miss Elizabeth H. Bullard.

DIED—In this county, near Carthage, on the 22d of Feb. last, Mrs. Emeline Leyland, wife of Benjamin Leyland, aged 14 years and 8 months. Sister Leyland died strong in the faith of the new covenant, and wished to have her bones laid with the saints.

Poetry.

For the Times and Seasons.

ONE OF TIME'S CHANGES.

Some things have chang'd from what they were
When all the fairest of the fair;
Whom Fame has rank'd among the 'beauties';
Were skillful in domestic duties.

Our modern Misses scarce believe
That ladies us'd to spin and weave:
Or, that gay Princesses, of yore,
Wrought the rich garments, Princes wore.

Since Fashion has with Folly met,
The stars of Industry have set—
Pleasure and Profit have disbanded,
And Labor, like grim Want, is branded.

'Tis strange as foolish, but 'tis got so
Who are not idle, would be thought so;
And ladies too, have grown so common,
No wonder if they plunder Mammon!

Now who, beneath proud Fashion's peal,
Will dare draw music from the wheel,
Or regulate the kitchen, when
Eliza stops, to wield the pen?

ELIZA.

REMOVAL.

THE BOOKS AND STATIONARY of this establishment have been removed to the brick store kept by Joseph Smith, on Water Street.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 10.]

CITY OF NAUVOO, ILL. MARCH, 15, 1842.

[Whole No. 46]

The Book of Abraham.

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the South; and there was a continuation of a famine in the Land, and I Abraham concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones, which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the Revolutions thereof, that one revolution was a day unto the Lord; after his manner of reckoning, it being one thousand years according to the time appointed unto

that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shinehah, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me,

Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it: Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers; for he stood among those that

were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed any thing but the earth: and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And



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it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and this was the second time, that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed.— And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

28. And the Gods said let us prepare the waters to bring forth abundantly the

moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every

green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man,

saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and what soever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.

UNIVERSAL LIBERTY.

The following correspondence between Doctor Dyer, of Chicago, and General Bennett, of this city, copied from the "Genius of Liberty," is of a highly interesting character, and breathes the sentiments of brave and philanthropic hearts. We would like to see "Missouri turn pale at the sight of gathering hosts," and her penitentiary walls reel like the votaries of Bacchus. If Missouri does not find in us the *suaviter in modo*, she will find the *fortiter in re*; and while her face and hands are yet dripping with the blood of murder perpetrated upon a guiltless, devoted, and defenceless people, on consecrated ground—it would be well for her to regard the cries of the living, and the dead,—let Justice sit in Judgment, and reason, sober reason, once more resume her throne. The cause of humanity cries aloud for help, while suffering Justice is bleeding at every pore. "Why do the heathen rage

and the people imagine a vain thing!" for God will surely judge the wicked, and avenge the wrongs of the oppressed. I go for "UNIVERSAL LIBERTY to every soul of man—civil, religious, and political."

N. B. Some of the Mormon slaves referred to in Missouri, are the children of murdered parents; others of Mormon parents now in this city.

"CORRESPONDENCE

BETWEEN DR. C. V. DYER AND GEN. J. C. BENNETT.

Chicago, January 3, 1842.

DEAR SIR:—I am not sure that I am not indebted to you for your last letter, not having answered it, as I remember. But as I have been very sick during the long interval of my silence, you will readily excuse any apparent neglect on my part.

I thank you for your paper sent me, the "Times and Seasons," and have got much information from it, and since that, from other sources, in relation to the outrages committed upon the Latter Day Saints by the authorities as well as the people of the State of Missouri; and my blood boiled with indignation to see the whole christian world—and the whole political world, too, look tamely on, and never raise a warning voice—a voice of expostulation, nor even giving the facts in the case! O what outrages will not be allowed or winked at by those in authority, and the people generally, if they happen to be inflicted upon those who bear an unpopular name, espouse an unpopular cause, and are poor and obscure! It seems as if we had again fallen upon the middle ages, when the privileged classes could pour out their sympathies by the hour, at the very circumstantial and minute details of the loss of the life, or any other serious evil that befel one of their own number; but they could write or hear without emotion, and even with satisfaction and joy, the history of the massacre of a thousand defenseless women and children, if they belonged to the common sort of people. Just read, for example, Madame de Sevigne's account in a letter to her daughter, dated "Aux Rochers," 30 Oct., 1675, in the 2nd volume of De Toqueville's Democracy in America.

What, my dear sir, do you think of the treatment which the subject of American slavery receives at the hands of the

American press—amongst the people generally, and especially in the halls of Congress? What think you of the sentencing of three men from the Quincy Mission Institute in this State, a short time since, to twelve years confinement in the penitentiary of Missouri, for no crime at all, or only such as God would regard as a virtue? Please look into this matter, and see if you can not join with the benevolent and fearless, and call the attention of the nation or the State, to these outrages of Missouri.

I send you a paper, and mark one of the pieces for your perusal. Read it. I do not know whether you have examined the whole subject of American slavery; but if you have not, I beseech you to do so, and let me hear from you. Is it not sin? Yes. Then is it not right to repent of it? Yes. When? God allows not a moment. Is not repentance and abandonment of sin safe, so long as God commands, and stands ready to look after the consequences? Certainly so.

Well, can any Court, either State or national, rob me of liberty for twelve years, (even against their own State laws,) for acting precisely in accordance with the letter and spirit of the Constitution of the United States, and the precepts of Jesus Christ? Is it to be submitted to tamely, that three men shall be immured in a dungeon for twelve years—torn from their families and friends, and from society and usefulness, for barely teaching a fellow being how to go to a place where he may learn the sciences—have his own wages, aye, and his own person?

Let me hear from you. Have we not a right to sympathize with each other?

I am, very sincerely,

Your friend and ob't serv't,

"CHARLES V. DYER.

Gen. JOHN C. BENNETT,

Nauvoo, Hancock Co., Illinois.

—
Nauvoo, Ill., Jan. 20th, A. D. 1842.

DEAR SIR:—

Yours of the 3rd inst., accompanied by the "Genius of Liberty," containing the address of Alvan Stewart, Esq., is before me, and I seize upon this, the first opportunity to reply. You refer me to Madame de Sevigne's letter to her daughter, dated "Aux Rochers," 30th Oct., A. D. 1675, in the 2nd vol. of De Toqueville's Democracy in America; and ask me to examine the subject of American

slavery. I have done so: I gave it a full and fair investigation years ago—I swore in my youth that my hands should never be bound, nor my feet fettered, nor my tongue palsied—I am the friend of *liberty*, *UNIVERSAL LIBERTY*, both *civil* and *religious*. I ever detested servile bondage. I wish to see the shackles fall from the feet of the oppressed, and the chains of slavery broken. I hate the oppressor's grasp, and the tyrant's rod; against them I set my brows like brass, and my face like steel; and my arm is nerved for the conflict. Let the sons of thunder speak, achieve victories before the cannon's mouth, and beard the lion in his den: till then the cry of the oppressed will not be heard: 'till then the wicked will not cease to trouble, nor the weary bondman be at rest.' Great God, has it come to this—the free citizens of the sovereign State of Illinois can be taken and immured within the walls of a Missouri penitentiary for twelve long years, for such a crime as God would regard as a virtue! simply for pointing bondmen to a state of *liberty* and *law*! and no man take it to heart? *Never! NO, NEVER!! NO, NEVER!!!* Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every *constitutional* means to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons: but the time has passed, and God will avenge their wrongs in his own good time. Dr. Dyer, put your hand upon your heart, and remember Zion. Just investigate the wrongs which our people have suffered in their unprecedented privations, the confiscation of their property, and the murder of their friends—the persecutions of the Waldenses in former ages were not to be compared to it, and history affords not a parallel. Now let us make a strong, concerted, and vigorous

effort, for *UNIVERSAL LIBERTY*, to every soul of man—*civil, religious, and political*. With high considerations of respect, and esteem, suffer me to subscribe myself—

Yours, Respectfully,

JOHN C. BENNETT.

CHARLES V. DYER, M. D.

P. S. Gen. Smith informs me that there are *white* slaves in Missouri, (Mormons,) in as abject servitude as the *blacks*, and we have, as yet, no means of redress!—God grant that the day of righteous retribution may not be procrastinated.

J. C. B.

Editor's Office, Nauvoo, Ill.,
March 7th, 1842.

GENERAL BENNETT;

Respected Brother:—I have just been perusing your correspondence with Doctor Dyer on the subject of American Slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression, of the rulers of the people—when will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty, appear to be the darling attributes of Missouri, and no man taketh it to heart! *O, tempora! O, mores!* What think you should be done?

Your friend,

JOSEPH SMITH.

Mayor's Office, City of Nauvoo,
Illinois, March 8th, A. D. 1842.

ESTEEMED FRIEND:—

Yours of the 7th Inst. has been received, and I proceed to reply, without undue emotion, or perturbation. You ask "When will these things cease to be, and the Constitution and the Laws again bear rule?" I reply—once that noble bird of Jove, our grand national emblem, soared aloft, bearing in her proud beak the words '*Liberty and Law*,' and that man that had the temerity to ruffle her feathers was made to feel the power of her talons; but a wily archer came, and with his venomous arrow dipped in Upas' richest sap, shot the flowing label from the Eagle's bill—it fell inverted, and the bird was sick, and is,—the label soon was trampled in the dust—the eagle bound and caged. The picture is now before you in bold relief. "What think you should be done?" The master spirits of the age must rise and break the cage, re-

store the label, unbind the bird, and let her tower unfettered in the air—then will the nation have repose, and the present minions of power hide their faces in the dust. Many of Missouri's noble sons detest her acts of cruelty and crime, and gladly would they wipe them from the escutcheon of her fame, and will; yes, they will lend a helping hand—and *all* must help, for the time is at hand,—and if man, rebellious, cowardly, faltering man, will *not* do the work, *the thunderings of Sinai will wind up the scene*—the blood of the murdered Mormons cries aloud for help, and the restoration of the inheritances of the saints; and God has heard the cry—and if the *moral* battle *must* be fought, and the victory won, he who answers by fire will cause *sword and flame* to do their office, and again make the Constitution and the Laws paramount to every other consideration—and I swear by the Lord God of Israel, that the sword shall not depart from my thigh, nor the buckler from my arm, until the trust is consummated, and the hydra-headed, fiery dragon slain. This done, the proud southron will no longer boast of ill-gotten gain, or wash his hands in the blood of the innocent, or immure the freemen of the prairie State within Missouri's sullied, poisoned, deathly prison walls. Let us always take refuge under the broad folds of the Constitution and the Laws, and *fear no danger*, for the day of vengeance will assuredly come when the Omnipotent hand of the Great God will effect the restitution of the trophies of the brigand victories of Missouri, and again place the saints on high.

Yours, Respectfully,
JOHN C. BENNETT.

GENERAL JOSEPH SMITH.

THE JEWS.

The following will show what the feelings of the Jews are, in regard to moral rectitude, and that although persecuted, afflicted, robbed and spoiled, they still adhere with great tenacity to their ancient moral code, and maintain principles of benevolence and charity which many of our professedly enlightened christians would do well to imitate.—Ed.

RABBI HERSCH'S ESSAYS ON ISRAEL'S DUTIES IN DISPERSION. THE HEAD RABBI OF THE GRAND DUCHY OF OLDENBURG.

"*Commandments.* The commandment of God is duty for Israel, the will of God the only ground of obligation for all our

duties; can there be any other ground for obligation for any duty, which any one is bound to perform? Is it possible to imagine that any thing should be a duty, without thinking it to be at the same time the will of God? Duty signifies rule of action; but every thing necessary for action; we ourselves, with all our faculties and powers, and the world that surrounds us belong to God:—who has then to dispose of us but God? If this be true for all men, how much more for Israel, who have a double bond of union with the Creator; who not only made them as men, but has also fixed the bounds of their habitation among men. The command of God is therefore duty, and the will of God the obligation to duty. . . . If, therefore, each command of God was an enigma; and if a thousand unanswered and unanswerable questions obtruded themselves on us, concerning each, still the obligation to obedience would be in no degree lessened. If any one ask why should I do this, why avoid that? we have only one answer to give—because it is the will of God; and we are to serve God with every capability, every faculty, every breath. . . . We should be bound to obey, not on this account, or the other, but because God requires it, if we do it not for this reason, how can we be the servants of God? how can we be said to obey God? The Jew who faithfully observes and keeps the law of God, as he gave them to the congregation of Jacob, is, in the full and unlimited sense of the word, a Jew—as he does this in order to fulfil the will of God—he is a servant of God, although he may never have understood the connexion, or import of even one of all the divine commands, and has obtained great, yea, the greatest happiness on earth: for the pure in heart know no higher bliss than the fulfilling the divine will.

He makes the following remarks on alms giving, founded on Deut. vii: 2.—Thou shalt open thine hand wide to thy brother, to thy poor. With these words God calls thee to thy most lovely, thy most holy employment; to that in which thou art most like himself: he calls thee to be a blessing, with all that he has given thee, to be a blessing to all about thee. Look around in the great household of thy Father, every thing is appointed to thy blessing. Every thing helps, and is helped; every thing takes and gives, and receives

a thousand fold in giving, for it receives life instead of existence. What? wouldst thou be the only one that takes but gives not? Shall the great stream of blessing end in thee? Wouldst thou have this stream of blessing lost in thy dry sand, and not restore to the ocean what it receives from it? Oh, hast thou duly considered that thou art nothing, if thou art only for thyself? Thou art something when thou art something for another; thou hast nothing as long as thou hast it only for thyself; thou possessest it only as thou hast it for another. The penny that thou hoarest is not thine; it is thine only when thou spendest it in blessing; and then, when thou hast once tasted the bliss of giving; the bliss of feeding the hungry, of clothing the naked, of comforting the sick, of rejoicing the miserable, of caring for the destitute; then canst thou rejoice in the high calling with which God has called thee; to be a blessing with all thou hast, then wilt thou readily give all thou hast to purchase a moment of such bliss. Why should God give thee more than is absolutely necessary for thee, but that he may make thee a distributor of his blessings to others, and wilt thou grasp with thine hand that which is not thine own? Our wise men have, therefore named this active benevolence in giving with the lovely name of **צדקה** (i. e. righteousness,) for *tsadekai* is essential righteousness, which gives to every thing that which God requires of it; and as *tsadekai*, when applied to God, denotes his charitable righteousness, which gives to man, not that which he deserves, but that which he can bear; so, when applied to man it denotes that charitable righteousness which makes the love of God, rather than the right of another, the ground of assisting him."

On alms giving he says, "there are eight degrees in alms giving:

1st The highest and first is, to assist the impoverished by gifts, loans, or providing them with employment so that they may become able to take care of themselves and have no need to beg.

2d. It is a less degree to give to the poor in such a way that the giver knows who receives his bounty, and the receiver does not know from whom the bounty comes. Giving to public charities when it is known that those charities are managed with wisdom and honesty comes very near this degree of alms giving.

3d. It is still less when the giver knows to whom he gives, and the receiver, from whom the bounty comes.

4th. It is still less when the poor knows who gives, but the giver knows not who receives.

5th. It is still less to give to the poor without being asked

6th. Still less when asked to give what is necessary.

7th. Still less to give what is necessary in a kind manner.

8th. The least of all is to give in an unkind manner.

Charity that sheweth itself in action, is more, incomparably more than giving money. Money is an external thing, but in this thou layest out that which is most noble, that which is the best thou hast.—Thy understanding, thy word, thy deed, thy ability, all that thou art as an offering on the altar of God, for the welfare of the brethren. In almsgiving we give that from which blessings may spring; but in this we make the plant of blessing to grow and blossom; we create the health, the joy, the peace, the prosperity, the welfare of our neighbor. If we would see a man who is like unto our heavenly Father, so let us behold one, who full of love, full of the divine will, himself prepares bread for the hungry, becomes a father to the orphans, for whom he cares, whom he educates; visits the sick, clothes the naked, comforts the suffering, buries the dead, advises the inexperienced, reconciles the contending, and every where labours in word and deed, to relieve every pain, to heat every sorrow, and dry every tear. And when such an example has excited us, and we feel that we are called to such blessedness, so step forward, let us devote ourselves, in the presence of God, with every noble faculty he has given us, to such acts of love, for the welfare of his children.—[*Jewish Intelligencer*.]

In the last number I gave a brief history of the rise and progress of the Church, I now enter more particularly into that history, and extract from my journal.

JOSEPH SMITH.

HISTORY OF JOSEPH SMITH.

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been

designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty third day of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne,) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: My father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters, Sophronia, Catharine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they

pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists, and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given

him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

(To be Continued.)

LETTER FROM THE CHURCH OF NEW YORK.

To the First Presidency of the Church of Jesus Christ, of Latter-Day Saints—to the travelling High Council, and to all persons to whom this letter may come—

DEARLY BELOVED,—Having had opportunity of becoming acquainted with our beloved brother, John E. Page of the quorum of the Travelling High Council, commonly called the quorum of the Twelve, and having witnessed the manner of his behavior while with us, and taken notice of the doctrine he has taught, together with many other particulars not easy to mention, we feel desirous of commending him to your fellowship, your esteem, your friendship and your love.

Because we have found him to be at all times a faithful laborer in the word and doctrine of our Lord Jesus Christ.

By his instructions our minds have been enlightened, and our understanding of Heavenly things greatly increased.

When he has presided in our meetings, peace and order have characterized our

deliberations. When he has unfolded to our minds the Scriptures of truth, our thirst for pure intelligence has been gratified. When he has held up to view the glories of the rising kingdom of our Saviour, our hearts have kindled with animation, our hope has been cherished, and our souls have overflowed with the Spirit of Peace. We know he has been efficient in establishing truth—We know he has been successful in putting down error—we highly esteem and love him for his faithfulness, diligence, prudence, meekness, zeal and fortitude; and we desire that others should love him too.

Good will and favor shewn to him will secure our love and friendship; and we freely, and fully, and warmly commend him to all whom this letter may come.

On behalf of the members of the conference held in the city of New York the 29th day of Nov. 1841.

L. R. FOSTER, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 15, 1842.

STATE BANK OF ILLINOIS.

It is a source of regret to us that the notes of this valuable institution should be suffered to go out of circulation. It has been almost exclusively our circulating medium—we took the notes until no one would receive them from us; and we wish to take them still. The bank I believe to be perfectly solvent, and it only requires a restoration of public confidence to give it free circulation again in this state. The holders of the notes should not suffer themselves to be shaved by brokers, stock-jobbers, and money changers. For the present, however, we must make *gold*, and *silver*, our circulating medium—in this there is no danger, for there is *intrinsic* value in the pure metals. We should like to see Ex-President Adams carry out his plan of making an *intermediate* coin of *PLATINA*—and now is the time it is required, if ever: or let Congress put a higher value on the precious metals now in use, one or the other or both. Let the old President, that fearless champion of liberty and the right of petition, act in the premises—it would relieve the people, and save a vast amount of human suffering: we call upon our statesmen for relief. Gentlemen, will you increase the value of *gold*, and *silver*, and give us an intermediate coin of *PLATINA*? If so, the

country will again prosper. and plenty, and unparalleled prosperity abound.

TO THE PUBLIC.

Lest wrong impressions should obtain abroad, detrimental to the interest and influence of President Joseph Smith, respecting a marriage notice, which appeared in the *Times and Seasons*, of the 15th February ult. I deem it a privilege to make a short statement of facts concerning the matter, which, I am confident, will entirely exonerate that gentleman from all blame or censure, which may have been put upon him on account of the publication of said notice.

On the 6th of Feb. I gave possession of the establishment, to Willard Richards the purchaser on the behalf of the Twelve; at which time my responsibility ceased as editor. On the 7th this marriage took place, and the notice was written by one of the hands in the office, and put in type by one of the boys, without, undoubtedly, any expectation of its being printed. At this time it was not fully decided whether President Smith should take the responsibility of editor, or not, therefore that paper went to press without his personal inspection; and as this article was standing in type with the other matter, it found its way into the paper unnoticed, as both the person who wrote it, and the boy, together with other journeymen, had been discharged by the purchasers, also, the proofreader did not observe it, as the words used were printer's phrases and he was not looking for any thing indecorous or unbecoming. The first time Pres't. Smith or myself saw the article, was after the papers had been struck off, when it was too late to remedy the evil. We both felt very sorely mortified, at the time; but I am fully persuaded that the kind readers of the *Times* will cheerfully overlook whatever fault there may be, as that was the first time any such thing ever appeared in the columns of this paper, and not attribute any blame to Pres't. Smith, as he is not guilty in the least, and had no knowledge of the thing until it was too late.

I will here take the liberty to state that from an intimate acquaintance of near seven years with Pres't. Joseph Smith, I never yet have seen a single indecent or unbecoming word or sentence, from his pen, but to the reverse; therefore I can with all confidence, assure the patrons of this paper, that they have nothing to fear, but every thing to hope for, in the exchange of editors. E. ROBINSON.

For the *Times and Seasons*.

Nauvoo, March 14, 1842.

PRESIDENT JOSEPH SMITH:—

Dear Sir: I see, in the last 'Warsaw Signal,' a very wanton and ungen-

tlemanly attack upon yourself, made by the editor of that paper. The editor's article, however, is in perfect keeping with his fell and natural spirit for calumniating the innocent and oppressed. I have, for some time past, been a constant reader of that paper, and feel myself perfectly safe in saying, that scarcely a single number of it has ever been issued, that was not surcharged with epithets of the foulest and basest character, perpetrated against a high-minded and intelligent portion of community, and fabricated by himself—or some individual equally as corrupt—to answer his own wicked and nefarious purposes.

What I allude to, more particularly, is his remarks relative to a marriage notice which appeared in a former number of the *Times and Seasons*, charging you with being its author. I should have remained silent upon this subject, had he made the attack upon any individual but yourself. But justice to *your* character renders it an imperious duty for me to speak and exonerate you from the false imputations of the editor. Therefore, be it known to that gentleman—if his heart is not wholly impervious to declarations of TRUTH—that the little notice that has so much ruffled his very chaste and moral feelings, emanated from the pen of no individual other than—myself (!) "*Urckah! Urckah!*" Then I would say to the sagacious editor of the *Signal*—

"Hush, babe, lay still and slumber!"

I speak knowingly when I say, that notice went in the *Times and Seasons* entirely without your sanction, and you knew nothing of its existence until that edition had been 'worked off' and circulated—the proof sheet not being examined by you.

After this declaration, I hope the editor of the *Signal* will do you the justice to exculpate you from the wholesale charges which I have been, in some degree, the means of calling upon your head; and, if he *must* blame any person for the notice, let his anathemas, like an avalanche, flow upon me—I will bear the burthen of my own foibles.

With sentiments of respect,

I remain, Sir, your ob't serv't,

L. O. LITTLEFIELD.

 COMMUNICATIONS

F. MOON'S LETTER.

(Concluded.)

Wipe off your tears, ye saints of the Most High, and grieve the absence of your Lord no longer; for do you not remember that he said to his disciples before his death, "I will come again." And hear the testimony of the two angels that stood by when he ascended; hear this, I say, and let your countenance beam with joy, and your hearts overflow with gladness, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But previous to the coming of Christ, Judah and Israel shall be restored from their long dispersion, (and this shall be attended with greater signs and wonders than the deliverance of Israel from the Egyptian bondage. Jer. xvi: 14.) and will come to their own land and rebuild Jerusalem and the cities of Judea, and rear the temple of their God: And then the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim but they shall dwell in peace.

The earth also shall undergo a change, for the mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, and the barren deserts fruitful, and the parched ground well watered, and even the beasts of prey being wrought upon by the Spirit of God will lose their thirst for blood and being restored to their primeval state will derive all their food from the vegetable world.—The signs of the coming of Christ will be most awful and alarming, for there shall be earthquakes, distress of nations, sword and pestilence, men's hearts failing them for fear, the stars shall fall, the sun shall be turned into darkness, and the moon into blood. Then shall appear the sign of the son of Man in heaven, and at the sight of this personage the tribes of the earth shall mourn, but the saints of the Most High shall rejoice with great joy and exclaim "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him,

we will be glad and rejoice in his salvation."

The coming of Christ will cause greater excitement than any thing that ever has transpired in the world since the creation of man. The Jews will look upon him; and beholding his wounds with sympathy, will ask, "What are these wounds in thy hands, feet and side?" and he shall say "These I received in the house* of my friends." "Then they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.—" And those who have rejected the everlasting gospel, and persecuted the church of Christ and wasted it, will desire to be concealed from his majestic frown: But how will this terror be augmented when he reminds them of acts of kindness which they might have performed but neglected; but their reply is "Lord when saw we thee in distress and did not minister unto thee?" Then shall the King answer them saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these my followers, ye did it not to me." And beholding the son of Man coming in the clouds of heaven attended with ten thousand of his host, we shall be ready to inquire, Is this the despised Nazarene! Is this, the man of sorrows! Is this he, whom they sought to kill! Is this the person that had no where to lay his head until he reclined it upon the cross, between two thieves! Is this him they once crowned with thorns! Yes, this is the very identical character, but O how changed! He is now crowned with a never fading diadem and invested with all his Father's glory—in everlasting Pomp to Reign.

When we consider the events that shall take place on this important day we may ask with the prophet "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Now is the day for calling, but that will be a day of choosing. "For he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The ministers of the gospel are now sent forth to sow the seeds of eternal life, and *tares and wheat grow together until this day* then the angels shall bind the tares in bundles for to be burned. The virgins are now exhorted to

prepare for the coming of the bridegroom; but then only they who are *wise* will be *admitted in*, and those who have suffered their lamps to go out will be rejected. Now the invitation is sent to all nations for to come to the marriage supper; then the King *will come* to see the *guests* and those who have not on a wedding garment will be cast out. "Now the kingdom of heaven is like unto a net that is cast into the sea, which gathered of all kinds, but then the *good* will be put into *vessels*, and the *bad* will be cast away. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Cheer up! thou poor disponding saint thou who art sometimes ready to say "My Lord delayeth his coming." Wait patiently a little longer and he whom thou *lovest not having seen*, shall suddenly come to his temple and will *wipe off thy tears*, pour *joy and gladness* into thy *troubled breast* and place a crown of everlasting felicity upon thy immortal brow. Did the wise men present gifts, gold, frankincense and myrrh to the infant Saviour? How much more will the redeemed confer honour, immortal honour upon him, and with a unanimous voice exclaim, while casting their honours at his feet; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings: And he that sits upon the throne shall proclaim, Behold I make all things new." Then to the eternal joy of the redeemed, and according to his promise, a new heaven and earth shall be brought into existence by his almighty power. "Then shall the holy city New Jerusalem come down from God out of heaven prepared as a bride adorned for her husband." This most glorious event shall be hailed by the angelic throng who shall exclaim, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Seeing then that we look for these things it becometh us to give all diligence that we may be found of him in peace without spot and blameless. We have already attained to great things and if we continue faithful only eternity itself can unfold our future blessings but for the present we may be satisfied with the statement of

the apostle viz. "Beloved, now are we the sons of God, and it doth not yet appear what we *shall be*: but we know that, when he shall appear, we shall be *like him*; for we shall see him as *he is*."

FRANCIS MOON.

Pittsburgh, Pa. Feb. 2d 1842.

MR. JOSEPH SMITH, SIR,—Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you. And I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of things that to me and all others are of the most vital importance.

I am pleased to inform you that Elder John E. Page, has convinced me of my errors, relative to the divinity of the Bible; not in appealing to my passions or a mere flare up of the imagination, which constitutes the religion of three fourths of its votaries, but my judgment, and understanding, were alone consulted, and the result is, I am almost persuaded to be a *Christian*, on the principles contained in the Book.

I now concede, God to be a God, of mercy, justice, and truth, instead of a tyrannical, lying and treacherous being, that I was forced to consider him, by the character he got by the various sects and theologians of the day, and their interpretations of his word.

I have wished to know the truth and considered myself bound to receive it, come from whence it may, and inasmuch as your explanation of the Bible appears reasonable to me, and showing me at the same time, the science thereof, makes it I might say obligatory in me to know all things (so far as I can appreciate them,) that has any connection therewith.

I feel to thank God (though I am yet a sinner,) that Elder Page crossed my path. He is giving the sectarian world the heart-burn in this city and the more they ery delusion, humbug and fanaticism the more the people wont believe it, but go and hear for themselves, and the result is that rational men consider him a rational man and the success of his mission in this city is indeed flattering.

I now wish to know through you the laws and regulations of your church—what is required of its members—how much (if a man of property,) must he

contribute annually for its support. In short what is required to constitute good membership?

If you will please answer those questions comprehensively you will confer a favor on one who with pleasure subscribes himself your friend, and humble servant:

RICHARD SAVARY.

P. S. Since the above was written Elder Page has informed me that he must return to you. I am sorry it is so; but I do entreat you to send him back if possible. He is beloved by all good men who have listened to his eloquence, which consists in the pure doctrine which he preaches. I believe that should he return hundreds would be added to his fold, that would not be by any other man you could send, however eloquent he may be. The reason is we are familiar with him, and his candor is unquestioned, he gives no offence but alone appeals to the understandings of men, may he soon return is the prayer of your unworthy servant

R. SAVARY.

In answer to the above I would remark, that it is required of all men, to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter-Day Saints.

I would respectfully refer you sir, to our book of Doctrines and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter-Day Saints. Ed.

AN ORDINANCE TO REGULATE WEIGHTS AND MEASURES.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That there shall be appointed biennially, on the fourth Monday of June, and whenever a vacancy shall occur, a suitable person to be

sealer of weights and measures, who shall, before he enters on the duties of his office, enter into bond, with security to the satisfaction of the Mayor, in the sum of one hundred dollars, for the faithful discharge of his duty, and take and subscribe the following oath or affirmation before the Mayor or other justice of the peace: "I do solemnly swear (or affirm) that I will diligently, faithfully, and impartially execute the duties of my office, without favor or affection."

Sec. 2. That the sealer of weights and measures shall keep an office near the centre of the city, and shall have the keeping of such standard weights and measures as now are, or hereafter shall be provided by the Corporation; which shall be used only as the standards for weights and measures.

Sec. 3. That the sealer of weights and measures shall rectify, and brand or seal with the letter W all scale-beams, weights, and measures, that may be brought to his office for that purpose, as near the upper edge or ends thereof as possible; for each of which he shall receive, from the respective owners thereof, twenty cents, and double that sum if rectified, branded or sealed, at any other place. And if he shall neglect to rectify, brand, or seal any scale-beams, weights or measures, within three days after the same shall have been brought to his office, he shall incur a penalty of five dollars for every such neglect.

Sec. 4. That the sealer of weights and measures shall, under a penalty of twenty dollars for each neglect, at least once in every six months, between the rising and setting of the sun, enter every store, shop, market, or other place where goods are sold within this city, and examine the scales, weights, and measures, if any therein; and if any scale-beams, weights, or measures, should be found without the official stamp, brand, or seal, of the sealer of weights and measures, or deficient, or exceeding in weight or measure, the same shall be forfeited to the Corporation, and seized by the sealer of weights and measures; and the person in whose possession such scale-beam, weight, or measure shall be found, shall pay a fine of one dollar for each and every such scale-beam, weight or measure: *Provided*, That nothing herein contained shall be construed to prevent any manufacturer, or other person, from keeping scale-beams,

weights and measures for sale, in which case, such person shall previously give information thereof to the Recorder, on failing to do which, he shall incur the said penalty.

Sec. 5. That if any person shall refuse to produce his or her scale-beams, weights, or measures for examination, when required by the sealer of weights and measures, or refuse to relinquish the same, when found forfeited to the Corporation, the person so refusing shall pay a fine of not less than one, nor more than ten dollars, according to the discretion of the magistrate.

Sec. 6. That any person who shall sell by any scale-beam, weight or measure, not rectified and stamped, branded, or sealed, by the sealer of weights and measures, shall, upon conviction thereof, pay a fine of one dollar for each and every offence; and any person is hereby authorized to prosecute for this penalty. And if the sealer of weights and measures shall pass any scale-beam, weight or measure that shall not correspond with the standards prescribed by law, he shall, for each offence, forfeit and pay a fine of ten dollars.

Sec. 7. That if any person shall sell by the steel-yard, the sealer of weights and measures, (who is hereby authorized to examine any steelyard which he may see in use,) if he shall, on examination, find the same not to agree with the standard aforesaid, shall seize the same; and the person found selling therewith, or the owner, shall incur a penalty of two dollars. And the said sealer of weights and measures shall, twice in every year, examine, and cause the owners thereof to adjust, every hay scale in this city; and he shall be entitled to receive, for every such examination, two dollars, to be paid by the owner of such scales.

Sec. 8. That the sealer of weights and measures shall keep a book, wherein he shall enter the names of the persons who shall have scale-beams, weights and measures adjusted, the number and description of the same, and the times when adjusted; and return to the Mayor, half-yearly, to be laid before the city council, a copy of said entries, together with a statement of all weights and measures seized and forfeited to this Corporation, with the names of the persons forfeiting the same.

Sec. 9. That all weights and measures which have been heretofore seized and forfeited to this Corporation, shall be adjusted, where practicable, and delivered to their original owners, upon their paying the legal fees for sealing, stamping or branding the same.

Sec. 10. That the Mayor be, and he is hereby authorized, to cause to be procured the necessary seals, advoirdupois weights, and measures, of such form and materials as he may think proper, to be regulated by the standards adopted by authority of the legislature of the State of Illinois, as the standards by which the weights and measures, to be used in this city, shall be regulated.

Sec. 11. That all fines incurred under this act shall be recovered and disposed of as are other small fines for infractions of the laws of this Corporation.

Passed—March 5th 1842.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

COURT MARTIAL OF THE NAUVOO LEGION.

ORDINANCE No. 1.

Sec. 1. Be it ordained by the Court Martial of the Nauvoo Legion in general court assembled, That the discipline, drill, rules, regulations, and uniforms of the United States' Army, so far as applicable, be and they hereby are adopted for the legion; Provided, That each company may adopt its own uniform for the non-commissioned officers and privates belonging to it.

Sec. 2. That from and after the 15th day of April next, it shall be the duty of every white male inhabitant of the City of Nauvoo, between eighteen and forty five years of age, to enroll himself in some company of the Legion, by reporting himself to the captain thereof, within fifteen days; and every person neglecting or refusing to do so shall, on conviction thereof before a regular court martial, forfeit and pay the sum of one dollar, and the further sum of one dollar for every subsequent fifteen days' neglect.

Sec. 3. The Legion shall hold a general parade on the 1st Saturday of May and September, and the 4th day of July, (the 3d when the 4th comes on Sunday,) in, or near the City of Nauvoo; a battalion parade on the 3d Saturday of June, and October, in their respective precincts; a company parade on the 4th Saturday of April, June, and August, in their respective precincts; and an officer drill on the Thursday and Friday preceding each general parade, in the City of Nauvoo; & such other musters or parades as the Lieutenant General, and the Major General, may jointly direct; in each year: and any non-commissioned officer, musician, or private, who shall neglect or refuse to appear on said days, shall be fined in the sum of one dollar for each company, or battalion parade, and two dollars for each general parade—and the commissioned officers neglecting or refusing to appear in their appropriate places on parade shall be fined in

the followingsums, to wit: the Lieutenant General, and the Major General—thirty dollars; Brevet Major Generals, and Brigadier Generals—twenty five dollars; Colonels—fifteen dollars; Lieutenant Colonels, and Majors—ten dollars; Captains—six dollars; Lieutenants—four dollars; and every commissioned officer, non-commissioned officer, musician, or private, who shall neglect or refuse to uniform himself in full, after the lapse of eight months from the passage of this act, shall be fined in the same sums, in addition, for each day of parade—every commissioned officer, non-commissioned officer, or musician, who shall neglect or refuse to attend officer drills, shall be fined in half the sums aforesaid—and any commissioned officer who shall neglect or refuse to attend their appropriate courts martial shall be fined in one half the sums aforesaid—and any commissioned officer neglecting, or refusing, to discharge any duty devolving upon him shall, in addition, be cashiered and disgraced, by a general court martial, detailed by the Major General by order of the Lieutenant General: Provided, always, That all members of this corporation, who are unable to attend parades on account of sickness in their families, or any other reasonable excuse, satisfactory to the court martial, shall, for the time being, be exempt from all such fines.

Sec. 4. That no person whatever, residing within the limits of the City of Nauvoo, of fifteen days' residence, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of the Court Martial of the Legion; or a certificate of inability, under oath, signed by the Lieutenant General, countersigned by the Surgeon General, and recorded by the Major General's War Secretary.

Sec. 5. Each regimental court of assessment of fines shall be composed of the Major as President—the Adjutant as Secretary—and the Captains of companies as members; and the court of appeals shall be composed of the Colonel as President—the Adjutant as Secretary—and the Lieutenant Colonel and Major as members,—the court of assessment shall sit on the Saturday succeeding each general parade, and the court of appeals on the second Saturday thereafter, at such places as the Colonel may direct.

Sec. 6. The regular court and law days of the court martial of the Legion, constituting the law making department of the corporation, shall be the 1st Friday of March, June, September, and December, and such other days as may be appointed by the joint general orders of the Lieutenant General and the Major General, within the City of Nauvoo, on a notice of ten days.

Sec. 7. The Staff of the Lieutenant General shall consist of an Inspector General with the rank of Major General, a Drill-officer, a Judge Advocate, and four Aids-de-Camp, with the rank of Colonels; and a guard of twelve Aids-de-Camp, and a Herald and Armor Bearer, with the rank of Captain.

Sec. 8. The staff of the Major General shall consist of an Adjutant General, a Surgeon General, a Cornet, a Quarter Master General, a Commissary General, a Pay Master General, a Chaplain, two Assistant Inspectors General, four Aids-de Camp, and a War Secretary, with the rank of Colonel; a Quarter Master

Sergeant, Sergeant Major, and Chief Musician, with the rank of Major; and four Musicians, and a Herald and Armor Bearer, with the rank of Captain.

Sec. 9. The staff of each Brigadier General shall consist of two Aids de Camp, an Assistant Quarter Master General, an Assistant Commissary General, and a Surgeon, with the rank of Lieutenant Colonel; six Assistant Chaplains, with the rank of Major; and a Herald and Armor Bearer, with the rank of Captain.

Sec. 10. The staff of each Colonel shall consist of an Adjutant, a Quarter Master Sergeant, and a Sergeant Major, with the rank of Captain.

Sec. 11. Each Regiment shall be officered with a Colonel, a Lieutenant Colonel, a Major, and company officers.

Sec. 12. Each Company shall be officered with a Captain, three Lieutenants, five Sergeants, one Pioneer, and four Corporals.

Sec. 13. The Lieutenant General, and the Major General, may by their joint act, grant brevet commissions to such persons as may merit appointment and promotion at their hands.

Sec. 14. That all laws, and parts of laws, inconsistent with this ordinance, be and they hereby are repealed.

Passed—March 12th, 1842.

JOSEPH SMITH, LIEUTENANT GENERAL,
and President of the Court Martial.

JOHN C. BENNETT, MAJOR GENERAL,
and Secretary of the Court Martial.

CONFERENCE NOTICE.

There will be a special conference held in the city of Nauvoo on the 6th of April next, conference to commence at 10 O'clock, A. M.

ERRATA.

Page 711, of the last number, for 'Oh,' read 'O,' and for 'Tempore,' read 'Tempora.'

SHEEP.

Two dozen of sheep are wanted on tithing: which if delivered immediately will answer instead of cash.

WOOD

Wanted at this office in exchange for papers.

NOTICE.

Elder A. Lits is requested to come to Nauvoo immediately, to answer to charges which may be preferred against him.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 11.]

CITY OF NAUVOO, ILL. APRIL 1, 1842.

[Whole No. 47]

AN EPISTLE OF THE TWELVE,
To the Church of Jesus Christ of Latter Day Saints, in its various Branches and Conferences in Europe, Greeting:

BELOVED BRETHREN, We feel it our privilege, and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you, at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints, and tend to ameliorate the condition of those who are struggling with poverty, and distress, in this day when the usual means of support seem to be cut short, to the laboring classes, through the depression that every where prevails in the general business mart of the civilized world.

Our situation is such in these last days; our salvation, spiritually, is so connected with our salvation, temporally, that if one fail, the other necessarily must be seriously affected, if not wholly destroyed. God has made us social beings; he has endowed us with capacities for enjoying each others society and it is our duty to bring those powers and privileges into exercise, so far as we can obtain, and for this, it is our duty to strive by all lawful and expedient measures within our reach. While we remain in this state of existence, we need food and raiment; habitations and society; and without these, our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the saints should possess all the common gifts of the spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the Ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do: and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men, for the sustenance

and comfort of these frail perishable bodies.

That we may be instruments in the hands of God of thus promoting your present and future, temporal and spiritual welfare, we write you at the present time. Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our councils to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only want to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistence after you arrive here, and this also is important. How then shall these things be accomplished, and your souls be satisfied? We answer, by united understanding, and concert of action. You all, or most of you, have trades or different kinds of business to which you have long been familiarized, and in which you would like to continue for the purpose of procuring a subsistence; and a great proportion of your occupation is such, that no employment can be had in this city, or vicinity; for instance, there are no cotton manufacturies established here, and many of you know no other business. You want to come here, and, when here, want to continue your labors in your accustomed branches of business; but you have no means to get here, and when here there are no factories; and yet factories are needed here, and there would be ready market for all the fabrics which could be manufactured.

Now comes the concert of action; if the church will arise unitedly; if the brethren will individually feel that the great work of the Lord is depending on themselves as instruments, to assist in carrying it forward; and will unite all their means, faith and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized. While the saints are united, no power on the earth, or under the earth can prevail against them; but while each one acts for himself, ma-

ny, very many, are in danger of being overthrown.

God has promised all things, to those who love him and keep his commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose; when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to his commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward, the more glorious their kingdom, the more extended their power, when they shall arrive in celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompence of reward to be revealed hereafter, regardless of all necessary privation and labor to accomplish what our master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do, what? To do the very things you desire should be done; to convey you to the place where we are, and then put you in possession of all the means you may need for your support; so that you may enjoy the fullness of the blessings belonging to the sons and daughters of Zion's King.

Had we means, we would not ask your aid: we would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes, to our fire sides; we would provide you habitations, lands and food, when you arrive among us: our hearts are large enough to do all this, and a great deal more. But we have not the means; we have to labor for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole church as much as ourselves. It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent must be as diligent in the use thereof, as he that has ten, or he will lose his talent and his bles-

sing; and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither: and that he who hath but five pounds may have enough and to spare to him who hath but one, or in other words, to *HELP* the brethren to accomplish with a *little*, what otherwise would require *much more than they can command*, is the object of this Epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores necessary for the comfort of the brethren on the water, so that they would have nothing more to do than go on shipboard and land at New Orleans; from thence we would take them on our Steamers, and bring them to this place, for this is the best place for the saints to stop at, for the present. There may be other places where individuals might have the prospect of adding at once more rapidly to their pecuniary interest, than they could here; but we can only say it is the will of the Lord that the saints build Nauvoo, and settle therein or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren we wish not to control you or your means, it is not for our peace or interest; nay, rather, it is a source of labor, trouble and anxiety to have ought to do with the pecuniary business of the church, which we would gladly avoid; could we do it, and do our duty; could we do it and the things desired be accomplished, and we stand guiltless where God hath placed us; and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select; men of your own acquaintance in whom you can repose confidence that they will execute their trust in righteousness: and that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, Elder John Snider, the bearer of this Epistle, and other Epistles also previously written by us to you; and we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom.

of heaven, and assist him by all lawful means in your power to execute the mission entrusted to him; for great events depend on his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snider to you, is found in the Book of the Law of the Lord, page 36, as follows; "Nauvoo December 22nd 1841." "The word of the Lord came unto Joseph the Seer, verily thus saith the Lord, Let my servant John Snider take a mission to the Eastern Continent, unto all the conferences now sitting in that region; and let him carry a package of Epistles that shall be written by my servants, the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you saith the Lord, that they may bring their Gold, and their Silver, and their precious Stones, and the Box Tree, and the Fir Tree, and all fine wood to beautify the place of my sanctuary saith the Lord; and let him return speedily with all means which shall be put into his hands, even so, Amen."

In this Revelation, the brethren will discover their duty, in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House: and we call upon them with united cry to give heed unto the things written and help to build the houses which God hath commanded, so that Brother Snider may speedily return with means to strengthen the hands of the laborers, and adorn and beautify the Tabernacle of Jehovah.

Brethren while you are thus preparing to send up your offerings to this place, if you will act in concert with our well beloved Brother, Elder Parley P. Pratt, and the regularly constituted authorities of the church in England; and collect as great an amount of Cotton, Linen, and woollen Goods; Silks, Cutlery, Hardware, &c. &c. &c., even all the varieties of Goods which might be useful in this country, and which can be obtained by the brethren in this time of moneyed scarcity, and forward the same to us, by Brother Snider, or your own agent in company with him, or otherwise, and at other times, we will pay you for those Goods in lands, in or out of the city; in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands &c., flour, meat and all things necessary for a sea voyage, which can be had cheaper here than in

England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate, than they can now emigrate; while at the same time, those, who remain, can continue to collect and forward merchandize as before, which will give us the means of continuing our purchases here, of keeping ships passing and repassing, and of building manufacturing establishments, ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little, at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them: when it would be impossible for them to sell for cash at any price; or get their pay for debts due them even at a great discount; and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain where they are for years; or never have the opportunity of appearing among us, on this side the great waters, until the morning of the first Resurrection.

But brethren we want to see you here! we long to see *all* here who *want* to be here and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her stakes strengthened; though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto. For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interests of the church, we would refer you to our former Epistles: and to enter into a particular and minute detail of all items referred to in this Epistle, would be impossible. Brother Snider will enter into the subject more minutely, and with the assistance of the Presidency.

among you, will unfold the subject so that no one need misunderstand.

The brethren need not suppose that this thing is of our own imagination, simply; or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the spirit of the Lord in our deliberations concerning the matter; and have been instructed by the Prophet of the Most High, even Joseph, the Seer and Revelator for the church, whose instructions to us, are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the Gospel of Jesus Christ. We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred, his character unsullied among men of truth; and that he is what the church acknowledge him to be, a man of God, and the spokesman of the Most High unto his people: and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the saints may enjoy the teachings of the Prophet; those teachings which can be had only at this place so that they may go on from knowledge to knowledge even to perfection, they want to come up hither: and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build factories; individuals who have the means, understand the business, and are capable of superintending the concerns thereof. There is every natural advantage at this place for facilitating such an order of things; water, wood and coal in abundance; and it only wants the hand of the laborer to bring them forth in form suited to their several uses, and while the gold and the silver is secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that

Zion is not to be built up without labor, fatigue and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those, who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed. The saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's book of life, and obtain an inheritance in the Holy city. To all those, who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden and you shall share in the riches glory and honors of the kingdom. And those who, are not willing to suffer afflictions, losses, crosses and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish; for perish they must who can not abide a celestial Law, and endure to the end in all meekness, patience and faithfulness.

Inasmuch as Elder Levi Richards has asked for council, we would recommend him to return to Nauvoo, as soon as circumstances shall render it convenient.

Praying that you may be blessed with wisdom, intelligence, and perseverance in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow-laborers in the kingdom of patience, Amen.

PRIGHAM YOUNG, Pres't.

HEBER C. KIMBALL,

WILLIAM SMITH,

ORSON PRATT,

JOHN E. PAGE,

LYMAN WIGHT,

WILFORD WOODRUFF,

JOHN TAYLOR,

GEORGE A. SMITH,

W. RICHARDS, Clerk.

City of Nauvoo, Hancock county Illinois,

March 20, 1842.

From the Millennial Star.

INTERESTING NEWS FROM ALEXANDRIA AND JERUSALEM.

Letter from Elder Hyde.

Alexandria, Nov. 22, 1841.

DEAR BROTHER PRATT,

A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Java.

I have been at Cairo, on the Nile, because I could not get a passage direct.— Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyroote a battle was fought in the mountains of Lebanon, near that place, and about 800 killed. Robberies, thefts, and murders are daily being committed. It is no uncommon thing to find persons in the street without heads. An English officer, in going from St. Jean d'Acre to Beyroote, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days' quarantine before we ascended the Nile. On our passage up he was taken very ill with a fever, and became helpless. I waited and

tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American consul's, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left him. He told me before we arrived at Cairo that he was 27 years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever:—

“O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine Anointed One expired.

“Be pleased, O Lord to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

“Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and

under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honour of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn.—The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

“O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

“Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the

fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of the people. Do thou take from them their stony heart and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

“Thou, O Lord, did once move upon the heart of Cyrus to shew favour unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto.—Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

“Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word.—Yea, those nations shall be utterly wasted.”

“Though thy servant is now far from his home, and the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

“The hands that have fed, clothed, or shown favour unto the family of thy servant in his absence, or that shall hereaf-

ter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shalt come to be glorified in this society.

'Do thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

'O my father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said—'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

'Do Thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation.—Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

'Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by,

for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his gospel, and to finish with fidelity and honour the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honour will we ascribe unto God and the Lamb for ever and ever.

AMEN."

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand.—About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Trieste, and from thence I intend to proceed to Regensburg, and there publish our faith in the German language.—There are those who are ready and willing to assist me.

I send you this letter by Capt. Withers, an English gentleman, who goes direct to England on board the Oriental steamer. He has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on

board of her to England, but this I cannot do.

On receipt of this, I wish you to write to me immediately, and direct to Regensburg, on the Danube, Beyern, or Bavaria. If you know any thing of my family, tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ; rest upon you all from this time, henceforth, and forever. AMEN.

Your brother in Christ,

ORSON HYDE.

P. S.—Mr. Gager died on the 15th instant, at four o'clock in the afternoon.

From the same,

EXTRACT OF A LETTER FROM ELDER HYDE.

Another letter has just come to hand from Elder Hyde, dated Jaffa, Oct. He was then on his way to Jerusalem, the date being much earlier than the one inserted in another page. We have only room for the following extract, which we publish as among the most extraordinary signs of the times. "On my passage from Beyroote to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw. And what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold on the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Oh, Allah! Allah! Allah!* was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me, which says, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."

Yours in Christ,

ORSON HYDE.

* O Lord, Lord, Lord.

PETITION.

From a number of Inhabitants of the city of Pittsburgh.

To the First Presidency of the Church of Jesus Christ of Latter Day Saints; and

the Quorum of the Twelve, Greeting:—

We, the undersigned citizens of Pittsburg, have heard the gospel preached by Elder John E. Page, and we know that he is doing great good in this city, especially to the honest in heart, and all men whose minds are not biased by the various bigoted and superstitious doctrines of the day, who make confusion the word of God, and consequently the spreading of infidelity.

We are pained to learn that he is about to leave us no more to return, unless you in your wisdom think proper. We, the undersigned, not members of the church, but seekers of truth, know that Elder Page has ingratiated himself highly into the estimation of all good men for his urbanity of manners, his wisdom and understanding, and above all for the simplification of the scriptures, so that we can know them by our senses and appreciate their meanings. We, therefore, do hope and pray (if it is not incompatible with the interests of your church) that he may be permitted to return unto us and reap the fruit of the good seed he has sown.

RICHARD SAVARY.

ROBERT L. CASWELL,

J. W. SMITH,

JAMES SPRATLEY,

MATHEW SMITH,

JOHN PRINCE,

DENNIS SAVARY,

BENJ. CHAPMAN,

JOSEPH DUDLEY,

L. ALLBEYA,

THOMAS CRAWFORD,

ARTHUR MOON,

GEORGE AVERY,

WM. CAMPION,

THOMAS J. LANYON,

JOHN MACDONALD,

JOHN SMITH,

DAVID POTTS,

JOHN STEEL,

C. SEICWIRT.

THORNELL CRADDOCK,

JAMES SMITH,

JOSEPH HARPER.

¶ We are pleased to see so liberal a spirit manifested by the inhabitants of the city of Pittsburg, so long impregnable to the principles of truth; and we sincerely hope that the banners of the gospel of peace that have been unfurled may continue to float triumphant over the errors of sectarianism and infidelity, until all the honest in heart shall be gathered out.

At our special Conference, which will be held in a few days, we shall consider the above request.—ED.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, APRIL 1, 1842.

LADIES' RELIEF SOCIETY.

A society has lately been formed by the ladies of Nauvoo for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes. The society is known by the name of the "Ladies' Relief Society of the City of Nauvoo;" and was organized on Thursday the 24th of March A. D. 1842.

The society is duly organized with a Presidentess or Chairwoman, and two Councillors, chosen by herself; a Treasurer and Secretary. Mrs. Emma Smith takes the Presidential chair, Mrs. Elizabeth Ann Whitney, and Mrs. Sarah M. Cleveland are her Councillors; Miss Elvira Cole is Treasurers, and our well known and talented poetess, Miss Eliza R. Snow Secretary.

There was a very numerous attendance at the organization of the society and also at their subsequent meetings of some of our most intelligent, humane, philanthropic, and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane, and philanthropic bosoms, that with the resources they will have at command they will fly to the relief of the stranger, they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our Ladies have always been signalized for their acts of benevolence and kindness; but the cruel usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecutions, when the bread has been torn from their helpless offsprings by their cruel oppressors, they have always been ready to open their doors to the weary traveller, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts the condition of the suffering poor, of the stranger and the fatherless will be ameliorated.

We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed; they are strictly parliamentary in their proceedings; and we believe that they will make pretty good democrats.—Ed.

"TRY THE SPIRITS."

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise, "For no man knows the things of God, but by the spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the bible? it is easy for us to say now; but if we had lived in her day, which of us could have unraveled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon, the sorcerer was of God, or of the devil? There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age and almost amongst all people: if we go among the Pagans they have their spirits, the Mahomedans, the Jews, the Christians, the Indians; all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits;" but what by? are we to try them by the creeds of men? what preposterous folly, what sheer ignorance, what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly.—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it and the devil would shake his

sides, it is all that he would ask, all that he would desire. Yet many of them do this and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence &c., and imagine that when there is any thing like power, revelation, or vision manifested that it must be of God:—hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what?—is there any intelligence communicated? are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the spirit of God; and the Jumper will jump, and enter into all kinds of extravagances, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? surely such a heterogeneous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it; could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? certainly not: and if such ignorance as this is manifested about a spirit of this kind who can describe an angel of light, if Satan should appear as one in glory? Who can tell his color, his signs, his appearance, his glory? or what is the manner of his manifestation? Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, &c. &c.; or who can drag into day-light and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-Day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed: for as, "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices: without knowing the angelic form, the sanctified look, and gesture, and the zeal that is frequently manifested by him for the glory of God:—together with the prophetic spirit, the

gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical, and horrid colors: for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God. Thousands have felt the influence of its terrible power, and baneful effects: long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lays in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the spirit of God, to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person, or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles:—for I contend that if one man cannot understand these things but by the spirit of God, ten thousand men cannot: it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand any thing of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth;" and although the most honorable men of the earth, they banished them from their society as vagabonds; whilst they cherished, honored, and supported knaves, vagabonds, hypocrites, imposters and the basest of men.

A man must have the discerning of spirits as we before stated to understand these things, and how is he to obtain this gift if there are no gifts of the spirit? And how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men, . . . "and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? by "prophecy (revelation) and by laying on of hands:—"by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to

the order of God, by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth—we read that they “cast out devils in the name of Jesus,” and when a woman possessing the spirit of divination cried before Paul and Silas “these are the servants of the most high God that shew unto us the way of salvation,” they detected the spirit, and although she spake favorably of them Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her, in the development of her wicked principles;—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians’ power and shew that he was God’s servant, he knew when he was upon the mountain (through revelation,) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Micaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2. Chron. xviii, 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Saviour, the apostles, and even the members of the church were endowed with this gift, for says Paul I, Cor. xiii, “to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophesy, to another the discerning of spirits,” all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle “to try those that said they were apostles, and were not and found them liars.” Rev. ii, 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit;—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body;—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again united with it. Without attempting to describe this mysterious connexion and the laws that govern the body and spirit of man; their relationship to each other, and the design of God in relation to the human

body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, “without beginning of days or end of years”—that they all move in their respective spheres, and are governed by the law of God;—that when they appear upon earth they are in a probationary state, and are preparing if righteous, for a future and a greater glory:—that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for “Michael the archangel dared not bring a railing accusation against the devil, but said the Lord rebuke thee Satan.”

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those that were in the maniac said to our Saviour, “art thou come to torment us before the time?”—and when Satan presented himself before the Lord among the sons of God, he said that he came “from going to and fro in the earth, and from wandering up and down in it,” and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles without referring to the peculiar situation, power, and influence of, the magicians of Egypt, the wizards, and witches of the Jews, the oracles of the Heathen; their necromancers, soothsayers, and astrologers; the maniacs or those possessed of devils in the apostles’ days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The “French Prophets,” were possessed of a spirit that deceived; they existed in Vivarais, and Dauphiny in great numbers in the year 1688, there were many boys, and girls from seven to twenty-five; they had strange fits as in tremblings, and faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck’s Theological Dictionary.] Now God never had any prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord’s prophets in any age; neither had the apostles, nor prophets in the apostles’ day any thing of this kind. Paul says “we may all prophesy one by one;—and if any thing be revealed to another let the first hold his peace, for the spirit of the prophets, is subject to the prophets,” but here we find that the prophets are subject to the spirit, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit; being entirely under its control. Paul says “let every thing be done decently and in order;” but here we find the greatest disorder and indecency in the conduct of both men, and women, as above described. The same rule would apply to the falling, twitchings swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess and wrote a book of prophecies in 1804:

she became the founder of a people that are now extant; she was to bring forth in a place appointed a son that was to be the Messiah, which thing has failed. Independent of this however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know any thing to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson, was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was re-animated with the spirit and power of Christ, upon which she set up as a public teacher and declared she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards those that are Christs at his coming; then cometh the end." But Jemimah, according to her testimony died, and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous; when God breathed into man's nostrils he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body; nor did his body live until his spirit returned in the power of his resurrection; but Mrs. Wilkinson's soul, [life] was in heaven and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians; they commenced about ten years ago in the city of London in England. They have churches formed in various parts of England and Scotland and some few in Upper Canada. Mr. Irving their founder was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues; and in some few instances to the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbelle, that Mr. Irving met with while on a journey in Scotland; they had [what is termed among their sect.] "utterances;" which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God; took them to London with him, and introduced them into his church.

They there were honored as the prophetesses of God, and when they spoke Mr. Irving, or any of his ministers had to keep silence; they were peculiarly wrought upon before the congregation, and had strange utterances, uttered

with an unnatural, shrill voice and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes however (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me; it did so and I began to prophesy. Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the 'two witnesses,' spoken of by John was to prophesy: that (they) 'the church and the spirit' were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our saviour was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed;—and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place,—but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there any thing in all this that is wrong?

1st. The church was organized by women and 'God placed in the church first apostles, secondarily prophets;' and not first women; but Mr. Irving placed in his church first women; secondarily apostles; and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2nd. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church: now the scripture positively says, 'thou shalt not rebuke an elder, but entreat him as a father;' not only this but they frequent-

ly accused the brethren, thus placing themselves in the seat of satan who is emphatically called 'the accuser of the brethren.'

3rd. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others the spirit of the prophets, are subject to the prophets: but those prophets were subject to the spirits; the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person! To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other Language that the devil knew.

'Some will say 'try the spirits' by the word. 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' John iv. 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, 'I confess that Jesus Christ is come in the flesh.' And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? did not the apostle speak the truth? certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced christianity; and no one without a knowledge of the fact would confess it and expose themselves to death: and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, 'I know thee who thou art the 'Holy one of God.' Here was a frank acknowledgement under other circumstances,—that 'Jesus had come in the flesh.' On another occasion the devil said 'Paul we know, and Jesus we know,' of course come in the flesh. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits can tell true, from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The church of Jesus Christ of Latter-Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild

enthusiastic notions were entertained; men run out of doors, under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; to cause the spirit of God to be withdrawn; and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely: they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder—another, a woman near the same place professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew was so by the spirit,—but was afterwards proven to be false—she placed herself in the capacity of the 'accuser of the brethren'—and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church which were of satan appearing as an angel of light:—A sister in the State of New York had a vision who said it was told her that if she would go to a certain place in the woods an angel would appear to her,—she went at the appointed time and saw a glorious personage descending arrayed in white, with sandy coloured hair; he commenced and told her to fear God and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.—How it may be asked was this known to be a bad angel? by the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland—Isaac Russell of Mo. and Gladdon Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky mountains, led by three Nephites, but the Nephites never came.

and his friends forsook him all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council his papers examined, condemned, and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had have been governed by the revelations given before he might have known that no man was to write revelations for the church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil. Ed.

VIEWS OF THE LIBERAL.

Gen. Bennett's Mother writes him as follows, under date of Feb. 25, A. D. 1842; to wit:

"I will however remark, that I feel much solicitude for the prosperity of your church, as I trust you are building on the rock *Christ Jesus*, which is a sure foundation, and nothing will be suffered to prevail against it,— I sincerely hope that the days of her persecutions have passed by, and that henceforth she will have peace throughout her borders."

HISTORY OF JOSEPH SMITH.

(Continued.)

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself

delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other.) "This is my beloved Son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right? that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the methodist preachers who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient to excite the public mind against me, and

create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defence before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed, and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew and would know unto his latest breath that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise.— So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision yet it was true, and while they were persecuting me, reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God," or why does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the

testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I had previously had one.

(To be continued.)

From the (Columbus,) Advocate.
NAUVOO AND THE MORMONS.

MR. EDITOR:—

Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass, without expressing the agreeable *disappointment* that awaited me there. I had supposed from what I had previously heard, that I should witness an impoverished, ignorant and bigoted population, completely priest ridden and tyrannized over by Joseph Smith, the great prophet of these people. On the contrary, to my surprise, I saw a people apparently happy, prosperous and

intelligent. Every man appeared to be employed in some business or occupation, I saw no idleness, no intemperance, no noise, no riot, all appeared to be contented; with no desire to trouble themselves, with any thing except their own affairs. With the religion of these people, I have nothing to do, if they can be satisfied with the doctrines of their *new Revelation*, they have a right to be so. The Constitution of the country guarantees to them the right of worshiping God according to the dictates of their own conscience, and if they can be so easily satisfied, why should we, who differ with them, complain. But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations, they may have among them men of bad and desperate characters, and what community has not? but I am satisfied as a body the Mormon people will never be the aggressors or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body.—There was a Masonic celebration, and the Grand Master of the State was present for the purpose of Publicly installing the officers of a new Lodge. An immense number of persons assembled on the occasion, variously estimated from 5 to 10,000, and never in my life did I witness a better dressed or a more orderly and well behaved assemblage; not a drunken or disorderly person to be seen, and the display of taste and beauty among the females, could not well be surpassed any where.

During my stay of three days, I became well acquainted with their principal men, and more particularly with their Prophet, the celebrated "Old Jo Smith." I found them hospitable, polite, well informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course on the subject of religion, we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible,

intelligent, companionable and gentlemanly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him and has their entire confidence. He is a fine-looking man, about 36 years of age and has an interesting family.

The incorporated limits of Nauvoo, contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House now building will probably, in beauty of design, extent and durability, excel any public buildings in the State, and will both be enclosed before winter. From all I saw and heard, I am led to believe that before many years the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country and to worship God under their own vine and fig tree.

AN OBSERVER.

Adams co., March 22, 1842.

Elder John Snider has started for England with the Epistle of the Twelve, it will be found in the fore part of this number; he left about a week ago for New Orleans, and from thence he will take the first vessel that sails for Liverpool.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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"Truth will prevail."

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CITY OF NAUVOO, ILL. APRIL 15, 1842.

[Whole No. 48.]

For the Times and Seasons.

SABBATH SCENE IN NAUVOO;

March 20th 1842.

A large assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by President Joseph Smith, upon the subject of Baptism. A child of Mr. Windsor P. Lyons being deceased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection, which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chap. of Rev. and said,

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, Why it is that infants, innocent children are taken away from us? especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these:—This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser' if it is the case, the world grows more wicked and corrupt. In the early ages of the world, a righteous man, and a man of God, and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth; and he has much sorrow to pass through here, the Lord takes many away even in infancy that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore if rightly considered instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immor-

tality of the soul. We should take warning and not wait for the death bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant suddenly be called into eternity. Let this then prove as a warning to all, not to procrastinate repentance, or wait till a death bed; for it is the will of God that man should repent, and serve him in health, and in the strength, and power of his mind, in order to secure his blessing; and not wait until he is called to die. Also the doctrine of Baptizing children, or sprinkling them, or they must welter in hell is a doctrine not true, not supported in Holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world they are taken to the bosom of Abraham. The only difference between the old and young dying, is, one lives longer in heaven, and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world.—Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss; but we do not mourn as those without hope.

"My intention was, to have spoken upon the subject of baptism, but having a case of death before us I thought proper to refer to that subject. I will now however say a few words upon baptism, as I intended. God has made certain decrees which are fixed, and immovable, for instance; God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere, and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens, for instance; the oak of the forest, the fruit of the tree, the herb of the field; all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law, or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water, and of the spirit ye cannot enter into the kingdom of God," saith the Saviour. It is a sign, and commendment which

God has set for man to enter into his Kingdom. Those who seek to enter in any other way will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for; and give him a title to a celestial glory; and God has decreed that all who will not obey his voice shall not escape the damnation of hell. What is the damnation of hell? to go with that society who have not obeyed his commands. Baptism is a sign to God, to Angels, and to heaven that we do the will of God: and there is no other way beneath the heavens whereby God hath ordained for man to come to him, to be saved, and enter into the kingdom of God, except faith in Jesus Christ; repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. What is the sign of the healing of the sick? the laying on of hands is the sign, or way marked out by James; and the custom of the ancient Saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

What if we should attempt to get the gift of the Holy Ghost through any other means, except the signs, or way which God hath appointed? should we obtain it? certainly not; all other means would fail. The Lord says do so, and so, and I will bless, so, and so.

There are certain key-words, and signs belonging to the priesthood, which must be observed in order to obtain the blessing, the sign of Peter was to repent, and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost: and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized; which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign, or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva;—“Paul we know; and Jesus we know, but who art

ye?” It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

“As concerning the resurrection I will merely say that all men will come from the grave as they lie down, whether old or young, there will not be, ‘added unto their stature one cubit;’ neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God, and the Lamb; with bodies of the same stature that they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light glory, and intelligence which is prepared in the Celestial kingdom: ‘Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them.’

The speaker before closing called upon the assembly before him, to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the Holy Spirit of God may rest upon this vast multitude. At the close of the meeting President Smith informed the congregation that he should attend to the ordinance of Baptism in the river near his house, at 2 o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went forth into the river and baptized with his own hands 89 persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs Emma Smith; the first of her kindred that have embraced the fulness of the Gospel. At the close of this interesting scene the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation; and, notwithstanding, President Smith had spoken in the open air to the people, and stood in the water and baptized about 80 persons, about 50 of those baptized received their confirmation under his hands, in the after part of

the day. While this was progressing great numbers were being baptized in the font.

Those who wish for further information concerning the scenes of the Sabbath in Nauvoo, or any other day in the week would do well to "come and see."

W. WOODRUFF.

HISTORY OF JOSEPH SMITH.

(Continued.)

While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside standing in the air for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant, his hands were naked and his arms also a little above the wrist. So also wore his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good, and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them

for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books he quoted it thus, "For behold the day cometh that shall burn as an oven, and all the proud yea and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch," and again he quoted the fifth verse thus, "Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently, "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty second and twenty third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty eighth to the last verse. He also said that this was not yet fulfilled but was soon to be. And he further stated the fulness of the gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marvelling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and as usual went to the

necessary labors of the day, but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father who was laboring along with me discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of any thing. The first thing that I can recollect was a voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

THE JEWS.

The following is the letter of a Jew, to his son who had embraced christianity; and when we reflect that the Jews, as a people, have been proscribed, prosecuted, and persecuted; that they have been spoiled, robbed, murdered, pillaged and driven by the *Christians*,—that they have suffered banishment, exile, the confiscation of their property, and every kind of indignity and reproach, for ages and generations past, at the hands of their merciless persecutors, and cruel tyrants; we are not surprised that they should cherish in their bosoms, feelings of disgust and abhorrence at the idea of their children embracing a religion which was so at variance with the principles of righteousness; which taught principles which were so sordid, avaricious and devilish, especially when we consider that on the continent of Europe, where a great majority of the Jews reside, they have nothing laid before them but a species of idolatry, which they have ever been taught to abhor from their infancy. What a pity that the pure principles of the gospel and the glorious precepts of the Redeemer should be so misrepresented by priestcraft, bigotry, superstition, and hypocrisy.—Ed.

Breslau, May 21, 1839.

My Dear Son:—I received the letter of the Berlin Rabbi, and when I had read it there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! How! do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict makes me forget

all the former, does horribly surpass them; as well respecting its sharpness as its stings! I write you this laying upon my bed, because my body is affected not less than my soul, at the report that you was about to do something which I had not expected from you. I fainted, my nerves and feelings sunk, and only by the help of a physician for whom I sent immediately, I am able to write these lines to you with a trembling hand. Alas! you, my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you; we are not conscious of any guilt against you; but at all times we thought it our duty to shew to you, our first born, all love and goodness. I thought I should have some cheering account of you, but alas! how terribly have I been disappointed! But to be short, your outward circumstances are such that you may finish your study or pain.

Do you think that the Christians to whom you will go over by changing your religion will support you, and fill up the place of our fellow believers? Do not imagine that; your outward reasons therefore if you have any are nothing. But out of true persuasion you will, as I think, not change our true and holy doctrine, for that deceitful, untrue and perverse doctrine of Christianity. What! will you give up a pearl for that which is nothing—which is of no value in itself? But you are light minded; think of the last judgment,—of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass, when you cannot go out of the way! Think of your death bed from which you will not rise any more, but from which you will be called before the judgment seat of the Lord! Do you not know, have you not heard, that there is over you an all hearing ear, and an all seeing eye? that all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, why hast thou forsaken that holy law which shall have an eternal value; which was given by my servant Moses and no man shall change it? Why hast thou forsaken that law and accepted instead of it lying and

vanity? Come therefore again to yourself, my son! remove your bad and wicked counsellors; follow my advise and the Lord will be with you! Your tender father must conclude because of weeping.

Signed, A. L. LANDAU,
[*Jewish Intelligencer*.] Rabbi.

From the Millennial Star.

G. J. ADAMS' LETTER.

Liverpool Dec. 14, 1841.

Elder Pratt,

Beloved Brother in Christ,—Having finished my labors in the regions of Bedford and Birmingham, I arrived in Liverpool on the 28th of October, on my way to my family in New York.

I found on my arrival that large placards were posted through the town that I would preach on the following Sabbath in the Music Hall, and in the evening give my reasons for renouncing the doctrines of Methodism and embracing the doctrines and principles of the Church of Jesus Christ of Latter Day Saints. When evening came the people were quite in a ferment. The Music Hall was filled to overflowing, there being more than 2,000 people present. At the close some of the *good christians* (so called) began to disturb the meeting. I arose and told them we had taken that place to worship God in, but if any of them thought he could prove our doctrine false, he should have an opportunity in fair open discussion. After the close of the meeting, a Mr. J. B. Philips, of the Church of England, came forward and desired to discuss the subject. He said he considered himself fully competent to prove our doctrine false.

Arrangements were soon completed. The discussion was to be held in the Queen's Theatre, the subject being the Book of Mormon and our principles, and to continue three evenings. The Bible was to be the rule of evidence by which all decisions were to be made. Each chose a chairman, and they chose a third as an arbitrator between them.

Mr. Philips nominated Dr. Wetherall, a highly respectable medical gentleman of Liverpool, belonging to no religious society. This gentleman had never attended our meetings, and was an entire stranger to myself and the saints, and our opponents, in nominating him, said they knew him to be an impartial man,

a gentleman, and a man of truth, and so I found him.

I opened the discussion by showing that the Bible did not contain all the word of God, but that it spoke of many books written by the prophets, which, if they had been in the Bible, would be Bible just as much as any of the books already contained in it.

I then set forth that the Book of Mormon was the book spoken of by Isaiah, 29th chap. and also that it was the record of Joseph in the hands of Ephraim, to be brought forth in the last days, just previous to the gathering of Israel, and this in fulfillment of the 37th of Ezekiel, and many other plain prophetic declarations.

When my opponent arose, he seemed astonished that I should prove the Book of Mormon true by the Bible; and I believe he was astonished, for it soon appeared that he knew nothing of the contents of Bible. He did not attempt to answer my arguments, but enquired of the people if he should examine the characters of the saints. Of course some cried out, "Yes," for some of the priests were present, and they saw that their craft was in danger. He then commenced slandering and belying our elders, calling them "money diggers," "Gold Bible Company," "banditti," and many other such like terms embracing all manner of evil falsely against us for Christ's sake.

To these things I replied that if he wished to examine characters we would commence between our two selves, but that I thought we had come before the public to discuss *doctrine* not *characters*. I then asked him to prove one of those charges against me, as I was an elder, and all the elders were accused. At this time some of the people cried out, "His name is not Philips, but Boyd." Others cried out for him to pay the old woman in the market for the eggs and butter that he had cheated her out of some years since, when his name was Boyd. At this time he jumped up in a tremendous rage, and protested against an examination of characters. I began to find that "something was rotten in Denmark." So much for the character of this champion of the devil and the sectarians.

He said no more about character.

On the third evening, having failed to disprove one of our principles, he, by

the council of his sectarian friends, brought with him a glass of poison, and said if I would drink it they would all be Latter Day Saints, although he had previously said that all our doctrines and principles came from hell. I replied that I understood the Bible (not poison) was to be the rule of evidence, but if he would point out one single place in the New Testament where a servant of God ever drank poison to convince a set of ungodly infidels of the truth of the religion of the blessed Jesus, I would then be willing to do the same. This he failed to do, and being his last resource, he lost the day. On a show of hands more than half of the entire congregation held up their hands in our favor.

Dr. Wetherall decided that Mr. P. had failed to prove a single point against us, and said that I had proved every point, the Bible being the rule of evidence.

I would here state that the name of Mr. Wetherall deserves to be cherished by every lover of truth for his noble and disinterested conduct in this discussion, not because he gave a decision in our favor, but because that he throughout the discussion proved himself to be ("one of the noblest works of God.") an honest man.

After the above I continued laboring in the ministry in Liverpool for above four weeks, during which time I held two more discussions, one in the Hall of Science, with a Mr. M'Intosh, a Socialist lecturer. This gentleman and his friends treated me with respect and kindness, and I will say that as a people they acted much more Christain-like than any sectarian congregation I have seen since my arrival in England. My prayer is that they may be led into the truth.

A few days after the above a Mr. Brindley advertised to lecture against the Latter Day Saints, and stated that any one was at liberty to speak three-quarters of an hour, and then he would reply. I went to hear his lecture; a clergyman of the Church of England took the chair. Mr. B. then commenced slandering, misrepresenting, and I believe, wilfully lying against the Saints in a most shameful manner. At the close I arose and challenged him to meet me in a fair open discussion on

equal terms. He avoided giving me an answer to the challenge, and himself, chairman and party, treated me in the most shameful manner. The clergyman who presided proved himself to be a reverend *liar*, by stating that I should have an opportunity at the close of the meeting, to put any question to Mr. Brindley that I wished. After the chairman and Mr. B. had both pledged their word to that effect, I waved the settling of the challenge until the close of the meeting; and then one of the most disagreeable scenes took place that I have witnessed, viz. they proved that one of our elders had prayed for a sick child, whose parents had no faith, and the child was not healed. This in their estimation proved the doctrine false; but the twelve apostles all tried to heal the sick in one instance, and could not, and Jesus told them that this kind cometh not out but by prayer and fasting; but if the Latter Day Saints cannot cast out every kind without fasting or faith either, then they are considered impostors. After this they proved something still more wonderful, viz. that one of the Latter Day Saints had died in London, and this (they said) proved clearly that we had not the gift of healing in the Church. Yet they are willing to admit that the former day saints had the gifts of healing, although they all died. Paul could advise Timothy to take a little wine for his stomach's sake and for his often infirmities; he could leave his fellow laborer at Miletus sick because he had not faith to be healed; but in *this enlightened age* every one must be healed, faith or no faith, and no one must die, or it proves us to be all impostors. Well, as I before stated, Mr. B. and his chairman proved themselves guilty of the most wilful falsehood by denying me the privilege of saying one word. I told them of their promise, but they said they did not care, and again forbid me saying another word on the platform.

On the following day they published that I should attend at the Theatre in the evening to prove that we could work miracles. This he did to get a full house and line his pockets by deception and lies.

On the following week, I publicly challenged Mr. Brindley, or any sectarian priest in Liverpool, to discuss our principles, but no Mr Brindley made

his appearance, nor will he ever, for he is fearful to be tried by the word of God, knowing that it condemns him on almost every page.

Thus, you see, this mighty champion, this tool of sectarianism, dare not meet in fair open discussion, well knowing that if he should do so his iniquity and falsehood would be made manifest to all men.

I also held a discussion two evenings with a Mr. Stevenson, a Wesleyan minister, who treated me in a very gentlemanly manner, and acknowledged to the people that many of our principles were true, especially the gifts, blessings, and signs following the believers in all ages, in proof of which he quoted John Wesley's notes on the New Testament, thereby proving that there are very few Wesleyan ministers in these days. The fact is they are almost all done away, as well as every thing else that is good. At the close of the discussion Mr. Stevenson did not wish a show of hands on the subject, but wished every one to judge for themselves.

On Sunday evening, Dec. 5th, I delivered my farewell address to the people of Liverpool. It was on the subject of restoration. We had the largest congregation ever assembled in the hall with the saints. There was said to be two thousand five hundred people present. It was a time long to be remembered. At the close the whole congregation, with the exception of a dozen or two, arose and gave me their prayers or good wishes. Hundreds are believing, and many are being baptized from week to week—prejudice is giving way on every side, and the prospect brightens for a mighty ingathering of the honest in heart. The saints and friends have kindly supplied my temporal wants—my passage is now paid, and I expect to leave England to-morrow for New York; and in leaving this country, I bear my testimony that the saints in this land are a kind, warm-hearted people. They have always ministered to my necessities, and their kindness will never be forgotten by me while heaven gives me intellect. My sincere prayer is that God may reward them for all their kindness to his servants.

I must now close by subscribing myself your friend and brother in the new and everlasting covenant.

GEORGE J. ADAMS.

SIGNS OF THE TIMES.

EARTHQUAKES.

From the Preston Pilot.

Up to 10th of November a series of storms and earthquakes have desolated parts of the Two Sicilies and Calabria, a region of volcanic fires. The people are in a state of great alarm; and from the mischief already done, it is frightful to apprehend what ravages may follow. The meteorological phenomena throughout the larger portion of Europe for the last two or three months have been of an uncommon and unsettled character, and the weather generally severe. On the 25th of September extraordinary perturbations occurred in magnetic observations at Greenwich and elsewhere.

DESTRUCTIVE EARTHQUAKES IN CENTRAL AMERICA.

From the Liverpool Albion, Dec. 13th

By a letter received from Central America by the last Jamaica packet, it appears that the entire city of Cartago, containing a population of 10,000 persons, was destroyed by an earthquake early in the morning of September 2nd, though, as nearly all the inhabitants had previously risen, but few (not more than forty or fifty persons) were killed or wounded. This earthquake occurred without previous warning, and was connected with an eruption of the well known volcano about three leagues distant. A smart shock of the same earthquake was at the same time felt in the town of San Jose, not far distant, at which place the earth trembled for several days subsequent, but not much damage done there.

ATMOSPHERIC PHENOMENON.

A luminous and electric ball was seen in the sky over Windermere on the 25th ult. In the course of three minutes it assumed the shapes of a pyramid, a flame, a spiral serpent, the figure of the letter Z, very brilliant at its angles, and lastly, of a compressed crescent, when it disappeared.

A well known correspondent of the *Liverpool Albion*, signing himself "R." of Prescott, on meteorological subjects, writes thus in that paper of the 6th inst: God will not be mocked in his designs

on earth, but the forms of light and the clouds may yet instruct them of their deficiencies. Never before did I see such funereal, such lugubrious and portentous visions of sky for evil as for two months have hovered over us. Never within the memory of man did such clouds produce such successions of thunder storms, inundations, and hurricanes. The locust, the horse-resembling, the crucial, the palmated, the sheaf-reared ensign of Ceres, the funereal meshlike, the serpentine, the snake rod-like: these have never failed to be the sequents of forms of light more terrible than they, and which seem to have been prepared to exhaust over our land a magazine of evil, of which none of us can yet proclaim the end, and of which, it is more than probable, we have only seen the beginning. Be warned, ye great ones of the land, for God's wrath is on the wheel of nature, working it towards a nation's destruction. Once more I say, be warned!"

From the Western Reserve Cabinet and Family Visitor.

JAMES G. BENNETT, of the New York Herald, has been found guilty in two indictments for Libels against Judges Noah and Lynch, and has been sentenced to pay a fine of some two or three hundred dollars. Notwithstanding this mishap, the noted editor of the Herald is certainly rising in the world, for the city council of the famous City of Nauvoo have taken him under their special protection and patronage. They have passed a solemn resolution, in city council convened, to the effect that James Gordon Bennett is "rayther" the greatest editor and his Herald a little the tallest paper that this planet can produce. At this rate Bennett will be able to out-live any number of indictments.

Thus saith the sectarian editor of the "Western Reserve Cabinet and Family Visitor" of March 1st, 1842. Now James Gordon Bennett is one of the most able editors, and his Herald one of the best conducted papers this world ever saw. He is a more moral man, a greater benefactor of the human race, and a better Christian, than any sectarian editor on this continent; and the New York Herald diffuses more useful knowledge, and correct information, than all their illiberal, bigoted, prejudiced, narrow contracted papers combined. The Herald will "rise in the world" either with or without the Mormon support—so do not trouble yourself Mr. Hall.

GEN. JOSEPH SMITH, the President and founder of the sect called "the Latter Day Saints of the Church of Jesus Christ" was born in Sharon, Windsor co. Vt. in 1805, 23d of December. Old Windsor county is now boasting of as many distinguished men in different spheres as any in the Union. This poor farmer's son has built up a denomination of nearly 100,000 people in Europe, Asia, Africa, and nearly all the islands of the great oceans. Besides, Gen. Smith did not invent his creed himself; but an angel of the Lord delivered it to him on Mount Moriah, N. Y. on the 22nd September, 1827.

The above is from the able pen of that fearless champion of the rights of man, Col. John Wentworth, Editor of the Chicago Democrat. The west can boast of no more able editor, nor can any of her growing cities produce a better conducted paper. As to Col. Wentworth's religious views we know nothing—we presume he has no particular predilections for us; but that he entertains the same noble and generous feelings towards all professing christians, and all good men. He certainly is one of the most brilliant stars in the constellation of Illinois—and as a political leader he has no superior.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, APRIL 15, 1842.

BAPTISM FOR THE DEAD.

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise, and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation; the requisitions of the Almighty; the necessary preparations for heaven; the state and condition of departed spirits; and the happiness, or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue, and vice. The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith, and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdi-

tion who cannot bow to his creed and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard; he views them as his offspring; and without any of those contracted feelings that influence the children of men, causes "*his sun*" to rise on the evil and the good; and sends "*his rain*" on the just and unjust." He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, [not according to the narrow contracted notions of men, but] "according to the deeds done in the body whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey India: he will judge them "not according to what they have not, but according to what they have;" those who have lived without law, will be judged without law, and those who have a law, will be judged by that law; we need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess, that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom, and talent of the philosopher, and the divine; and it is an opinion which is generally received, that the destiny of man is irrevocably fixed at his death; and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned; without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*; evidently showing that there are sins which may be forgiven in the *world to come*; although the sin of blasphemy cannot be forgiven.

Peter also in speaking concerning our Saviour says, that "he went and preached unto

spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." 1 Pet. iii, 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison; to spirits that had been imprisoned from the days of Noah; and what did he preach to them? that they were to stay there? certainly not; let his own declaration testify; "he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"—Luke iv, 18, Isaiah has it;—"To bring out the prisoners from the prison, and them that sit in darkness from the prison house." Is. xlii, 7. It is very evident from this that he not only went to preach to them, but to deliver, or bring them out of the prison house. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth says, "The earth shall reel and go like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day; that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation; so will those characters referred to by Isaiah, have their time of visitation, and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together for joy," the past, the present and the future, were, and are with him one eternal now; he knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, apostasies, their crimes, their righteousness, and iniquity; he comprehended the fall of man, and their redemption; he knew the plan of salvation, and pointed it out; he was acquainted with the situation of all nations; and with their destiny; he ordered all things according to the council of his own will, he knows the situation of both the living, and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of; for instance it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:—

"Infinite years in torment must he spend;"

"And never, never, never, have an end."

And yet this eternal misery is made frequently to rest upon the inerst casualty;—The breaking of a shoe string; the tearing of a coat, of those officiating; or the peculiar location in which a person lives, may be the means indirectly of his damnation; or the cause of his not being saved. I will suppose a case which is not extraordi-

nary:—"Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on to a can; the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put onto somebody's boot; they none of them can go in time, the man dies and goes to hell: one of these is exalted to Abraham's bosom; he sits down in the presence of God, and enjoys eternal, uninterrupted happiness; while the other who was equally as good as him, sinks to eternal damnation; irretrievable misery, and hopeless despair; because a man had a boot to mend, the button hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust; the statements of holy writ so visionary; nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignance, angels would hide their heads in shame; and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents, according to their several crimes; surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law; so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for, "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and how can he preach except he be sent;" consequently neither Jew, nor heathen, can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher; and cannot be condemned for what he has not heard; and being without law will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our Fathers? will they all be damned for not obeying the gospel, when they never heard it? certainly not. But they will possess the same privilege that we here enjoy, through the medium of the everlasting priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Saviour, [who possessed the everlasting, Melchizedec priesthood,] and had the gospel preached to them, by him in

prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God which says, "Except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead. Crysostom says that the Marchionites practised baptism for the dead, "after a catechumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures, hence Paul in speaking of the doctrine says, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" 1 Cor. xv, 29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived; for says he "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation." Matt. xxiii. 35, 36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater; as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead thus fulfilling the words of Obadiah when speaking of the glory of the Latter Day. "And saviours shall come up upon mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man; places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles" . . . "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—Ed.

NOTICE.

On looking over our subscription list we find many who have paid but one dollar, on the present volume, which pays for six months; and as that time expires with this number, all who wish the paper continued to the end of the volume would do well to forward the money immediately.

CONFERENCE MINUTES.

Special Conference of the Church of Jesus Christ of Latter-Day Saints, met according to appointment in the City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of laying his statement before the Conference, at a convenient time.

Pres't. William Law, Gen. Bennett Pres't. pro tem., and Pres't. H. Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country if required in common with all good citizens, we ought not to be behind any of our neighbors in point of good order, neat uniforms, and equipments, and a well organized, and thoroughly disciplined legion.

April 7. Conference met, Pres't. Joseph Smith had the several quorums put in order, and seated: he then made some very appropriate remarks concerning the duties of the church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God; and the inconsistency folly and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was to bring the case of Elder Page before them, and that another object was to choose young men, and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering and such things as those of us who have gone before them, have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the nonperformance of his mission to Jerusalem: he said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone, E. P. considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no elders ever were more in concert on a mission than they were while together; they made a covenant in Quincy to stand by each other while on the mission; that if they were insulted, or imposed upon they would

stand by each other even unto death, and not separate unless to go a few miles to preach a sermon; that all monies should go into one purse, and it did so. Elder Hyde in Indiana first said he would go to visit Br. Knight, and that Elder Page should stay and preach, he assented, and he went and returned to Indianapolis. Elder Page had a mare given him on account of both, Elder Hyde then took the mare, went on, and left his luggage with Elder Page; while away he sold the mare for \$40, and received \$60 more as a donation from the man to whom he sold the mare, he returned, they preached in Dayton and received a handsome contribution, Elder Page preached 16 miles off and raised a branch, Elder Hyde went to Cincinnati, revised the Missouri Persecutions, got 2000 copies printed, and paid for them, and took part of them with him and left a large box full and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia purposing to visit churches on the way: he left Elder Page \$23. 31. Elder Page returned to Dayton, and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual; Elder Hyde told him that it was possible they might be from one to two years before they would leave America, as it would take upwards of \$1000 each to take them to Jerusalem and back, that it would be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring.

Elder Page accused himself of not using better economy in proceeding on his journey; there came out a piece in the paper stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper acknowledging the justice of the charge, but wisdom prevented its being published, preached about Washington &c., gathered funds for the mission, in Westchester and in Philadelphia. Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom &c., but they were disappointed in him when they saw him, he raised funds for the mission, the most liberal was in Philadelphia; he intended to sail on the 25th of July, but the brethren

said that if he would remain two weeks they would raise funds for him, they found that it would take longer, and he decided to stay a month, he then received a command through a letter from Pres't. H. Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by Pres't. J. Smith, and Elder B. Young. Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed that he had done right but if he had been in his place he would have tarried for him until the spring.

The reports of his having apostatized &c. returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

Pres't. J. Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise to each other—and Elder Page showed a little grannyism. He said that no two men when they agreed to go together ought to separate, that the prophets of old would not and quoted the circumstance of Elijah and Elisha in Kings 2 chap. when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again, the Lord made use of Elder Page as a scape-goat to procure funds for Elder Hyde.

When Elder Hyde returns we will reconsider the matter, and perhaps send them back to Jerusalem, we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put, and carried that we hold Elder Page in full fellowship.

Voted, that Elder Page be sent to Pittsburgh. Sung a hymn—Adjourned for one hour and a half, at one o'clock.

Met agreeable to adjournment.—Sung a hymn—Prayer by Elder Kimball.

Elder Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go-

and preach, who have not been before ordained.

Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go to preach.

Pres't. H. Smith spoke concerning the elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the seventies and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again.

He then spoke in contradiction of a report in circulation about Elder Kimball, B. Young, himself, and others of the Twelve, alledging that a sister had been shut in a room for several days, and that they had endeavored to induce her to believe in having two wives. Also cautioned the sisters against going to the steam boats.

Pres't. J. Smith spoke upon the subject of the stories respecting Elder Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp the editor of the "Warsaw Signal." Baptisms for the dead, and for the healing of the body must be in the font, those coming into the church and those rebaptized may be done in the river.

A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized; the remainder to go to the use of the Temple.—Sung a hymn. Ordinations to take place to-morrow morning—Baptisms in the font also.—There were 275 ordained to the office of Elder under the hands of the Twelve during the Conference.

April 8. Sung a hymn—Prayer by Elder Kimball—Sung a hymn.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labor in the vine-

yard &c., spoke of his own travels and the fruits of his labors as an encouragement to the young elders who were going into the vineyard.

Pres't. J. Smith said the baptisms would be attended to, also the ordinations.

Sung a hymn—Elder John Taylor preached a sermon while the ordinations and baptisms were going on on the subject of infidelity showing that the arguments used against the bible were reasonably scientifically and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman and followed by Elder Wm. Smith, then the Conference closed by benediction of Pres. J. Smith.

JAMES SLOAN, Clerk.

CONFERENCE MINUTES.

Minutes of a conference of the Church of Jesus Christ of Latter-Day Saints, held in the City of New York, Nov. 29th 1841.

The Conference was organized at 2 o'clock P. M. by electing Elder John E. Page, Chairman, and L. R. Foster, Clerk.

After addressing the Throne of Grace, the Chairman briefly stated the object of convening together—and then proceeded to ascertain how many of each quorum, or order were present, when it was ascertained there were present, one of the Twelve travelling High Councillors, six high priests, sixteen elders, three priests, two teachers and two deacons.

Reports of delegates being called for, Elder Foster reported that the whole number of persons who had been received into the branch at New York was two hundred and ninety-two, of which two hundred and seventy-nine were received by baptism and confirmation, and thirteen by certificate. Of these, four have died, ninety-six moved away, and thirteen have been excommunicated; leaving one hundred and seventy-nine, of whom there are a president and two councillors, a bishop and two councillors, eleven elders, two priests, one teacher and two deacons.

The branch of Setauket, Long Island, was represented by Benjamin Hulse, teacher.—That branch was organized on the 27th of March, 1841. with eighteen members, two of whom had been preachers, one a Baptist, and the other a Methodist. The number has since, been increased to forty-three, of whom six have been cut

off, leaving at present thirty-seven, among whom there are two elders, three priests, one teacher and one deacon, organized and built up chiefly by Elder Sparks—The cause is still progressing in that place.

Elder John Leach, representing the branch at Paterson, New Jersey, stated that the number at present is nine, of whom six have been baptized there, and three are from other branches.

Elder Samuel J. Raymond, representing the branch at Hempstead, L. I., stated that it was organized on the first of August 1839 by Elder Selah Lane—The number received into that branch is sixty-three; one having died, and sixteen having moved away, the present number is forty-six.

Elder N. T. James, stated that there were at Elizabethtown, N. J. six members—that he intended to continue his labors there, and hoped to raise up a branch there, although there was at present much opposition.

Elder Sparks, represented that the branch at New Rochelle, West Chester co. N. Y. of which Elder C. W. Wandell was presiding elder, consisted of thirty-five members, including two elders, one priest, one teacher and one deacon—all in good standing—Himself and Elder Wandell had recently labored in Fairfield County, Ct. where they had found great encouragement, doors being freely opened to them in many places.

* Elder Joseph Beebe stated that he had preached several times at Pompton, N. J. where there are six members, one of whom is a priest.

Elder Wandell, of New Rochelle, having now arrived, and the report of Elder Sparks being read to him, he confirmed the same, and stated that there were many persons there who were almost ready to be baptized, that the congregations were increasing in numbers, that the saints were in the enjoyment of the gifts of the Holy Spirit, and that the future prospects there were very encouraging indeed.

Elder Stephen F. Qm stated that he had lately preached in several places in Orange County, and that in company with Elder Charles B. Reynolds, he had visited Poughkeepsie, and in the course of two weeks, they had held fourteen meetings in that place and vicinity, leaving many persons believing, and anxious

to hear farther concerning the things of the kingdom. He had also lately visited Whitehouse, Hunterdon County, where he preached five times, and baptized one person.

Elder N. T. James stated that he was the first to preach the gospel in Newark, N. J. where he had baptized five. The number has since been increased to nine, at present there are six members there, three having moved away.

Elder Lane stated that the number of members in the city of Brooklyn at the present time is about ten—one elder, one priest and one deacon.

On motion by L. R. Foster Resolved that Elijah R. Swackhamer receive an elder's license, he having been ordained last winter.

On motion, Resolved, that this conference be called the New York conference.

On motion, Resolved, that David Rogers, Bernhart Smith and Benjamin Hulse be ordained elders, that E. R. Young and William Carmichael be ordained priests and that Matthias Spencer be ordained a teacher.

On motion, Resolved, that the ordination of these persons be referred to the several branches to which they belong, that the branches may sanction and approve the nominations before they are ordained—except in the case of E. R. Young.

Benjamin Aber of Bushville, Orange County, N. Y. stated that himself and wife embraced the gospel about three years since, and that in his vicinity there are at the present time six members.

He invited elders to come and preach in his house and offered to support two preachers a month, whereupon the Chairman recommended Elders Lane and Dougherty for this mission, and they having signified their willingness to go, were encouraged to do so by the voice of the meeting.

On motion, Resolved, that a letter of commendation be given to Elder Page, and that the clerk of this conference be directed to prepare it, and sign it in behalf of the members of this conference.

Ebenezer R. Young of Paterson was then ordained a priest, under the hands of Elder Page, assisted by Elders Foster and Everett, after which Elder Swackhamer received the imposition of hands, that the ordination, which he received

last winter under the hands of several elders, might be confirmed.

On motion, Resolved, that our next conference be held in this city on the third Wednesday of May next, at one o'clock P. M.

On motion, Resolved, that the minutes of this conference be forwarded to Nauvoo, with a request for publication in the "Times and Seasons."

The proceedings were closed with prayer by the Chairman, and the conference adjourned.

Names of the members of this conference.

John E. Page, of the travelling high council.

High Priests.—L. R. Foster, Addison Everett, George Holmes, John M. Bernhisel, Richard Burdge, William Acker.

Elders.—E. McClam, N. T. James, Charles W. Wandell, Joseph Beebee, Selah Lane, Edward Dougherty, Quartus S. Sparks, James B. Meynell, Stephen F. Qua, E. R. Swackhamer, John Leach, John M. Baker, Samuel J. Raymond, E. Ward Pell, William Marsden, — Hall.

Priests.—Joshua Parker, Francis Hewitt, Bernhart Smith.

Teachers.—Sylvester H. Wadsworth, Benjamin Hulse.

Deacons.—Rush Reynolds, William Guy Jarman.

JOHN E. PAGE, Chairman.

L. R. FOSTER, Clerk.

An Ordinance amending an Ordinance, entitled "An Ordinance regulating Auctions in the City of Nauvoo."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the 6th section of "An Ordinance regulating Auctions in the City of Nauvoo," be, and the same is hereby repealed.

Passed April 9th 1842.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

An Ordinance to regulate Taverns and Ordinaries, in the City of Nauvoo.

Be it ordained by the City Council of the City of Nauvoo, That no tavern or ordinary shall be kept in the City of Nauvoo, without a license being first had and obtained therefor, which license and the person or persons by whom such license shall be obtained, shall be subject to such conditions, regulations and pen-

alties, as shall be provided for by law, at the date of such license, or at any time thereafter, during the period for which it shall be obtained.

Sec. 2, That all licenses for taverns or ordinaries shall expire on the first Monday in November in each, year and the Mayor shall not charge less than ten, nor more than one hundred dollars for any such license.

Sec. 3, That every person who shall apply for a tavern or ordinary license, shall produce to the Mayor, a certificate signed by six respectable freeholders of the ward, in which such person resides, which certificate shall set forth, that each of said six respectable freeholders, have personally examined the premises, for which application for a license is made, and that they are satisfied that the person making application hath provided on the said premises suitable and proper accommodations for travellers or guests, and that such applicant hath provided a good and sufficient stable.

Sec. 4, That before any license for a tavern or ordinary shall be granted, the person making application for the same, shall, in addition to the certificate required by the third section of this act, produce also to the Mayor, a certificate signed by six respectable freeholders, residing in the neighborhood of the premises, for which application for a license is made, that the public convenience requires a tavern or ordinary to be established in such neighborhood.

Sec. 5. That if any person shall falsely certify that any applicant for a tavern or ordinary license, hath the accommodations required by the third section of this act, such applicant not having provided the same, he shall, upon conviction thereof, be fined in the sum of twenty dollars.

Sec. 6, That it shall be the duty of each of the High Constables in the several wards, (and of each of the persons acting as such,) from time to time, and whenever he may be informed or suspect that the accommodations required by the third section of this act, are not kept by any person having a license to keep a tavern or ordinary, to visit, in company with the police officer of the ward, or with some other citizen, any tavern or ordinary, and ascertain whether the said accommodation continue to be kept, and if he finds that the said accommodations are not kept, he shall forthwith report

the same to the Mayor, whose duty it shall be, upon being satisfied in such case, that the aforesaid accommodations are not kept as required by the third section of this act, to annul the license which had been granted for such tavern or ordinary, which license shall from that time cease and determine.

Sec. 7, That if any person or persons keeping a tavern or ordinary, shall refuse to permit a High Constable (or person acting as such) to make the examination required by the sixth section of this act, or if any other person or persons shall prevent or attempt to prevent the High Constable (or person acting as such,) as aforesaid, from making such examination, the person or persons so refusing, preventing or attempting to prevent, shall each, upon conviction thereof, be fined in the sum of twenty dollars, and the license for such tavern or ordinary, shall cease and determine, and be annulled by the Mayor.

Sec. 8. That all keepers of ordinaries or taverns, shall be, and they are hereby prohibited from selling spirituous liquors; and any keeper of a tavern or ordinary, who shall sell or permit to be sold, any spirituous liquors, in violation of this prohibition, shall, on conviction, for the first offence, be fined in the sum of twenty dollars, and for the second offence, forfeit his license, which shall be annulled by the Mayor.

Sec. 9, That in all cases where the Mayor shall annul the license of any tavern or ordinary keeper, under the provisions of this act, he shall notify the person whose license shall be annulled, of the fact, in writing, to be left at the tavern or ordinary of such person, by the High Constable, or person acting as High Constable, or a police officer of the ward in which the tavern or ordinary of such person may be, and any person who, after having been so notified, shall sell spirituous liquors, or keep a tavern or ordinary without having obtained a new license, shall, for each and every offence, incur the same fine.

Sec. 10, That all fines under this act, shall be recovered and distributed as is by law provided for the recovery and distribution of fines.

Passed April 9th 1842.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

The agents of the Times and Seasons are requested to act as agents for The Wasp. They will please forward what subscriptions they may procure as soon as possible, that we may know whether we shall be warranted in continuing its publication. As fast as the names of subscribers are received, The Wasp will be forwarded by us. A list of agents for The Wasp will appear in the next number of that paper.

WM. SMITH.

LIST OF LETTERS,

Containing remittances, paid at this office for the "Times and Seasons," since Jan. 15, 1842; until the present date, April 15, 1842.

Ebenezer Hanks, Burton, Ill.	\$2 00
Dr. L. M. Knight, Pleasant Garden, Ia.	2 00
Joseph King, Monticello, Ill.	2 00
Harry Childs, Lamoile, Ill.	1 00
J. J. Jackson, Belvedere, Ill.	62
Joel H. Huntington, West Canaan, O.	2 00
Wm. J. Sterrett, Beartown, Pa.	10 00
Arthur Monfort, Mason, O.	2 00
Lyman Higley, Utica, N. Y.	2 00
Nathaniel H. Turner, So St. George, Me.	5 00
M. H. Perk, West Milton, O.	2 00
Wm. Johnson, Spoon River, Ill.	2 00
Wm. Henrie, Dunlap, O.	2 00
Samuel Pepper, Esq. Brookhaven, Mi.	2 00
Moses Chidester, Milford Centre, N. Y.	2 00
Job Barnum, Monkton, Vt.	1 00
Cade A. Crawley, Camden, Tenn.	1 00
Nesbit Bradley, Philadelphia, Pa.	2 00
Josiah H. Perry, Keesville, N. Y.	2 00
Elias Stone, Cincinnati, O.	1 00
Julian Moses, Philadelphia, Pa.	2 00
Abijah Crane, Medfield, Mass.	2 00
Capt. Isaac Downs, South Davis, Mass.	2 00
Elisha H. Davis, Lancaster, Pa.	10 00
Wm. Small, Pittsburg, Pa.	4 00
Mason Buss, Wendall, Ill.	2 00
Joseph Duff, Sacketts Harbor, N. Y.	1 00
Calvin C. Pendleton, Hope, Me.	2 00
Jacob Griffith, Philadelphia, Pa.	2 00
George Clair, Hudson, N. Y.	2 00
David Neptune, Freeport, Pa.	2 00
F. D. Richards, Cincinnati, O.	3 00
Christopher Dixon, Kiriland Ohio	2 00
S. W. Brandon, Stewart co Tenn.	1 00
Wm. Harry, Chaneyville Ohio	1 00
Wm. West, Mannville N. Y.	4 00
E. P. Maginnee, Salem Mass.	25 00

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 13.]

CITY OF NAUVOO, ILL. MAY 2, 1842.

[Whole No. 49.]

AN EPISTLE OF THE TWELVE.

To the Saints in America Greeting:

Beloved brethren, we have whereof to congratulate you at the present time, as we have the opportunity from day to day to witness the progress of the building of the Temple of the Lord in this city, and which is and must be accomplished by the united exertions of the labors of the brethren who reside here, and the tithings and contributions of those who are scattered abroad in the different states.

In this glorious object the hearts of all the faithful are united, the hands of the laborer are made strong continually, and the purse strings of the more opulent are unloosed, from time to time, to supply those things which are necessary for upraising the stones of this noble edifice; and it may truly be said that the blessing of the Lord is upon his people; we have peace without, and love within the borders of our beautiful city;—beautiful, indeed, for situation, is Nauvoo; the crown of the great valley of the Mississippi, the joy of every honest heart.

Although all things are more prosperous, concerning the Temple, than at any former period, yet the saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of his people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building inclosed before another winter, so that the joiner can be employed during the cold weather; and we would again call upon all the saints abroad to unite in making their deposits in banks *known* to be *good* and *safe*, and forward their certificates to the Trustee in Trust, as speedily as possible; when trusty men are not coming immediately to this place who can bring your offerings. All will want the privileges and blessings of the sanctuary, when it is completed; and all can have their wishes; but they can obtain them only by faithfulness and diligence in striving to build.

We praise our God for the liberality which has hitherto been manifested; many have given more than was re-

quired of them, many have given their all, but they have done it cheerfully; they have done it voluntarily; and they shall have a great reward; for the blessings of heaven, and earth shall be multiplied unto such; even the blessings of that priesthood which hath neither beginning of days nor end of life. While there are those who of their abundance have built unto *themselves fine houses*, and who ride in *carriages* and on *horseback*, and regale themselves with the good things of the *land*, and at the same time they have left the Lord's House untouched, or, if touched at all, have touched it so lightly as scarce to leave the print of their little finger: their reward will be according to their deeds, and unless they speedily repent, and come up with their abundance to the help of the Lord, they will find in the end that they have no part nor lot in this matter; their gold and silver will become cankered, their garments moth eaten, and they will perish in their own slothfulness and idolatry, leaving none to mourn their absence.

But brethren the Temple will be built. There are hundreds and thousands who stand ready to sacrifice the last farthing they possess on earth, rather than have the building of the Lord's House delayed, and while this spirit prevails no power beneath the heavens can hinder its progress: but we desire you *all* to help with the ability which God has given you, that you may *all* share the blessings which will distill from heaven to earth through this consecrated channel.

This is not all. It will be in vain for us to build a place where the son of man may lay his head, and leave the cries of the widow and the fatherless, unheard by us, ascending up to the orphan's God, and widow's friend. It is in vain we cry Lord, Lord, and do not the things our Lord hath commanded; to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities; and it is but reasonable that such cases should be found among a people who have but recently escaped the fury of a relentless mob on the one hand, and gathered from the half starved population of the scattered nations on the other.

Neither is this all. It is not sufficient that the poor be fed and clothed, the sick ministered unto, the temple built:—Not when all this is accomplished, there must be a year of Jubilee; there must be a day of rejoicing; there must be a time of release to Zion's sons, or our offerings, our exertions, our hopes and our prayers will be in vain, and God will not accept of the doings of his people.

On those days of darkness which overspread our horizon; when the wolf was howling for his prey around the streets of Kirtland; when the burgler was committing his midnight and midday depredations in Jackson county; when the heartless politician was thrusting his envious darts in Clay—and when the savage war whoop of Missouri, echoed and re-echoed through Far West, and Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages naked and defenceless, from their once peaceful homes to seek a shelter in a far distant land. Many of the brethren stepped forward to their rescue, and not only expended all they possessed for the relief of suffering innocence, but gave their notes and bonds to obtain more means, with which to help those, who could not escape the overwhelming surge of banishment from all that they possessed on earth.

Deaths, wounds, and sickness, from the mob, and the cold and shelterless situation of the brethren, followed in quick succession; and all the means which could possibly be obtained from each other, in addition to the noble charities of the citizens of Illinois, were brought in requisition to sustain a remnant of the Saints, who now mostly inhabit this place. To accomplish this the president and bishops loaned money and such things as could be obtained, and gave their obligations in good faith for the payment of the same; and many of the brethren signed with them at different times and in different places to strengthen their hands and help them carry out their designs; fully expecting, that, at some future day, they would be enabled to liquidate all such claims, to the satisfaction of all parties.

Many of these claims have already been settled; many have been given up as cancelled by those who held them, and many yet remain unsettled. The Saints have had many difficulties to encounter since they arrived at this place. In a

new country, destitute of houses, food, clothing, and nearly all the necessities of life, which were reut from them by an unfeeling mob—having to encounter disease and difficulties unnumbered, it is not surprising that the church has not been able to liquidate all such claims, or that many individuals should yet remain involved, from the foregoing circumstances; and while things remain as they are, and men remain subject to the temptations of evil as they now are, the day of release, and year of Jubilee can not be; and we write you especially at this time, brethren, for the purpose of making a final settlement of all such claims, of brother against brother; of the brethren against the presidency and bishops, &c. &c.—claims which have originated out of the difficulties and calamities the church has had to encounter, and which are of long standing, so that when the Temple is completed there will be nothing from this source, to produce jars and discords, strifes and animosities, so as to prevent the blessings of heaven from descending upon us as a people.

To accomplish this most desirable object, we call on all the brethren, who hold such claims, to bring them forward for a final settlement; and also those brethren who have individual claims against each other, of long standing, and the property of the debtor has been wrested from him by violence, or he has been unfortunate, and languished on a bed of sickness till his means are expended; and all claims whatsoever between brother and brother, where there is no reasonable prospect of a just and equitable settlement possible, that they also by some means, either by giving up their obligations, or destroying them, see that all such old affairs be adjusted so that it shall not give occasion for difficulties to arise hereafter. Yes brethren, bring all such old accounts, notes, bonds &c. and make a consecration of them to the building of the Temple, and if any thing can be obtained on them it will be obtained, and if nothing can be obtained when the Temple is completed, we will make a burnt offering of them, even a peace offering, which shall bind the brethren together in the bonds of eternal peace and love, and union; and joy and salvation shall flow forth into your souls, and you shall rejoice and say it is good that we have harkened unto counsel, and set our brethren free, for God hath blessed us.

How can we prosper while the church, while the presidency, while the bishops, while those who have sacrificed every thing but life, in this thing, for our salvation, are thus encumbered? it cannot be—arise, then, brethren, set *them* free, and set each other free, and we will all be free together, we will be free indeed.

Let nothing in this epistle be so construed as to destroy the validity of contracts, or give any one license not to pay his debts. The commandment is to pay every man his dues, and no man can get to heaven while he justly owes his brother or his neighbor, who has or can get the means and will not pay; it is dishonest, and no dishonest man can enter where God is.

We remain your brethren in
the Gospel of Peace.

B. YOUNG Pres't.
HEBER C. KIMBALL,
ORSON PRATT,
WM. SMITH,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
W. RICHARDS, Clerk.

From the Millennial Star.

PHILOSOPHY OF THE RESURRECTION.

*"But some man will say, How are the dead raised up? and with what body do they come? * * That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. *"*

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from the body, parts of the old system are dispensed with, and by the nourish-

ment received into the stomach, and by means of the blood vessels diffused through the system, new particles are constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at length grow up and live again in vegetable substances, such as grass, grain, fruit, &c.—These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While, on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding or to inform and convince the judgment, but with an endeavor to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry:—"Ignorance is the mother of devotion." "Don't let your mind think on such subjects, it is a temptation to infidelity." "It is wicked to enquire into such things." "All things are possible with God," &c.

Others have pretended to solve the difficulty, by supposing that the doctrine of the resurrection, although true, does not imply a material body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand, and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology, and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance, the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occasion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the materials which are necessary for the formation of another, seeing each individual would need but about one-seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principal objection which still arises in regard to this view of the subject is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves any thing it proves too much, and comes in at last in favor of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life.—For instance, a man has not the same body at the age of fifty that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty-five years the entire system had twice passed away and given place to a new one; and yet the jury would recognise an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law. The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this consciousness that constitutes the same person in reality, both in his own estimation and that of all his acquaintances.

The man new risen from the tomb with a material body composed of the old one, or rather of a germ of the old one, will no doubt, stand forth in all the consciousness of existence, and of his own identity that he possesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the obstructions and infirmities of mortality. He

will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of a woman, and that returned to the dust.

Even God himself, who is the standard of philosophical and all other truths, will recognise him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natural body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead), will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years absence.

Tis thinking, feeling, seeing,
The laws of nature scan;
It is the sense of being
That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or unison between them.

As the seed falls into the earth and dies, and by this very operation sends forth a sprout or germ which, with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced in its own likeness by the power of the resurrection; and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensably necessary as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain, so the flesh of birds, beasts, fishes, and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterious works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organization of a world, or the resurrection of the body. Each effect has its cause, and each causes its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the con-

HISTORY OF JOSEPH SMITH.

(Continued.)

fused and chaotic mass of unorganized existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years; let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the laborious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what hast thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence; not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous it was all achieved by the law of light, which was the immediate power of God; but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blossoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.

All these were natural.

All these were spiritual.

All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an arch-angel to comprehend by his own capacity without the spirit of revelation.

P. P. PRATT.

NOTICE.

Elder Jessee Turpin has been before the High Council of the City of Nauvoo, and is proven clear of the charges preferred against him; restored to full fellowship, and to his former standing in his quorum.

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario co. New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by days works and other-

wise as we could get opportunity, sometimes we were at home and sometimes abroad and by continued labor were enabled to get a comfortable maintainance.

In the year eighteen hundred and twenty-four my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October eighteen hundred and twenty-five I hired with an old gentleman, by the name of Josiah Staal who lived in Chenango county State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony Susquehannah county State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January eighteen hundred and twenty-seven we were married while yet I was employed in the service of Mr. Staal.

Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere so we went and were married at the house of Squire Tarbill, in South Bainbridge Chenango county, New York. Immediately after my marriage I left Mr. Staal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to

preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county in the State of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise,) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra Township Wayne county, in the State of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February the aforementioned, Mr. Martin Harris came to our place,

got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows. "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments;—Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldean, Assyrian, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchel who sanctioned what Professor Anthony had said respecting both the characters and the translation."

From the N. Y. Weekly Herald.
**THE MORMONS—A LEAF FROM
 JOE SMITH.**

We give in this day's paper, a very curious chapter from the "Book of Abraham," which we find published in the last number of a weekly journal, called the "Times and Seasons," conducted by Joseph Smith the great Mormon Prophet, in the city of Nauvoo, Hancock county, Illinois.

The prophet says that it was found in the catacombs of Egypt, but he is mis-

taken in this idea. The article was discovered, we presume by Joseph Smith, the grandfather, near one of the pyramids of Medinet Abu, in the "City of the Sun," in upper Egypt—the same city which Homer says had one hundred gates. Champollion, Young, Rossellini, and various other antiquarians give notices of the magnificent ruins, in red granite, that are strewn over the banks of the Nile. Be all this as it may, the Prophet of Nauvoo has given the chapter, and it is set down as a revelation among the Mormons.

This Joe Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality, and moral courage as Mahomet, Odin, or any of the great spirits that have hitherto produced the revolutions of past ages. In the present infidel, irreligious, ideal, geological, animal-magnetic age of the world, some such singular prophet as Joe Smith is required to preserve the principle of faith, and to plant some new germs of civilization that may come to maturity in a thousand years. While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic States, Joe Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. Joe believes himself divinely inspired and worker of miracles. He cures the sick of diseases—so it is said:—and although Joe is not aware of the fact, we have been informed by a medical man that his influence over nervous disorders, arises from a powerful magnetic influence—that Joe is a magnet in a large way, which he calls a power or spirit from heaven. In other respects Joe is a mighty man of God—possessing large stores of human nature—great shrewdness, and as he has taken the management of the Mormon newspaper organ, the "Times and Seasons" into his hand, we look for many revelations, and some curious ones too, pretty soon.

We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of materialism that is hurrying the world into infidelity, immorality, licentiousness, and crime.—Professor Lyel, Richard Adams Locke, Dr. Brisbane, Master Emmerson, Prophet Brownson, Horace Greely, and all the materialists of the age, ought to take a leaf of common sense out of Joe's book.

MORE PROPHECY.—Joe Smith, in his last "Times and Seasons," gives us another slice of the "Book of Abraham," embracing a synopsis of his geology and astronomy, illustrated with a curious map of the Mormon Solar System. Joe also gives his readers a bit of his auto-biography—quite rich it is, too.

THE MORMON MOVEMENT.—Nealy two hundred more Mormons, very respectable looking saints, arrived at New Orleans recently, on their way to Nauvoo, the head quarters of Joe Smith and the Mormons. The prophet is adding to his religious empire every day—and who can set bounds to it? He is president, priest, and prophet, and whenever he is in a difficulty, he says that he has a direct revelation from heaven, that settles the point at once.

MR. JAMES G. BENNETT, is a little too fast about the finding of the records; it will be seen by the following that "Joe Smith," knew what he was doing.

EGYPTIAN ANTIQUITIES.

These Mummies, with seven others, were taken from the Catacombs of Egypt, near where the ancient, and we may say, almost unparalleled city of Thebes once stood, by the celebrated French traveller Antonio Lebolo; at a great expense, under the protection of the French Consul, by consent of Mehemet Ali, the Viceroy of Egypt. It is to be noticed that several hundred Mummies, differently embalmed were found in the same catacomb, but only the eleven in a state to be removed. The seven have been sold to gentlemen for private museums, and in consequence are kept from the eye of the public.—They have been exhibited in Philadelphia and Baltimore, to crowded audiences; in the latter place, although only engaged for two weeks, the exhibition was prolonged to *five weeks*, with attraction. Of all the relics of the ancient world that time has left, the Mummy is the most interesting. It is a well known fact, recorded in both sacred and profane history that men were embalmed, which science has attracted the learned for ages. All other antiquities are but the work of man, but *Mummies* present us with the men themselves—they are the personages, preserved in human form, for the gaze and attraction of people who are occupying down the stream of time centuries from those—they have certainly been

conspicuous actors in those mighty scenes of which the history of Egypt is full. An hundred generations have passed away, and new empires have begun since this flesh was animated—since these eyes were bright, and this tongue was eloquent, and the heart beat within this breast. These strangers illustrious from their antiquity, may have lived in the days of Jacob, Moses, or David, and of course some thousand years have elapsed since these bodies were animated with the breath of life! History records the fact, that the higher class concealed their knowledge from the lower, in figures and hieroglyphic characters—A few of those, upon papyrus, used by the Egyptians for writing, will be exhibited with the Mummies.

Having examined with considerable attention and deep interest, a number of Mummies from the catacombs, near Thebes, in Egypt, and now exhibited in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed; probably not less than three thousand year ago. The features of some of these Mummies are in perfect expression.—The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public to an interesting collection, not sufficiently known in this city.

JOHN REDMAN COXE, M. D.

RICHARD HARLAN, M. D.

J. PANCOAST, M. D.

WILLIAM P. C. BARTON, M. D.

E. F. RIVINUS, M. D.

SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious. W. E. HORNER, M. D.

We have in our possession the four mummies referred to. They together with the records, were purchased of a Mr. Chandler who exhibited them in different parts of the Union, and sold them to us in Kirtland Ohio. The above is a copy of the original placards published by Mr. Chandler, whilst they were yet in his possession.

We believe that Mr. Bennett is neither a prophet, nor the son of a prophet, or he would have known that wherever, or whenever God had a prophet, and he spoke the word of the Lord, or "got a revelation that has ended the matter"—we perceive that he has a notion of feeling a little funny at our expense, but notwithstanding those peculiar freaks and little witticisms of Mr. Bennett, we must say that he acts with more candor and honesty, and is more of a gentleman and philanthropist than most of the editors of the present day; he publishes our *own* statements to the world in their native simplicity, unguarnished, without misrepresentation, coloring or fiction, and leaves it as all honest men will do, for a discerning public to judge of the correctness, or incorrectness of the principles thus laid before them. The very *pious* and *holy* editors of the "Baptist Advocate;"—The "New York Evangelist;" and the "Christain Advocate and Journal," and many other of the holy order that we might mention, would do well to pattern after the moral honesty and righteousness of Mr. Bennett. We say this because we have generally found that those gentlemen of the *black cloth* are more ready to listen to reports, misrepresentation and falsehood than to matters of fact, and that if they are not at all times the authors of the foul calumnies that so frequently disgrace their pages; yet their columns are always open for slander, and falsehood, whenever it suits their purpose.

The would be great Mr. O. Bachelor of New York or elsewhere, has lately published a long tirade about Mormonism in the "Baptist Advocate;" without refering to his production we would merely state that he would have done well to have published at the same time an account of his ungentlemanly proceeding at a discussion with Elder P. P. Pratt; when one of his brother infidels who was chairman told him that he would not acknowledge so dishonorable a man as one of their fraternity—of a subsequent defeat by Elder Adams of New York, (soon after he had joined the church) and of his late discomfiture by a boy in New Jersey. Surely so mighty a champion as Mr. Bachelor, aided with such powerful truths, (alias falsehoods,) as those published in the Baptist Advocate, ought to have been able to have vanquished those puerile defendants of Mormonism, and swept so awful a delusion into everlasting oblivion; or is it the case that he is more powerful in writing than oratory? or has the pious editor of the "Baptist Advocate" assisted him to compile his foul slander? Ed.

TIMES AND SEASONS. CITY OF NAUVOO,

MONDAY, MAY 2, 1842.

THE TEMPLE.

This noble edifice is progressing with great rapidity; strenuous exertions are being made on every hand to facilitate its erection, and materials of all kinds are in a great state of forwardness, and by next fall we expect to see the building enclosed; if not the top stone raised with "shouting of grace—grace, unto it." There have been frequently, during the winter, as many as one hundred hands quarrying rock, while at the same time multitudes of others have been engaged in hauling, and in other kinds of labor. A company was formed last fall to go up to the pine country to purchase mills, and prepare and saw lumber for the Temple, and the Nauvoo House, and the reports from them are very favorable; another company has started this last week, to take their place, and to relieve those that are already there; on their return they are to bring a very large raft of lumber for the use of the above named houses.

While the busy multitudes have thus been engaged in their several avocations performing their daily labor, and working one tenth of their time, others have not been less forward in bringing in their *tithings*, and consecrations for the same great object. Never since the formation of this church was laid, have we seen manifested a greater willingness to comply with the requisitions of Jehovah; a more ardent desire to do the will of God; more strenuous exertions used; or greater sacrifices made, than there has been since the Lord said, "Let the Temple be built by he tithing of my people." It seemed as though the spirit of enterprise, philanthropy, and obedience rested simultaneously upon old and young; and brethren and sisters, boys and girls, and even strangers, who were not in the church, united with an unprecedented liberality in the accomplishment of this great work; nor could the widow, in many instances, be prevented, out of her scanty pittance, from throwing in her two mites.

We feel at this time to tender to all, old and young, both in the church and out of it, our unfeigned thanks for their unprecedented liberality, kindness, diligence, and obedience which they have so opportunely manifested on the present occasion. Not that we are personally or individually benefitted in a pecuniary point of view, but when the brethren as in this in-

stance shew a unity of purpose, and design, and all put their shoulder to the wheel, our care, labor, toil, and anxiety is materially diminished, "our yoke is made easy; and our burden is light."

The cause of God is one common cause, in which all the Saints are alike interested, we are all members of the one common body, and all partake of the same spirit, and are baptized into one baptism, and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another. The only difference is that one is called to fulfil one duty and another another duty; "but if one member suffers, all the members suffer with it, and if one member is honored all the rest rejoice with it, and the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee; party feelings, separate interests, exclusive designs should be lost sight of in the one common cause, in the interest of the whole.

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests, and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we lived; and fired with heavenly and joyful anticipations they have sung, and wrote, and prophesied of this our day;—but they died without the sight; we are the favored people that God has made choice of to bring about the Latter Day glory; it is left for us to see, participate in, and help to roll forward the Latter Day glory; "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, even in one," when the saints of God will be gathered in one from every nation, and kindred, and people; and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the spirit of God will also dwell with his people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause to roll forth the kingdom of God, the Heavenly Priesthood are not idle spectators; the spirit of God will be showered down from above, it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will

dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realize; a work that God and angels have contemplated with delight, for generations past; that fired the souls of the ancient patriarchs and prophets—a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.—[Ed.]

COMMUNICATIONS.

LETTER FROM ELDER O. HYDE.

Trieste December 21, 1841.

MY DEAR MARINDA:—Once more I sit down to write to you, to let you know, that through the mercy of the Lord, I am still among the living; and what is still better, Jesus the sinner's friend, I humbly trust lives in me. I arrived this morning in this port from Alexandria, after a passage of 21 & 1-2 days; and here I must remain 28 days more in quarantine. It is like a prison, but there is no avoiding it.

The city of Jerusalem, I have seen, and walked through it almost every way, and also the regions round about: but as I do not write this letter with the view of its being made public, I shall omit most of the particulars connected with my mission, and give them in a letter addressed to the Twelve, which will be mailed or sent at the same time as this.

I hope the answer to the two letters which I wrote from Bavaria, one to you, and the other to Br. Joseph will have arrived safely there. As I must remain here almost one month, I have written to Bavaria requesting them forwarded to me at this place. It is only about 250 miles from this, to Bavaria where I made a stop last summer; and as soon as I am released from this prison, it is my intention to go there and publish the principles of our faith in the German language, unless I shall be differently advised in the letters which I hope to receive. It is directly on my way to London. If you look on the map of Europe, you will see my course from this to London. First over the Alps to Munich, then to Ratisbon, from thence to Frankfort, on the Maine, and then to Mayenz and down the Rhine.

As soon as I can get the foundation of a good work laid in Germany, I shall go to England, if the Lord will, and there

spend a short time, and then return to you. I begin to speak the German considerably. In fact I am obliged to, for there are few who speak English. I have found no difficulty in getting along about languages, though I have been, sometimes where they spoke Turkish, and frequently where they spoke nothing but Arabic and Italian,—and then French and German. On board the vessel in which I came from Alexandria they spoke Italian and German. So far as mere travelling is concerned, I could go all over the world, let the language be what it might, and I trust the time will be when the servants of the Lord will even be able to proclaim the gospel fully and plainly by the power of the Holy Ghost in all these languages.

I feel quite anxious to get our faith and principles in print in the German language; but what the effect will be, time must determine. The Catholic religion in Germany is fortified by long and deep rooted prejudices; and to a certain extent by laws of human enactment. I have dreamed that they shut me up in prison: but if they do, I shall not have the honor of being the first Latter-Day Saint, who for the truth's sake, has been imprisoned. I feel glad, and more than glad that I have seen Jerusalem. Face never answered more correctly to face in water, than Mt. Olivet did to the vision I had in Nauvoo. How it would rejoice my heart to meet with the Saints again. The hope that I shall, makes my heart swell with joy. I pray the Lord to keep me from evil, and strengthen my heart in righteousness, that I may be counted worthy to share their good will when I return.

May the Lord bless you all, and save you from the violence of men, and from all evil. My kind respects to the Presidency, and to all that enquire after me. I am as ever your affectionate husband.

ORSON HYDE.

LETTER FROM W. J. APPLEBY, Esq.

DEAR BROTHER:—It is with feelings of no ordinary kind, that I take my pen in hand, (aside from the bustle and cares of life) to communicate to you, thou servant and prophet of the most high, the pleasing and no doubt cheering intelligence of what the Lord of glory is doing in this part of the vineyard. When I take a retrospective view of the

rise of the "Church of Christ" in these last days, and reflect what scenes of persecutions, trials, distress, and bloodshed, the saints of God have been called upon to undergo, for the testimony of Jesus and his holy word; and especially when I think of you, (the trials you have endured, the tribulations you have waded through, the cold damp prisons you have lain in, the galling chains you have been loaded with, the fetters, and bands of iron that have encompassed your limbs, and all for the sake of eternal truth,) I am ready to exclaim, how long Oh! just, righteous, and eternal Father wilt thou suffer thy prophet and seer, to be persecuted, his life sought after, his name and character villified, traduced, calumniated, falsified and slandered, by wicked and designing men; the emissaries of Satan, but a soft still sweet voice whispers, "my grace is all sufficient for him;" he is under my protecting care, and no power of hell and earth combined shall ever be able to overcome him if he is faithful. ("They that live godly in Christ Jesus shall suffer persecution.") And I pray my Heavenly Father in the name of Jesus, that you may be kept faithful unto the end, and may the saints by their faith and prayers always hold you up before our heavenly King, that you may never fall, though your path should be continually beset with the "fowler's snare;" though you should be called upon to undergo more trials, perplexities, griefs, sorrows, disappointments, tribulations and afflictions; and at last seal your testimony with the effusions of your own blood; for the glorious, triumphant and eternal truth that God has made you an instrument in revealing to the children of men. May you never falter, but meet it all with a triumphant smile, obtain the victory over all your enemies; death, hell, and the grave;—fall asleep in the arms of Jesus;—and receive the crown, which thus far you have so nobly and gallantly contended and fought for like a true soldier of the cross, and follower of the Lamb; even when death (with all its appalling forms) stared you in the face, it found you true, and immovable to the glorious—inspiring—heaven born truths that have been revealed to you; and which I your humble servant and brother in the bonds of the everlasting covenant am rejoicing in. May Israel's God protect you, and his church,

and people from all harm, and danger; and speed on his triumphant and glorious gospel. The ship of eternal truth is plowing with dignity and majesty through the yielding waves of sophism, infidelity and delusion; the waves of persecution are rolling high and dash vehemently against its triumphant bows, but they cannot impede its progress: base fabrications, slander, scorn, obloquy, vituperation, scurrillity, and in fact all manner of the most glaring and unblushing falsehoods are heralded forth by priests and people; and reiterated and reechoed in every breeze, from one end of God's footstool, (if it were possible) to the other; but what does all their evanid declamating amount to? the answer is definite and positive, NOTHING.—It goes ahead with a steady pace, every day gives it a new impetus, and every moment accelerates its speed, and why? the God of heaven is at the helm, and he will steer the ship and the kingdoms of this world will become the kingdoms of our Lord and his Christ; yes, the mighty kingdoms of China, Austria, Russia, Prussia, France, England and America not excepted, with all the sectarian denominations of the present day will be utterly overthrown;—and Christ will come with all his Saints, and establish his kingdom upon their ruins.

But I said I was going to inform you what the Lord of glory was doing here, this I will endeavor to do. There is a branch here containing 22 members, including 1 elder, and 1 priest, and more believing. It is but a few weeks ago since I baptized a gentleman and his lady here at 9 o'clock at night, and broke the ice to do it, but they never minded ice nor weather when truth was to be obtained; the gentleman was of the persuasion of Friends, the lady was formerly a member of the Church of England, from Philadelphia, they both are now rejoicing in the truth, and thankful that they have eradicated the mark of the Beast.

I have been home but a few days from a tour of nearly two weeks along the sea shore (i. e.) Toms River and Forked River &c. There were six baptized at Toms River while I was there and more believing; there are something near two hundred members here and in Cream Ridge, and Toms River exclusive of those who have gone west. I was in-

formed by Br. Winner that Elder Divine baptized 18 in one day a few weeks ago at Long Branch, and that there had been 60 baptized there within a short time. There are calls here for preaching on the right and left, we would like to see Br. Page or some other efficient elder, here as soon as you have an opportunity of sending one, I have understood you purposed coming east in the spring if you are I wish you to inform me as soon as you receive this and at what time you expect to be in Jersey, as Br. Isaac R. Robbins is coming to Nauvoo this spring, and wishes to see you, but if you are coming here perhaps he may wait until you arrive. Brs. John R. Robbins, and Lafetras, with their families expect to leave here for Nauvoo sometime in April; but I must bring my letter to a close as the bright luminary of day has long since sunk behind the western hills, and another day has rolled into (to us) the ocean of eternity, to help fill up the vacuum of years yet wanting to commence the sabbath of rest;—the sable shades of night are hovering over the earth, her dark mantle is spread upon the hills and vallies; while bright Phæbus the queen of night is riding in glorious majesty, with all her attendant train of satellites, twinkling in ether blue, and all nature is nearly hushed in slumbering silence, and enjoying that heavenly repose which the great Author ordained for the creatures of his care; therefore with the sublimest emotions of praise and gratitude to my God do I close by saying may God bless you and yours, Br. Hyrum, and all the Saints throughout the world: and may Zion prosper and become the joy of the whole earth.

With sentiments of profound respect do I subscribe myself your well wisher and brother in the Lord,

W. J. APPLEBY.

We have received a communication from Elder Eli Maginn, and from E. Snow. [Mass. Elder Maginn has forwarded twenty four dollars subscription money, and twenty dollars for the temple, he writes as follows.—

Salem, Mass. March 22nd, 1842.

PRES'T SMITH SIR.

I avail myself of this opportunity of transmitting the following subscribers for your valuable paper. * *

I shall endeavor to forward from 100 to 200 dollars by fall, for the House of

the Lord, as it appears to be of the most vital importance that the Saints should assist in a work so desirable, which is looked forward to with anxious anticipation by all the faithful laborers in the kingdom. We shall do all that we can to forward the work. * * *

Dear Brother, I feel to rejoice in the prosperity of the work of the God of the Saints, which is truly prosperous in New England, the engine of eternal truth has been called into successful opposition against the crafts, and systems of "*The like occupation*," and notwithstanding the contest has been exceeding fierce, the enemy being active in the usual way with falsehood, and misrepresentation, the victory is the Lord's; truth has triumphed, and is spreading its benign influence abroad like the rays of the king of day, as if unconscious of the elements of oppression and opposition which have been so unsuccessfully employed from the first, up to the present time. I am on a visit to assist Elder E. Snow in his successful and extended field of labor, in this branch (Salem). Sixty five have been obedient to the faith of the gospel, and hundreds of others "almost persuaded." In Boston near 40 have obeyed, through the faithful labors of Elder F. Nickerson. I have been absent from Peterboro two weeks, have preached three or four times in Boston, Salem, Marblehead, Chelsea &c. and purpose returning to Peterboro next Sunday, where I have been laboring with good success, thirty-six have obeyed since last fall, at New Salem, Mass. thirty-five to forty obeyed since August last, Leverett eighteen or twenty, Gilsum N. H. twenty to thirty. I have preached from one to three times almost every day, and cannot fill one to twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels, since I left Nauvoo; a period of near three years in which I have travelled through eighteen States and British Provinces. The honest seeler after truth is rejoicing in its liberty; while "*Our Crafts-men*" are laboring and howling to see their sinking crafts crumbling to dissolution and nonentity, without having power to repel the march of truth which is onward with the velocity of electricity, spreading terror and dismay throughout their majestic empire.

In haste E. P. MAGINN.

P. S. Dear Brother, I long to see the time when I can return and again receive instructions from those whom God has chosen to council his saints with, "Thus saith the Lord," and not the traditions of men; I feel very anxious to return by fall, as I have been absent three years. I have disposed of more than \$150 worth of books (and expect near that amount this day from New York and Philadelphia), the demand daily increases, some of the popular begin to take a decided stand in favor of the truth. E. P. M.

We have received to day several numbers of the "*Millennial Star*," published in Manchester, England; we extract the following from the minutes of a conference held in Manchester

"Twelve branches were represented consisting of 1589 members, with appropriate officers."

"From the foregoing extract, it will be seen that the church in Manchester conference now numbers near sixteen hundred members, after excommunicating one hundred and twenty-five and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place in which the fulness of the gospel was preached within the bounds of what now composes the Manchester conference. "Behold how great a matter a little fire kindleth!"—*Mil. Star*, Nov.

From Elder Reed, Isle of Man—

"I think that all the lies that have been hatched in America, England, Scotland, Ireland and Wales, have been imported to the Isle of Man. Yet notwithstanding all these things the work of the Lord is advancing, as our congregation is on the increase. Seven have been added by baptism since I came; and the saints speak with tongues, and interpret, and have dreams, and visions and prophesy; and the gift of healing has been wonderfully made manifest among the saints, and among others. . . . The work is beginning to spread on this Island, and new places are presenting themselves to us on every hand."—*Mil. Star*.

From Elder Adams, Bedford England—

"In looking back to the time that Jesus sent me here to take charge of the church which was in April last, I see great cause to rejoice and praise the name of the

Lord. The church then numbered about fifty members, and three priests; now there are nearly four times that number of members. . . . Scores are believing in many of the adjoining towns and we are baptizing almost daily.

"Last Sabbath was a day long to be remembered; there were seventeen confirmed, and several ordained to offices in the church. In the evening when I gave my farewell address, there were hundreds to listen, many of whom could not get into the chappel."—*Mil. Star, Jan.*

In Liverpool, London, Birmingham, Preston, and in different parts of England, Scotland, and Wales, the work of God is rolling forth with great rapidity.

We have also received many interesting communications from different parts of the United States. The little stone rolls forth with unprecedented rapidity, and many are joining the standard of truth. We extract the following.

Elder James Blakeslee writes from Utica, N. Y.; and states that the work is rolling forth in all that district of country where he has travelled; he has lately organized a branch in Utica, of 30 members, and wishes the saints, and traveling elders to be notified that their will be a CONFERENCE held in the City of Utica, on the 11th of June, commencing at 11 o'clock, P. M.

THE JEWS.

Conversation between a Jewish Rabbi and Mr. Ewald London Missionary.

On the Trinity he says I opened the Sohar Parsha Ackremoth, I read the mystery of Eloheim, in this there are three degrees, and every one of them subsists by itself and yet all of them are one, and united together in one, nor can they be separated from one another.

Rabbi Judedeia said, this is a mystery about which I am not permitted to speak.

In speaking of Jesus the Rabbi said not one of the wise men believed on him; all his disciples were poor ignorant fishermen and daily laborers.—We read in Cabala that the Holy Ghost descends only on a wise man, or a rich man, or a valiant man.

M. The Yalkut says that in the days of the Messiah the swine shall be lawfully eaten by the Jews.

R. You do not understand the meaning of this passage our wise men explain it thus:—"When Israel were carried

away to 'Babylon all the fishes of the Holy land emigrated with them; and when they returned the fish returned with them, except one fish Mashpa, who remained and would not return; he said he would stay till Messiah came; the Rabbies gave him then the name of Haser, (i. e.) returning and therefore the Yalkut said that in the times of the Messiah the Haser will be lawfully eaten by the Jews but you understand by Haser the swine, while we understand the fish.

M. Speaking of the Messiah, he is the only begotten of the Father before the world.

R. Who tells you that?

M. The New Testament.

R. This is no authority with me.

M. What do you make of Gen. xlix, 10.

R. There are yet rulers of Israel for instance in Constantinople.

M. Have you ever read our New Testament?

R. No, I have them burned as often as I can. . . . But if he whom you call Christ were the Messiah would not the Sanhedrim who were the wisest men on earth, have believed in him.

M. Have your wise men ever believed the messengers of God? How did they treat them? Your fathers killed all the prophets.

R. It is for that we are in gallooth.

M. You are in gallooth because you did reject Christ:—this is your gallooth here, and your gallooth in the world to come is greater. . . . The Missionary then spoke of Messiah &c. &c. The Rabbi answered:—well, well, you believe it;—well we do not.

M. Then you will have no part of the world to come, you will reject the message which has been sent to you from God, by the prophets which we quote.

R. The prophets have been sent to us it is true; but when they have spoken evil of Israel, God has killed them; therefore take care how you speak. On account of the sin which Isaiah committed in saying "Wo is me for I am undone, because I am a man of unclean lips; and dwell in the midst of a people of unclean lips," he was killed by God; God sent an angel who put something on his lips by which he was killed, . . . a live coal on his lips from which he died.—*[Jewish Intelligencer.]*

It is very difficult to ascertain which of the above have displayed the most ignorance in re-

gard to either the Mosae, or the Christian economy. The closing remarks of the missionary however manifests weakness and folly to a degree. "Then you will have no part in the world to come, you will reject the message which has been sent to you by the prophets which we quote." As if the Rabbi was going to be damned for not bowing with deference to his ipse dixit; or for not being governed by his quotations, and interpretations. The Rabbi had the prophets before the missionary took them to him and was capable of quoting them; and on this ground was as likely to be damned before the missionary went to him as after; or had he the folly to suppose that his barely quoting passages of scripture would condemn the Rabbi to perdition, if he rejected his testimony? The Rabbi had as good ground to say that the missionary would be damned if he rejected the testimony of the Rabbi; but the missionary might with propriety say that the Rabbi was an unbelieving Jew; and the Rabbi might say in as good faith that the missionary was a gentile dog;—but the missionary had been sent by the London Society; and the Rabbi had been set apart by the laws and ordinances of Moses;—yet the laws and ordinances of Moses are abrogated in Christ. The London Society however had never been acknowledged by either Moses, or Christ; nor the missionary set apart, nor sent by either. So look at it which way we will the Rabbi had as good ground to go upon as the missionary, and he was as capable of going on a mission to teach the missionary, as the missionary was qualified to teach him.

What consummate ignorance is displayed in missionaries quoting the New Testament to the Jews, as proof of the divine mission of Jesus Christ;—says the Jew in answer, "well, well you believe it well I do not." And how could it be otherwise, for, "how can they believe on him of whom they have not heard? and how can they hear without a preacher? and how can he preach except he be sent? Yet the missionary was sent by the "London Society;" did God ever tell the London Society, to send out missionaries—if the above named gentleman had been sent by God instead of by the London Society he would have known his business better.—Ed.

A CATACOMB OF MUMMIES FOUND IN KENTUCKY

Lexington, in Kentucky, stands nearly on the site of an ancient town, which was of great extent and magnificence, as is amply evinced by the wide range of

its circumvallatory works, and the quantity of ground it once occupied.

There was connected with the antiquities of this place, a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth, adjacent to the town of Lexington. This grand object, so novel and extraordinary in this country, was discovered in 1775, by some of the first settlers, whose curiosity was excited by something remarkable in the character of the stones which covered the entrance to the cavern within. They removed these stones, and came to others of singular appearance for stones in a natural state; the removal of which laid open the mouth of a cave, deep, gloomy, and terrific, as they supposed.

With augmented numbers, and provided with light, they descended and entered, without obstruction, a spacious apartment; the sides and extreme ends were formed into niches and compartments, and occupied by figures representing men. When alarm subsided, and the sentiment of dismay and surprise permitted further research and inquiry, the figures were found to be *mummies*, preserved by the art of embalming, to as great a state of perfection as was known among the ancient Egyptians, eighteen hundred years before the Christian era; which was about the time that the Israelites were in bondage in Egypt, when this art was in its perfection. * * * * * On this subject Mr. Ash has the following reflections: "How these bodies were embalmed, how long preserved, by what nations, and from what people descended, no opinion can be formed, nor any calculation made, but what must result from speculative fancy and wild conjecture. For my part, I am lost in the deepest ignorance. My reading affords me no knowledge, my travels no light. I have neither read nor known of any of the North American Indians who formed catacombs for their dead, or who were acquainted with the art of preservation by embalming.

Had Mr. Ash in his researches consulted the Book of Mormon his problem would have been solved, and he would have found no difficulty in accounting for the mummies being found in the above mentioned case. The Book of Mormon gives an account of a number of the descendants of Israel coming to this continent; and it is well known that the art of embalming was known among the Hebrews, as well as among the Egyptians, although perhaps not so generally among the former, as among the latter people; and their method of embalming also might be different from that of the Egyptians.

Jacob and Joseph were no doubt, embalmed in the manner of the Egyptians, as they died in that country, Gen. 1. 2, 3, 26. When our Saviour was crucified his hasty burial obliged them only to wrap his body in linnen with a hundred pounds of myrrh, aloes, and similar spices, (part of the ingredients of embalming,) given by Nicodemus for that purpose: but Mary and other holy women had prepared ointment and spices for embalming it, Matt. xxviii. 59: Luke xxiii. 56: John xxx. 39, 40.

-This art was no doubt transmitted from Jerusalem to this continent, by the before mentioned emigrants, which accounts for the finding of the mummies, and at the same time is another strong evidence of the authenticity of the Book of Mormon.—[Ed.]

SIGNS OF THE TIMES.

MORTAL SICKNESS IN PHILADELPHIA.—It is stated in the Philadelphia Times, that a peculiar kind of sickness prevails to an alarming extent in the vicinity of Reading, and that many cases have already proved fatal. Also that a singular and alarming disease has made its appearance at Norristown and the village opposite. It is said that persons in good health are first seized with a giddiness in the head, then a diarrhoea, and immediately after the skin becomes as yellow as gold, convulsions take place, and the individual is a corpse in a few hours after the attack. The disease has baffled the skill of the ablest physicians, and produced the greatest consternation in consequence of its malignant and fatal character. Several deaths occur every day.—[*St. Louis Western Atlas.*]

TEMPLE FUNDS.

A certificate of deposit in the "Butchers and Drovers Bank," New York, by Doct. John M. Bernhisel, in favor of the Trustee in Trust, has been received at the Recorder's office, and passed to the credit of the individuals named in the accompanying letter.

GO AND DO LIKEWISE.

For the Times and Seasons.

TO ELDER L. SNOW, LONDON, ENG.

BY MISS E. R. SNOW.

Dearest Brother, wherefore leave us?

Why forsake thy friends and home?

Of thy presence, why bereave us,

And in foreign countries roam?

Must the dearest ties be broken?

Must affection's beauties fade?

No: O no, but God has spoken

And his voice must be obey'd.

Thou art call'd to bear Salvation's
Joyful tidings far abroad—
Thou hast gone to warn the nations,
In the name of Israel's God.

For the spirit of Devotion
To Messiah' glorious cause;
Thou hast cross'd the pathless ocean,
To proclaim redemption's laws.

For the gospel proclamation
Must be sounded far and near;
That the best of every nation,
May in Zion's courts appear.

Thou art now a standard bearer
On a distant mountain top;
And perchance, art made a sharer
In privation's bitter cup

For the Lord designs to prove thee
If his voice thou wilt obey;
Therefore from the friends that love thee,
Thou art parted far away!

Thou art call'd thyself to sever
From the land where kindred dwell!
But it will not be forever—
Time ere long, will break the spell.

Here warm friends await thy greeting—
Noble friends, of Abram's line—
Here are gentle pulses beating
In soft unison with thine.

Here are daily pray'rs ascending
That th' appointed time may come,
When thy foreign mission ending,
We shall bid thee "welcome home."
City of Nauvoo, April, 21st, 1842.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to
J. SMITH.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 14.]

CITY OF NAUVOO, ILL. MAY 16, 1842.

[Whole No. 50

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.
NO. 3.



THE NEWSPAPER
PUBLISHED

ENG. BY R. HEDLOCK.

EXPLANATION OF CUT ON FIRST PAGE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the priesthood; as emblematical of the grand presidency in heaven; with the sceptre of justice, and judgment in his hand.
2. King Pharaoh; whose name is given in the characters above his head.
3. Signifies Abraham, in Egypt; referring to Abraham, as given in the 9th No. of the Times & Seasons.
4. Prince of Pharaoh, King of Egypt; as written above the hand.
5. Shulem; one of the king's principal waiters; as represented by the characters above his hand.
6. Olmlah; a slave belonging to the prince. Abraham is reasoning upon the principles of astronomy, in the king's Court.

SIGNS OF THE TIMES.

From the Western (Chataque co.) Messenger.
SPLENDID METEOR.

On Monday morning last, about three o'clock, we were awakened by a sudden and extremely brilliant light, which shone through the window of our sleeping apartment. On opening our eyes, we had a momentary glimpse of a vividly luminous body or trail which almost instantly passed out of sight, and was gone. We were convinced it was a large meteor, and expected an explosion. We waited from three to five minutes, when a report burst through the welkin like a piece of heavy ordnance standing within a short distance. There was nothing in it like thunder but a perfect resemblance to the sound we have named. It shook the house very sensibly, as it did others,—in one instance jarring a tooth brush from the window to the floor. Its direction was northerly, and the explosion took place, probably, over the lake.

We found, in the morning, that our citizens generally were awakened by the report, though not many saw the splendid object that occasioned it. Mr. Tracy, the stage agent, and the stage driver, were at the time at the barn, just leaving it with a fresh team, when they saw the light, and at the same time heard a cracking or crushing noise, like that of a falling tree. The source of light appeared like an oblong body of fire rushing with tremendous velocity through the air, and eight or ten inches in diameter. It seemed to approach the place where they stood in a curvilinear path and led one of them to exclaim, "it will strike the barn!" It however passed over, and disappeared as it seemed to them, about half a mile from the point of observation. In its course, it gave off frequent sparks, or streaks, from the sides, and this was probably the occasion of the

snapping or gathering noise which was heard. Its disappearance was quite singular as described. The long fiery tail seemed to separate from the nucleus, or head, and the latter rushed on, emitting a dark blue flame; but there was no division of its body into fragments, or any thing else to indicate a fracture, unless indeed the very separation of the fiery and blue portions were the result of the explosion.

The light emitted was nearly as bright as day light at meridian. The shingles on distant houses were distinctly visible. Mr. Sexton, our postmaster, was at the time of its passage, assorting the mail, having two candles to furnish him light, but the light of the meteor was so great as to make them appear like burning candles in full daylight.

From all we can gather, at least three minutes must have elapsed between the disappearance of the meteor and the hearing of the report. Consequently, as sound travels at the rate of a little over thirteen miles a minute, the body of the meteor must have been nearly forty miles from us, either in elevation or horizontal distance, at the time of its explosion. Probably it was much higher than it appeared to be to gentlemen who witnessed it. The whole duration of its appearance was not more than half a minute, if it was so long.

Its elevation was 56 1-4 miles from the earth, and its diameter 1070 yards! It is worthy of remark, that most of those which have been sufficiently noticed to form any satisfactory estimate concerning them, have been found to be between fifty and sixty miles from the earth's surface.

Explosive meteors have usually, if not always been attended with the dropping of stones to the earth. The stones thus broken and fallen are generally not large, weighing from a few ounces to a dozen pounds. There have been instances, however, where huge masses have fallen. In 1795 one fell in Yorkshire, which measured 30 inches in length, and 28 1-2 in breadth, and weighed 59 pounds. It fell with such force that it sunk into the ground to the depth of twenty one inches. The most remarkable stone for size, whose fall has ever been witnessed, was one which fell in Connecticut some 25 years ago. This fell in the day time we believe. It was so bright as to be luminous, but if we mistake not, it was not attended with an explosion. It rushed down into the earth with tremendous force, and gave such a jar and rumbling as led many to suppose that an earthquake had happened. It was seen to fall and people soon repaired to the field and found its burrow. It was shortly uncovered, though

it had sunk some three or four feet beneath the surface. Its weight, if we are not much mistaken, was not far from a ton.

POSTSCRIPT.—Since writing the above, we have conversed with Mr. Horace Palmer, who was on his way from Dunkirk to this place when the meteor appeared. He was two or three miles from Dunkirk, when he appeared to be instantly surrounded with a most painfully vivid light, proceeding from a mass of fluid or jelly like substance, which fell around and upon him, producing a sulphureous smell, a great difficulty of breathing, and a feeling of faintness with a strong sensation of heat. As soon as he could recover from his astonishment he perceived the body of the meteor passing above him, seeming to be about a mile high.—It then appeared to be in diameter about the size of a large steamboat pipe, near a mile in length! Its dimensions varied soon; becoming first much broader and then waning away in diameter and length until the former was reduced to about eight inches, and the latter to a fourth of a mile, when it separated into pieces which fell to the earth and almost immediately he heard the explosion, which he says was tremendous. On arriving here in the morning, his face had every appearance of having been severely scorched; his eyes were much affected, and he did not recover from the shock it gave his system for two or three days. This is really a marvellous story; but Mr. Palmer is a temperate and an industrious man, and a man of integrity: and we believe any one conversing with him on the subject, would be satisfied that he intends no deception; but describes the scene as nearly as possible, as it actually appeared. Probably however his agitation at his sudden introduction to such a scene, caused the meteor to be somewhat magnified to him. Witnesses here speak of the sparks which were thrown off; probably one of those sparks fell and enveloped Mr. Palmer. In addition to its light, Mr. Palmer states that its passage was accompanied by a sound like that of a car moving on a railroad, only louder.

At Salem an observer stated the meteor to be "as large as a house"—rather indefinite, but proving it to have been one of extraordinary magnitude. It was noticed at North East, Waterford, and Sugar Grove, Pa.; Harmony, Chataouque, and other towns in this county. The report was heard also at Buffalo. In Chataouque, an observer describes it as six or eight inches in diameter, and half a mile long.

We learn also that it burst about three miles beyond Fredonia, or about eighteen from this place. The report is, that a fragment has been

found, a foot or more in diameter, but we know not the original authority of the statement.

If it did burst where it is represented to have done, and it was seen here until it exploded, its elevation must have been about 35 miles.—This is pretty low in comparison with most of them, but it would seem from the account of Mr. Palmer that it was much lower still. Perhaps it was not observed here as long as it might have been from good points of vision.—Its course is represented by all to have been North Easterly.

In copying the above account, the Buffalo Commercial Advertiser says: "At Erie and Rochester, places about 150 miles apart in a straight line, the light was nearly as vivid as that of day. This shows the immense magnitude and great height of the meteor."

HISTORY OF JOSEPH SMITH.

(Continued.)

Mr. Harris having returned from this tour he left me and went home to Palmyra, arranged his affairs and returned again to my house about the twelfth of April, eighteen hundred and twenty eight, and commenced writing for me, while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me he began to tease me to give him liberty to carry the writings home and shew them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he shew them only to his brother Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the mean time while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance when behold the former heavenly messenger appeared and handed to me the Urim and Thumim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I enquired of the Lord through them and obtained the following revelation:

Revelation to Joseph Smith, Jr. given July, 1828, concerning certain manuscripts on the first part of the book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought; for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are a strait and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been

faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliverest up that which God had given thee sight and power to translate, thou deliverest up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for, inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people; and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved: Amen.

LETTER FROM G. WALKER.

*Manchester, Jan. 29th 1842.*To Pres't. YOUNG, ELDERS KINEBALL, &
RICHARDS.

Beloved Brethren,

I have often had a desire to hear from you, and also to write a few lines to you, but have deferred writing untill I could inform you definitely the time when I had reason to expect the privilege of taking my departure from this land would be granted me, and my way made clear, so that I could set my face Zionward.

I and my family purpose, if it be the will of the Lord, to set sail for the land of Zion in September next; and we desire an interest in your prayers to the God of Jacob, that our way may be opened, and our wishes realized. We were glad to hear of the safe arrival of yourselves and the rest of your brethren, and of the prosperity of the work of the Lord in Zion; and we trust that you are now rejoicing with your families, and with the saints of the Most High, in hope of the glory of God. I was sorry that we were prevented leaving England at the time of your return, but was reconciled when I reflected upon the parting words of Elder Richards, "That it was for a wise purpose which we could not then see; but which would be made manifest to us." Since then circumstances have transpired, which caused me to rejoice that I was disappointed leaving England when I had intended. Soon after your departure a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the church, priesthood, doctrines, offices, sacraments &c. were the principal queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries he wished to be informed where he could obtain the *whole* of the publications of the Latter day Saints as he wished to be in possession of them; I informed him at 47 Oxford Street,

and he promised to send for them. Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it, and very soon afterwards a public accountant was employed by them to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorily every question that was asked of me respecting them.

After this another minister sent a lengthy article extracted from an American paper, purporting to be the production of a Mr. Anthony, with a request that I would "read, mark, learn and inwardly digest the same." I replied to the statements of Mr. A. and after disposing of them paragraph for paragraph, I told him that I was obliged by his favoring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. A. admitted that "the words of the book were delivered to the learned &c. I then proceeded to contrast the Church of England with the churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The Clergy are building ten new churches in this town and neighborhood, and are employing additional curates to go round to the houses of their parishioners, to coerce or intimidate them into an attendance upon their services, in fulfillment of the words of Paul, "In the last days perilous times will come, &c. that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c." See 2 Timothy, 1st ch. 1 to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to enquire where the family are employed, and what place of worship they attend &c. and leave tracts for the family to read.

One of the Rev. Hugh Stowel's curates has paid several visits to my house, but always in my absense, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighborhood. Curate. What religion may you be my good woman? I

am a church-woman sir. What church do you usually attend? I never attend any sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor woman who had lately joined the saints. "I am a minister of the church of Jesus Christ in England, and have called to enquire what school you send your children to, and what religion you profess?" The woman replied she was a "Latter Day Saint." "Oh delusion! delusion!!" he rejoined, and began to rail against the saints; whereupon she handed him the bible, and requested him to read the place where she casually opened to, namely, the iii. ch. of Micah, and to preach her a discourse from that part of the bible; but he retreated from before her and has not troubled her since. The Lord Bishop of Chester, and the protestant Clergymen, have hired a person of the name of Brindley to go about lecturing against the saints, and have commenced a monthly periodical in which the foul slanders heaped upon the saints in America and elsewhere re-tailed out to satisfy the malice of the enemies of truth. The Manchester Courier has had several articles against our society and principles, and the old Spaulding Romance has been resuscitated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the bible contains respecting the latter days. He admitted that the saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of lying priests and their auxiliaries of the newspaper press. I baptized Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us. There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencement of this year; a large carrier's warehouse was consumed by fire, about from £200,000 to £300,000. (\$1,000,000 to \$3,000,000) worth of cotton and grain &c. de-

stroyed. It was the Union Co's. carrying warehouse, Piccadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen, and become a desolation, and the kings and the merchants of the earth will weep and mourn over her and she will be cast down even as a great millstone cast into the sea and will be found no more at all.

We were glad to hear of the safe arrival of the Tyrian ship's company at Nauvoo by Brother Brotherton's letter which arrived here about a week ago. Elder Pratt was well a few days ago, as also Sister Frost and the children, although they have been sick of late, as also has Sister Olive Pratt, but she is now recovering. We should rejoice to hear from you; and Sister Walker desires that you will convey her love to Sister Richards, and Heber John, and she desires to hear from her. Please to present my kind regards to the highly favored individual even Br. Joseph the prophet of the Most High; and to the brethren whom I enjoyed sweet converse with in England. Especially present our kind regards to Brother Brotherton, and his family; to Brothers and Sisters McLirick, and Barlow, Willis, Batemans, Wilsons and all the saints; Brothers Clark, Turley, Clayton, &c.

I opened a place for preaching at Blakesly, about six weeks ago, and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Didsbury and Heston. About three weeks ago there was a letter inserted in the Manchester Courier by a writer who signs himself R. P. calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparent madness of these deluded people, and that experience had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending

our arrangements, there being an emigration office established in this town &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices. We have since discovered that the writer is no other than Robert Philips, Esq. an extensive manufacturer, and merchant, brother to Mark Philips, Esq. another great manufacturer and member of Parliament, for the Borough of Manchester. The Editor of the Courier has been playing upon the same string for several weeks since, and feels satisfied that the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommended the police to do their duty. It appears that the gallant officer at the head of the police, (Sir Charles Shaw,) has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the Puseyite Oracle, pointed the finger of scorn at them. Because they dared to worship God according to the dictates of their own conscience. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out, by the brethren for disturbing the meeting in the sacrament services.

I remain beloved brethren

Your Bro. and fellow laborer

G. WALKER.

POSTSCRIPT.

I omitted to say that the writer in the paper alluded to, informed the public that he was endeavoring to obtain information respecting the movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing, I happened to be at Elder Pratt's, when he made the second application, and I told Elder P. that he was the individual who had published the letter in the Courier. Elder P. sent him another letter containing the required information; and

also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation. The Manufacturers are evidently beginning to be jealous of the mechanics, and workmen, emigrating with a people having so systematic an organization as the Latter Day Saints display in their arrangements in this town.

Elder Kimball will no doubt recollect his dream respecting the three hogs being in the field of wheat of afterwards three individuals coming into the hall to disturb the afternoon service when he was in Manchester. I was in company with Sister Pratt a few days ago, and she informed me that she dreamt that she was in a very beautiful and extensive field of wheat which appeared to be about two feet high, and in one part of the field, at one side of it, she beheld a cow eating it up, and that the beast appeared to have devoured a space equal to the size of the room where we were sitting (The room adjoining the shop in Oxford Street). Yesterday afternoon one of the individuals represented by the three hogs before mentioned, attempted to interrupt the sacrament meeting, and on being told that we would not allow him to disturb our meeting he persisted in doing so, and several others appeared to be aiding and abetting him in his conduct, wherefore the brethren put them out of the room; but not without considerable resistance being offered by them. It appeared afterwards that one if not more of these were the individuals turned out on the occasion before referred to. I should remark that sister Pratt, sat close by the place where the disturbance occurred. There appears to be a disposition on the part of the hirelings to disturb our meetings so often as the presiding elders are absent. A short time ago an individual styling himself the Rev. S. S. Sleep, Minister of the Methodist Episcopal Church, Rhode Island Connecticut, which name I believe only to have been an alias adopted for the occasion, came in company with another self-called Rev. to interrupt our meeting in Elder Pratt's absence, and attempted to gain the ears of the audience in order to traduce the saints, thinking no doubt they would believe one who professed to be a Rev.

who had come from America. He afterwards had a discussion with Elder W. Hardman, when it turned out that the pretended American was a Scotchman. Linsey, Newton and the clique who were Berry Jr's. supporters again supported this sleepy character, who borrowed the name of American to deceive the people.

I remain Yours &c.

G. W.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 16, 1842.

It will be seen by several extracts taken from different papers, that the press is changing its tone a little, in regard to the subject of Mormonism; many of the most respectable, influential, and widely circulated periodicals are beginning to look at Mormonism in its true light: at any rate they are for investigating the subject impartially, and as honest, and candid journalists, they speak of it as they find it. Such is Mr. James G. Bennett, of the New York Herald; Mr. William Bartlett, of the Dollar Weekly Bostonian; the New York State Mechanic, published by Mr. Joel Munson; and the Chicago Democrat; published by Col. John Wentworth.

The first cut of a facsimile from the Book of Abraham, has been re-published both in the New York Herald, and in the Dollar Weekly Bostonian, as well as in the Boston Daily Ledger, Edited By Mr. Bartlett; together with the translation from the Book of Abraham. Mr. Bartlett says that he "intends opening a correspondence with us, that he may acquaint himself with our public and private acts." &c. we can assure Mr. Bartlett that we shall be most happy to put him in possession of any information that he may require pertaining to our society, as we have always courted publicity, and investigation, and chose light rather than darkness.—Ed.

Elder Amos Fielding, has just arrived in Nauvoo with about 150 emigrants from England; a ship load came some time ago, and another is expected soon.

We had a general review of the Nauvoo Legion, on Saturday the 7th inst. The Legion presented a beautiful appearance, the officers of the different Cohorts, Battalions and Com-

panies, equipped themselves well; and in passing through their various evolutions, both officers and men, showed a knowledge of military tactics, far in advance of what could have been expected from the little experience they have had and the short time the Legion has been formed. They have very much improved both in good discipline and uniform, since last year. Many thousands of spectators were present; no accident occurred; but good will, order, peace, harmony, and hilarity was manifested; both by the companies, and the spectators.

COMMUNICATIONS.

EVANGELICAL RELIGION.

TO THE EDITOR OF THE TIMES AND SEASONS:

Sir, having been in the habit of late of perusing the "Cross and Journal," a Baptist periodical published in Columbus, Ohio, to search out the pure principles that are advocated by this advocate of righteousness; in my investigations I happened to blunder over the following extracts;—as they were interesting to me, I had the vanity to suppose the might be the same to yourself. If they are, and you should judge them worthy of a place in your valuable periodical, they are at your disposal, together with my reflections upon them.

"Prayer was offered up by Rev. Dr. Jenks, after which Mr. Knapp addressed them in a sermon of an hour and a half in length, from the words of Saul of Tarsus, Acts, 9: 6, 'Lord what wilt thou have me to do?' 'The text is the language of a young convert. . . . The enquiry is not where you can enjoy the most; but where you can do the most for the glory of God. Some of you in answering this question may be called to preach the gospel, others to go on a foreign mission.'

1. "The first answer is, 'take my yoke upon you.' Unite yourselves to the people of God. Join some evangelical church."

5. "Search the scriptures." "If you have it—religious books, novels, or books on Universalism, burn them up. Make the bible your study. Carry it in your pocket: have it at hand at all times, and as much as possible commit it to memory. Be in the habit of reading it upon your knees, and of looking directly to the spirit of God to enable you to understand it."

Having perused the above passages, sir, and not being very quick of apprehension, I examined them a second time, when I had the following reflections:—"Prayer was offered by the Rev. Dr. Jenks:—Well now, that seems to be good—afterwards Mr. Knapp preached from the words of Saul of Tarsus:—'Lord what wilt thou have me to do?' These seem to be good words—they are scriptural words: and I think Mr. Knapp has preached FROM

them well. He has not troubled himself with the subject referred to in the text, at all:—but perhaps it is not elegant, or orthodox, for *evangelical* ministers to adhere to the scriptures; and therefore he preached *from* the text. "Unite yourselves to the people of God." Well now, who are the people of God? Which, of all the multifarious sects shall I join? He answers, "join some evangelical church." But then, what is an *evangelical church*? Is it a church that believes part of the scriptures; or one that believes all of them; or one that believes none of them? I see that Mr. Knapp has preached *from* the scriptures; consequently he has not much confidence in them, or he would have quoted their authority. Perhaps the church that he belongs to is evangelical;—but then he advises, in the fifth paragraph, to "search the scriptures. If you have any irreligious books, novels, or books on Universalism, burn them up.—What kind of novels am I to burn? Religious novels, or is it only irreligious novels? I think a religious fiction, or lie, must be as bad as an irreligious one. Well, to search the scriptures is good, but it seems to me as though Mr. Knapp would have me search, study, and read them as I would Homer's *Iliad*, Euclid, or Virgil, to obtain a refined taste, and a classical education, rather than to be governed by its precepts; for the scriptures say nothing about burning Universalists books, &c.; but they tell me to "prove all things, and to hold fast that which is good." Now if Universalism be false let me prove it false by the scriptures, and not burn their books unread. I perceive, however, that the Universalists, in the estimation of Mr. Knapp, are not an *evangelical church*.

In looking over the same paper, I find under the head of "communications," upon the subject of Mormonism, the following:—

SCRAPS FROM IOWA, No. 2. MORMONISM.

1. *Preventative*.—If they have no foothold in your neighborhood or town, pay no attention to them. This has often prevented them from doing much mischief.

2. *Remedy*.—If they are making proselytes in your neighborhood or town meet them at once, and if you are acquainted with the history and absurdities of Mormonism you may expose them, but never fail to prove the following things:

First. That many of the miracles of Moses, Christ and Apostles, were performed publicly, in the presence of enemies and friends to induce faith. Ex. iv. 21, 30, 31. "Moses and Aaron went

and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses and did the signs in the sight of the people, And the people believed." Ex. viii. 6-10. "The Lord spake unto Moses, and unto Aaron saying, when Pharaoh shall speak unto you saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod and cast it before Pharaoh, and it shall become a serpent." John ii. 23. "Now when he was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did,"—not before they saw his miracles. John, iv. 45. "The Galilaeans received him having seen all the things that he did at Jerusalem, at the feast." Of five loaves and two fishes he fed five thousand men, besides women and children, Matt. iv. 16-21. While his enemies were watching him he healed a man's withered hand, Mark, iii. 1-5. Luke vi. 6-10. He raised the dead when his enemies were present. John, xi. 43-46. His enemies admitted the genuineness of his miracles, John, xi. 47. "Tongues were also a sign to those who did not believe. 1 Cor. xv. 22. "Tongues are for a sign, not to them that believe, but to them that believe not."

Second. That when Christ declined to give a sign except the sign of Jonas, &c. it was because he had publicly given enough, and that when humbugites try to avoid detection by saying that no sign shall be given it is a mere get-off and betrays their consciousness that they cannot do what they pretend to do.

Third. That when Christ required faith in some that he healed, it was because he had before proven by his public miracles that he could heal the sick. This is very different from requiring folks to believe without evidence.

Fourth. That those miracles of Christ which were comparatively private, were not those on which he relied to prove his Messiahship. Hence in some cases he did not approve of their being told, Matt. viii. 4. "See thou tell no man." Mark, vii. 35; Luke, v. 14.

Fifth. That when the gift of tongues were employed on the day of Pentecost, there were persons present who understood the different languages that were spoken, hence, all was in place, all was right. Afterwards as only two or three

were allowed to speak at once and that by course some might have been present who did not understand any of the languages that were spoken, interpreters were allowed to interpret what was preached, and all was still in place. But for a man to pretend who understands the English language to speak in an unknown tongue to those who understand the English, is nonsense, and is to them no miracle unless they know the language that he speaks, and know that he speaks in an unknown tongue, and know that he has not learned it of men.

How honest, fair, and above-board is every thing belonging to the Bible, and how different is religious humbuggery. I have by repeated experiments found these remedies to be good. Let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles, and that they are bound to disbelieve all accounts of men working miracles, unless they work them publicly in the presence of enemies as well as friends, and that all who profess to be called of God, as was Aaron, are bound to do as Aaron did. I say let them be put in possession of these facts, and use them to good advantage and the Mormons will shun them.

H. JOHNSON.

After perusing the above, sir, I thought, now these Mormons are, in the estimation of this writer, hereticks; and they do not belong to the *evangelical* church, any more than the Universalists do:—but thinking that it might be some ignoramus who had written those pieces, and that the columns of the “Cross and Journal” were open to all scribblers, I should have passed it over, if I had not met with the following, in the prospectus:—“The Cross and Journal, is published every Friday morning;” . . . “The Advocate of sound doctrine, and of untiring christian exertion. The interests of the Ohio Baptist convention, and of other home mission societies in the West, will be particularly regarded.” Upon reading the above, I naturally inferred that the Baptist society was an *evangelical* society; and that the worthy editor published those pieces for the special benefit of the Baptist convention: and also, for the edification and instruction of other home missions in the West. In puzzling my brain, however, to find out the true definition of the word *evangelical*—I was led to infer that the Baptist convention was orthodox, and evangelical, and that other home missions in the West, were evangelical, (which missions they are I know

not,) but that the Universalists and Mormons are not evangelical is evident. Still, however, I was at a loss to know the import of the term, until I noticed the instructions of the Rev. Mr. Knapp, in regard to searching the bible, and then I could only draw inferences from the bible, and the sentiments of the “Cross and Journal,” by comparing them together; and by strict investigation came, naturally, to the following conclusions:

1. That Paul was not a member of an evangelical church; for he told the church to which he wrote, to “prove all things, and to hold fast that which is good.” Whereas, Mr. Knapp told the members of his church to burn Universalists books, &c.; hence, here is a wide difference. The one would prove the books by reading them; the other would burn them without reading—thus following the practice of the Roman Catholics, who burn the books of hereticks. The Church of Rome, must, therefore, be an evangelical church, as it follows the teaching of Mr. Knapp.

2. On the subject of Mormonism, we have given us as a preventative against the horrid evils of Mormonism, the following salutary instructions: “If they have no foothold in your neighborhood, or town, PAY NO ATTENTION TO THEM. This has often prevented them from doing much mischief.” I find from this, sir, that the evangelical church is of very ancient date, and can be traced through all the history of the church, in every age and generation. There was one in ancient days, the most powerful of any in existence; we have no account of any church being so extensive and united as it was, I mean the antediluvian church; especially those that lived in the days of Noah. So powerful were the principles of evangelicism that there could only be one family found, who differed from them in religious opinions; I mean, sir, the family of Noah; and so deep rooted were evangelical principles, that among the thousands that then existed, there could not any be found to PAY THE LEAST ATTENTION TO NOAH'S MESSAGE; hence, they were all purely evangelical. It is true they soon afterwards perished by the flood, but then, that could make little difference, inasmuch as they were orthodox christians, and sound in the faith of evangelical principles, of “TAKING NO NOTICE.”

Another very eminent Evangelical church existed in great numbers in Asia, there were several very notable cities that were eminently skilled in the doctrine of *paying no attention*, to the messages that might be sent to them. I refer to the famous cities of Admah, Zeboim, Sodom, Gomorah, Zoar, &c. When the angels

or God went, they abused them, and when Lot spoke to them to depart out of the city or they would be consumed, "his words seemed to them *as idle tales*;" they **PAID NO ATTENTION TO THEM**; they were profoundly learned in the doctrines of *taking no notice*—in pure evangelical principles.

Without referring to an evangelical church that existed in Babylon, to another at Tyre and Sidon, and to another at Jerusalem, I would briefly mention one in Athens, the great seat of science and literature—they were not however fully sound in the faith; for some of them said "what will this babbler say," but the majority of them shook their heads, and turned away, and said "we will hear thee again concerning this matter;" they *paid no attention*, not only so but having searched the scriptures according to the advice of Mr. Knapp, I find that the prophets have prophesied of an evangelical church, for, says our Saviour; "as it was in the days of Noah," and "as it was in the days of Lot; so shall it also be in the days of the coming of the Son of Man." Consequently Sir, the existence of a pure evangelical church, one that *would pay no attention*, is clearly spoken of. And again, in the latter day, there will be a great church of this kind, to whom it will be said, "I have called but you have refused; I have stretched out my arm, but ye have not regarded." "They paid no attention to it."

But this is only one of the leading traits of the conduct of a member of an evangelical church; this is only a preventative; but as a remedy, we have the following; if they are making proselytes, "*meet them at once*," don't allow them the liberty of worshipping God according to the dictates of their own conscience;—show their errors and absurdities—but not knowing what these errors and absurdities were, Sir I had to enquire, and found out that they are so egregiously in error, as to believe that men must believe, and repent, and be baptized, and have hands laid on for the gift of the Holy Ghost, before they can be accepted of God. They are so foolish as to believe what our Saviour says, "ho that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe;"—They have fallen into the same error that Peter did when he said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;"—they believe with Paul, "that to one is given the gift of tongues; to another the interpretation of tongues; to another prophesy; to another working of miracles;"—they also believe what James says, "if any of you are sick, let him send for the elders of the church, and let them pray for him, anointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick; and the Lord shall raise him up;"—they believe that no man is authorized to preach, unless he is called, as they were in the apostle's days. These then are many of the absurdities of Mormonism. Now says Mr. Johnson, "these absurdities must be met;" evidently shewing that evangelical churches do not believe in the absurdities practiced and taught by our Saviour and his apostles; no Sir, they do not, and such men must be met at the threshold, met with boldness, and firmness, and promptness. I must again follow Mr. Knapp's advice, sir, and take you to the scrip-

tures with me;—Paul when he was preaching just such errors as the Mormons preach (I don't know but that he was a Mormon), in Ephesus, was met with promptness by the inhabitants of that great city; they even cried out for two hours "great is Diana, the God of the Ephesians." They would not allow the poor fellow to speak. Why every body knew; it was quite notorious that Diana fell down from heaven—it was absurd for Paul to teach anything else; this conduct was truly evangelical; and I have no doubt sir, but that if Mr. Johnson was to meet a Mormon he would just be as zealous as they were; for Mormonism is notorious for spoiling the craft. So diligent were many of these evangelicals at one time, that forty of them bound themselves under an oath, that they would not eat nor drink until they had killed Paul; not only so but Paul himself was a true member of this fraternity; for he hailed men and women, committing them to prison, and scourging them for belonging to the "HUMBURGERS;" and caused many of them to blasphemous; however he apostatized and became an heretic himself; but he soon found that the evangelicals met him with as much promptness as he had met others; they stoned him, put him in prison, whipped him, made his feet fast in the stocks, brought accusations against him; &c. &c. and plainly proved to him that they believed no more in humbugery, than he had done before. Without referring, sir, to the crusades, and to a large church in Italy, who belonged to the evangelicals, I would just mention one of more recent date in the State of Missouri; worthy scions of the old stock, and members of this honorable fraternity; and as the Cross and Journal is particularly devoted to the interests of missions in the west, I expect that they have received some very salutary instructions from its columns. To shew to you how zealous they have been the Rev. McCoy, a Baptist missionary, who was fully inducted into the blessings of pure evangelical principles held a tar bucket, while some of his worthy coadjutors were tarring and feathering one of the Mormons. Another sir, a worthy brother of his of the Christian order, who at the head of his brethren went and drove a number of the Mormon women, and children from their homes; & so zealous was he in the cause that he pursued them till the blood gushed from their feet, and their tracks were left in the prairie. They must have been purely evangelical. The redoubtable Bogard a Methodist minister, was forward also on another occasion, at the head of a company of his own cronies, burning and destroying heretic's houses, plundering their property &c.; he proved himself evangelical; he had the misfortune however since that to shoot one of his fellow craft; but then he redeemed himself in true evangelical style, by preaching pure orthodox principles from there to Texas. I might also speak of others of the same school, such were Sessial Wood, and Hubbot Hancock, two worthy Presbyterian prelates, who with swords by their sides came with a number of their fraternity, to Dewit, Carroll co. Mo. to dispossess a number of men, women, and children, (who had the audacity in this land of liberty, to worship Almighty God according to the dictates of their own conscience) of their inheritance, and to drive them from their homes. These were evangelical ministers. There were others of the same school, among

whom was Col. Pendleton, who had a number of men painted like Indians, engaged in the before mentioned laudable undertaking, according to the rules of evangelical churches.—Gen. Clark was also a conspicuous character, as also Gen. Lucas, Judge King, Gov. Boggs, and a host of others; and so zealous were they in the propagation of evangelical principles, that they drove fifteen thousand men, women, and children from their homes; killed many and confiscated the property of others, and, to shew what pure evangelical principles Gen. Clark possessed, he said when speaking to the HUMBURGITES “whether you are innocent or not is nothing to me; I am determined to see the Governor’s orders executed.” His orders to exterminate.

Another criterion whereby the evangelical church can be known, is by their asking people to work miracles; for, says Mr. Johnson, “many of the miracles of Moses, Christ, and Apostles, were performed publicly, in the presence of enemies and friends, to induce faith.” And again, “let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles; and that they were bound to disbelieve all accounts of men working miracles unless they work them publicly, in the presence of enemies as well as friends.” I am not aware, sir, of the Mormons professing to do miracles; indeed, I know that they do not; they merely believe in the same principles that the Apostles believed in. But this is nothing to the point; it is evangelical religion that we are investigating. The grand principle that now comes under our consideration, is, that “miracles must be performed publicly to induce faith.” Consequently, Jeremiah, Ezekiel, Hosea, Habbakuk, Amos, David, Solomon, and many other of the prophets are not entitled to the faith of an evangelical church; for they did not work miracles; and also John the Baptist; there was not a greater prophet born among men, than he: “yet he did no miracle,” say the scriptures. What a pity it is that the bible of the evangelicals should be burthened with such “humbugery.”—For they did no miracles ‘to induce faith,’ and consequently an evangelical church has no faith in them. I had a curious thought here, sir, and wondered whether the evangelicals work miracles or not to prove their religion, as it is a ‘poor rule that will not work both ways.’ The grand rule, however, seems to be, that if the Mormons will not work miracles ‘to induce belief’ they are ‘humbugites’ consequently, if I find a people asking for miracles, I set them down as evangelists. However, as Mr. Knapp tells me to carry my bible in my pocket, to pray over it, to search it diligently, &c. I must take it out of my pocket, and have you search it again with me, sir. I find, then, recorded in Luke, 23, that Herod was a TRUE EVANGELIST, for he sent for Jesus, hoping to have seen some miracle done by him, but it could not be done for him; and no doubt, being a true evangelist, but he thought Christ was a HUMBUG. The evangelical church in Jerusalem before referred to, had this trait, as well as others; hence they said to our Savior, ‘what sign shewest thou.’ But he would not give so honorable a body as that any answer, and they thought of course that he was a HUMBUG. Then there was a respectable church on Mount Calvary, composed of Gentiles and

Jews, who cried out tauntingly, ‘if thou be the son of God, come down from the cross, and then we will believe in thee,’—but he did not do it; ah, say they, ‘he saved others, himself he cannot save.’ These were SURELY EVANGELICAL. Paul, sir, had a most complete way of getting rid of Mr. Johnson’s arguments; he was a sly fellow; hence, says he, ‘to one is given the gift of faith, to another the power to work miracles,’—‘do all work miracles? do all prophesy?’ Hence, if any of his members had been asked for a miracle, they would have come flattered out and said, ‘all do not work miracles,’ ah, says Mr. Johnson, a pure evangelist, that is humbugery. ‘I have a right to look for miracles.’ But lastly, on this subject, I found a most eminent personage, one that I least expected, belonging to the evangelical church; one who is ‘the prince and the power of the air;’ one who ‘wanders to and fro in the earth;’ one, against whom ‘Michael the Archangel, dared not to bring a railing accusation;’ one who has often appeared among the ‘sons of God;’ one who says that ‘this world, and its glory and dominion, belongs to him;’—coming to our Savior and wanting him to make stones bread, and requesting him to ‘cast himself down from the temple,’ or to perform some miracle, that he might know that he was the son of God; and perhaps the old gentleman would have believed if he had seen a miracle—but he did not do it. What a pity.

But having said so much upon this subject, I must now touch upon another, and then close. I find, sir, that it is not truth that the evangelical church are in quest of, but miracles; hence, for instance, although there is so much unaccuracy about Mormonism, and it is palpably false, and unscriptural, if they would work a miracle it would be true at once; all its obnoxious features would depart; all its errors would be removed; and it would be changed from the perfectly ridiculous, to the most sublime; error would at once become truth, and wickedness be transformed into righteousness. The evangelicals were no doubt convinced that the Magicians of Egypt were of God, for they performed miracles. The Witch of Endor also possessed a supernatural agency, and would of course be believed by the orthodox church. Simon the Sorcerer, seems to have been an honorable man, and obtained great credence among the orthodox. But, unfortunately for our modern evangelical churches, they have not had much of an opportunity of seeing miracles performed; however, as a glorious day is about to dawn upon them, they have cause to lift up their hearts and rejoice; for Paul says, that ‘Satan will come with all deceivableness, and signs, and lying wonders, and for this cause God will send them strong delusions, that they may believe a lie and be damned; because they received not the love of the truth, but had pleasure in unrighteousness.’ John says, ‘I saw three unclean spirits, like frogs, come out of the mouth of the Dragon; and out of the mouth of the beast; and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world.’ Rev. xvi: 13, 14. John further speaks of a beast that made war with the saints, and overcame them. The evangelical church in Missouri have patterned well after their great prototype. But he

shall do great wonders, yet; so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth, by the means of those MIRACLES which he had power to do, in the sight of the beast. Rev. xii. hence, when the church shall be fully established, it will every way meet the desires and hopes of Mr. Johnson, and all the evangelical church. Its pretensions will be fully attested by miracles; the evangelical church will enlarge its borders; and all the world will wonder after the beast, saying, 'who is like unto him.'

You will perceive, sir, by this brief synopsis, that evangelical religion has prevailed in every country, and abounded in all nations; that it is as old as the antediluvians, and as modern as the Missourians; and that it has found strenuous advocates in every age; that the prophets testify of it, and that it is likely to be great, powerful, and almost universal. Therefore the editor of the Cross and Journal may take courage. He has already seen the great prosperity of the HOME MISSION in the WEST, aided by his indefatigable exertions, and untiring zeal; and from the prospects that lay before him as the champion and advocate of evangelical principles, there is every prospect of his becoming honorable in the earth, and of having his name handed down to future generations; and perhaps when it is well with him, he may remember his friend, Mr. Johnson. I. T.

LETTER FROM ALFRED CORDON.

*Hanly, Stafford Co. Eng. }
Feb. 17th, 1842. }*

PRES'T. J. SMITH,

Dear Brother, Whom, having not seen, I love—I take it upon me this morning to write a few lines to you, hoping they will find you and your's in good health; feeling confident they will be read with interest. The work in which we are engaged, rolls on well in this land, and in spite of all its enemies, moves onward in majesty and Power; there are many who devote all their time, and talent in endeavoring to overthrow it; but I discover they can "do nothing against the truth; but for it." Many tracts have been published against us, containing all manner of lies, but in the end good will be the result. "He that knoweth God heareth us." Some of the tools of satan are doing more in spreading the truth than we are able to do, one in particular, a Mr. Brindley is publishing a Periodical shewing the errors and blasphemies of Mormonism, and in order to do this he publishes many of our Revelations, (or the Revelations of God given to us) and through this means, the testimony is visiting the mansions of the high and mighty ones—the Reverends, Right Reverends, and all the noble champions of sectarians

receive them as a precious morsel; and they are read with much interest; whereas if we had sent them, they would have been spurned from their dwellings, and would not have been considered worth reading. The state of this country is very awful, and is according to prospects on the eve of a mighty revolution; all confidence is gone between master and men, and men are afraid of each other, peace is fast removing from this land; in the course of the last few days, in many parts of this Isle, they have been burning the effigy of the great men of this nation—poverty, and distress, and starvation abounds on every hand. The groans, and tears, and wretchedness of the thousands of the people is enough to rend the heart of demons; many of the saints are suffering much through hunger, and nakedness; many with large families can scarcely get bread and water enough to hold the spirit in the tabernacle; many, very many, are out of employ; and cannot get work to do, and others that do work hard fourteen or fifteen hours per day, can scarcely earn enough to enable them to live upon the earth. Surely there is need of deliverance in Zion, and I am ready to exclaim thanks be to thy name O Lord, for remembering thy covenants! and that the "set time to favor Zion is come," and that he has chosen the west for a refuge for his people. Yet in the midst of all these troubles and calamities, there is something in the bosom of the saints that is very cheering, it often makes my heart to rejoice when I am in their company. They talk of gathering to Zion, and of building up cities and temples to the Most High; and at the same time scarcely know how to live day by day; though poor and destitute, they are rich in faith, firmly relying upon our testimony; believing most assuredly that God has spoken from the heavens.

I was conversing the other day with a young lady respecting the glories of Zion, she has not as yet been baptized, but as a proof of her faith in the testimony she gave me a guinea (which is equal to 21 shillings of our money), desiring me to send it to you to be appropriated to the use of the Temple according to your judgement, or the judgement of those who are appointed to govern the concern; this circumstance inspiring is the cause of this letter being written to you.

Mrs. Cordon has sent a small token of her regard to Sister Emma, which she hopes will be accepted, and joins with me in sentiments of profound respect to you and your lady.

Wishing you all success I remain yours in the New and Everlasting Covenant.

ALFRED CORDON.

From the Millennial Star.

THE GLASGOW CONFERENCE.

Glasgow, January 14, 1842.

Respected Brother,

I am happy in stating to you that the work of God is still progressing slowly in this region, although opposed on every hand by the busy emissaries of Satan in the form of hireling priests and holy hypocrites, whose only aim seems to be to prevent the people from enquiring after the truth by spreading lies, misrepresentations, and slanderous reports of every description, thus fulfilling the words of the Saviour, "If they have persecuted me they will persecute you! and why this? because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you." And the people generally are much more ready to believe a lie than the truth; so much so, that the promises of him whose word cannot fail are become as sounding brass and a tinkling cymbal, being altogether superceded by the vain and foolish traditions of men.

Notwithstanding all this, the Saints are rejoicing in the enjoyment of the gifts of God, and some few are still seeking the way to Zion. We held a conference in Glasgow on the 1st of January. The Saints were present to the number of between 200 and 300 from the different branches composing this conference. After opening the meeting by singing and prayer, Elder M'Auley delivered a suitable address, exhorting and encouraging the Saints to faithfulness, perseverance, and diligence. He also spoke to them regarding the house of the Lord, now in progress; pointed to the exertions now making by the saints in America, and earnestly impressed upon them the necessity of their mite also being cast into the treasury. He then proposed that all the branches of this conference should unite in sending an offering unto the Lord by the hand of their delegate to the general conference on the 6th of April. This was unanimously agreed to.

The president then called upon the officers to represent the various branches, and the following is the sum total for the Glasgow conference, including office bearers, 512.

Several ordinations took place, and two new branches were organized.

THE MORMONS IN BOSTON AND VICINITY.

As every thing which relates to this unique sect is interesting at this time, we have concluded to give an account of their affairs in this city and vicinity. This information we have derived from Mr. Nickerson, the presiding elder in Boston. Their meetings are held at No. 82 Commercial street, on Sunday, at the usual hours of public worship, and are free to all. This church was formed on Wednesday, the 9th of March last, with little more than thirty members, most of which were baptized by elder Nickerson. The congregation has been large, and a great many have been obliged to turn away in consequence of the crowds which attend. In Chelsea, meetings are held occasionally, and one has been baptized. In Salem and vicinity about seventy have been baptized. In Medfield, Medway, Cape Cod, and many other places, meetings are also held. Mr. Nickerson says there never was such a call for preachers as at the present time. The minds of the people, he says, are ready to receive the truth, and the cry is for preachers. In Peterboro twenty have been baptized in one day. There is a great stir evidently, and the Elder is confident that the people will soon flock in crowds to the "standard of truth." The church in Peterboro, Gilson, and neighborhood, numbers in all upwards of one hundred. What will the end be?—*Dollar Weekly Bostonian*.

From the Dollar Weekly Bostonian.

THE MORMONS—JOE SMITH, THE PROPHET.

Joe is decidedly the greatest original of the present day. He carries all before him when he undertakes an enterprise—knows no impediment—and never halts in his course till he has accomplished his object. His post, at the head of the Mormons, is a conspicuous one, and in a few years of such advancement as he has met with for the past year, will give him a numberless host of followers. We should not be surprised if Joe should become as

omnipotent as ever the Pope was in his palmiest days. He is a genius—and a rare one—and all the armies of Satan, should they confront him in a solid phalanx, would be sure to meet with sore discomfiture, if not with complete annihilation. The true philosophy of *go-aheadity*—the quintessence of concentrated moral and spiritual energy—fears no combat—and although we cannot say it exactly courts danger, it never flies from the post of duty on its approach.—We have so high an opinion of Joe Smith that we intend to open a correspondence with him in order to acquaint ourself with all his secret springs of action, and thus get all the secrets of his success, public and private, worldly and ecclesiastical.

The chapter from the recently recovered Book of Abraham, and the unique cut which illustrates it, on our outside, has occasioned us some expense; but we care not for that so long as we please our patrons, which we mean to do at all hazards, trusting to the good sense of the most enlightened public in this, or any other universe, for suitable remuneration.

The Morimons hold meetings in Boston regularly on the Sabbath, somewhere in commercial street, and are equally successful in saving souls, healing the sick and restoring sight to the blind. Meetings are also held in Chelsea, and the cause is on the increase in that place.—

Will Elder Nickerson, or some of the brethren, furnish us with the statistics?

From the Dollar Weekly Bostonian.

LATTER DAY SAINTS AGAIN.

We have the pleasure to lay before our readers the following letter from Elder Nickerson, the presiding elder of the church of Latter Day Saints in Boston, who believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness."

Boston, April 11, 1842.

To the Editor of the Daily Ledger:

DEAR SIR:—Observing a request in your paper for information of the situation and progress of the Latter Day Saints in Boston and vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city and the region round about. I commenced preaching in Boston on the 30th of May last, in

Winchester hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the Old and New Testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it, for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82 Commercial street ever since. There was a branch organized in Boston, numbering thirty, including one elder and three priests, on the 9th of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity. Some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think will every one join the church. There is likewise a branch organized in Salem. Brother Snow is preaching there. His church has sixty two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro, Gilson, and vicinity, where there are several branches, numbering about one hundred. I understand twenty have been baptized in one day. A branch has been established also, in Northbridge, of upwards of thirty members, and is on the increase; Elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness of the gospel is preached, and the honest in heart, or the elect of God will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness will commence on the earth, which will continue for a thousand years. If any, either priests or people, desire an interview for information, they will please give me their names

street and number, and time that they would wish for me to come and see them, and if possible I will attend to the call with pleasure. Have you souls worth saving? If so, do not neglect to investigate. Paul's religion persecuted the saints, but the gospel of Christ, he was not ashamed of, for it is the power of God unto salvation to them that believe.

We believe in faith in the Lord Jesus Christ—repentance—baptism for the remission of sins—laying on of hands for the reception of the Holy Ghost—with all the prophecies and blessings which did follow the ancient saints—such as casting out devils in the name of Christ healing the sick, and so forth, which signs do follow many of those that believe, in the city of Boston. Come and see.

FREEMAN NICKERSON.

P. S. Likewise the devil is cast out by the word of God, and the sick are healed by the prayer of faith, and anointed with oil, and the poor have the gospel preached to them without money; and I request the citizens and authorities of the city of Boston, to open a house for the servant of the people, that the Lord hath sent to this city to warn the people of the destruction which will take place in this generation, that is now on the earth, and teach them how they may escape, and come through and abide the day of the second coming of Christ, to reign on the earth a thousand years. Quench not the spirit, despise not prophecyings, prove all things, hold fast that which is good.

Nauvoo, May 14th, 1842.

The Petition of the brethren in Philadelphia, to the first Presidency, was handed to the Quorum of the Twelve. The petition is granted; and the holding of a recent conference in Philadelphia, and the proceeding thereof are disapproved by the Quorum.

Attest: W. RICHARDS, Clerk.

NOTICE.

Br. Benjamin Winchester is silenced from preaching until he makes satisfaction for not obeying the instruction which he received from the Presidency, when at Nauvoo.

By order of the Quorum of the Twelve.

B. Young, Pres't.

W. RICHARDS Clerk.

AGENTS FOR THE TIMES AND SEASONS.

Amasa Lyman, Tennessee.
Hamilton Jett, Mississippi.
D. Lee, East Tennessee.
A. O. Smoot, North Carolina.
Benjamin Clapp, Tuscaloosa, Alabama.
Esq. Fondering, Mississippi.
Lucian R. Foster, New York.
Wharion, Philadelphia.
Erastus Snow, Salem Mass.
Phineas Richard, Berkshire, Mass.
John Goosbeck, North Augusta, Iowa.
John Pincock, South Augusta, Iowa.
Judge Adams, Springfield Ill.
TRAVELING AGENTS.
Lorenzo D. Wasson.
Dwight Webster.
Johnathan Hampton.

For the Times and Seasons.

THE KITE; OR, PRIDE MUST HAVE A FALL.

Once on a time a paper kite
Was mounted to a wondrous height,
Where giddy with its elevation,
It thus expressed self-admiration:—
“See how yon crowds of gazing people
Admire my flight above the steeple;
How would they wonder if they knew
All that a kite like me could do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight:
But, ah! like a poor pris'ner bound,
My string confines me near the ground:
I'd brave the eagle's tow'ring wing,
Might I but fly without a string.”

It tugg'd and pull'd, while thus it spake,
To break the string,—at last it broke,
Depriv'd at once of all its stay,
In vain it try'd to soar away:
Unable its own weight to bear,
It flutter'd downward through the air;
Unable its own course to guide,
The winds soon plung'd it in the tide.
Ah! foolish kite, thou hadst no wing,
How couldst thou fly without a string?

My heart reply'd ‘O Lord! I see
How much this kite resembles me.
Forgetful that by thee I stand,
Impatient of thy ruling hand:
How oft I've wish'd to break the lines
Thy wisdom for my lot assigns!
How oft indulg'd a vain desire
For something more, or something higher!
And, but for grace and love divine,
A fall thus dreadful had been mine.

The Times and Seasons,
IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 15.]

CITY OF NAUVOO. III. JUNE 1, 1842.

[Whole No 51

THE WORD OF WISDOM.

We had a very instructive, impressive, and salutary discourse delivered us in the City of Nauvoo, last Sabbath on the above subject, to a large and attentive congregation, by Pres't. Hyrum Smith.

He stated "that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter Day Saints in this respect were following their old traditions, and former practices of spiritualizing the word of God, and through a vain philosophy departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but, that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for 'man shall not live by bread alone, but by every word that proceedeth from the mouth of God.' The principles that are taught in the Bible are pure, and ought to be adhered too; and if people adhere to that teaching it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy and righteous, and will if followed lead men to God. And the principles that are taught in the Book of Doctrine and Covenants, are from God, they are principles of righteousness;—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding: he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Anointed. The God of the armies of Israel is a wise God, he comprehended the end from beginning, and adapted his plans, his designs and teaching, to the peculiar wants, the local situation, the exigencies of mankind; and the present and future good of the human family; and every thing that he has designed to notice by way of instruction to the children of men, is given by infinite wisdom; by the intelligence of Jehovah; and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth; he lived nearly one thousand years, his mind was vigorous and active, and his intellectual faculties clear and comprehensive, but he has become degenerated; his life has dwindled to a span; disease preys upon his system; his body is enervated and feeble; and his mental and intellectual faculties are impaired, and weakened; and man is not now that dignified, noble, majestic, honorable, and mighty being that he was when he first proceeded from the hands of his maker.

The Lord has in his wise designs revealed unto us his will; he has made known unto us his future purposes; he has told us as he did his ancient prophets that the 'earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox;—and that they shall not hurt nor destroy—that the knowledge of the Lord shall cover the earth, as the waters covers the sea'—that man's days shall be as 'the days of a tree,' that he shall again live one thousand years on the earth—this is the 'time of the restoration of all things,' and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Every thing has become degenerated from what it was in its primitive state; 'God made man pure, but he has found out many inventions;' his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen—fallen—fallen, from that dignified state that he once occupied on the earth; and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect;—and power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action, and the main springs of human events; he knows where disease is seated, and what is the cause of it;—he is also acquainted with the spring of health; the balm of Gilead—of life; he knows what course to pursue to restore mankind to their pristine excellency and primitive vigour, and health; and he has appointed the word of wisdom as one of the engines to bring about this thing, to remove the

bestly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health, and vigour, promote peace between him and the brute creation, and as one of the little wheels in God's designs, to help to regulate the great machinery, which shall eventually revolutionize the earth, and bring about the restoration of all things, and when they are restored he will plant 'the tree of life, whose leaves shall be for the healing of the nations.'

The Lord has told us what is good for us to eat, and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders too, pay no regard to it; they think it too little, too foolish, for wise men to regard—*fools!* where is their wisdom, philosophy and intelligence? from whence did they obtain their superior light? Their capacity, and their power of reasoning was given them by the great Jehovah: if they have any wisdom they obtained it from him: and have they grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise, and what is foolish. They think it too small for him to condescend to tell men what will be nutritious or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? and who was it that organized man, and constituted him as he is found? who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied; and his form be invigorated by that kind of food which the laws of nature, and the laws of God has said would be good for man? And has God made his food, and provided it for the use of man; and shall he be ashamed to speak of the work of his hands: has he become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? Oh shame! let it not be heard among the saints; let that man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God—tell me what circumstances would alter the ten commandments? they were given by revelation—given as a law to the children of Israel;—who has a right to alter that law? Some think that they are too small for us to notice, they are not too small for God to notice, and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called saints? for the word of wisdom is adapted to the capacity of all that *'are or can be called saints.'*

Listen not to the teaching of any man, or any elder who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon; that I have always practiced; and they are what my family practices; they are what Brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that 'Strong drinks are not good,' who is it that will say they are? when the Lord says they are not. That man who says 'I can drink wine or strong drink, and it not hurt me,' is not wise. But some will say, 'I know that it did me good, for I was fatigued, and feeble, on a certain occasion, and and it revived me, and I was invigorated thereby, and that is sufficient proof for me?' It may be for you, but it would not be for a wise man, for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefited, yes, so does the man who has mortgaged his property, know that he is relieved from his present embarrassments; but his temporary relief only binds the chords of bondage more severely around him. The Lord has not ordained strong drink for the belly; 'but for the washing of your bodies.' And again 'tobacco is not for the body, neither for the belly; and it is not good for man; but as an herb for bruises, and all sick cattle, to be used with judgment and skill.' Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it—for an elder especially to eat, or smoke it, is a disgrace to him;—he is not fit for the office, he ought first to learn to keep the word of wisdom, and then to teach others. God will not prosper the man who uses it. And again 'hot drinks are not for the body, or belly;' there are many who wonder what this can mean; whether it refers to tea, or coffee, or not. I say it does refer to tea, and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom, disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects, but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made

use of these things that are thus spoken of as being evil; and be it remembered—that this instruction is given 'in consequence of evils that do and will exist in the hearts of conspiring men.'

'And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thank giving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.'

Let men attend to these instructions, let them use the things ordained of God; let them be sparing of the life of animals: 'it is pleasing saith the Lord that flesh be used only in times of winter, or of famine'—and why to be used in famine? because all domesticated animals would naturally die, and may as well be made use of by man, as not.'

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones and shall find wisdom, and great treasures of knowledge even hidden treasures; and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.'

Let these things be adhered to; let the saints be wise; let us lay aside our folly and abide by the commandments of God; so shall we be blessed of the great Jehovah in time and in eternity: we shall be healthy, strong and vigorous: we shall be enabled to resist disease; and wisdom will crown our councils, and our bodies will become strong and powerful, our progeny will become mighty, and will rise up and call us

blessed; the daughters of Jesus will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah for the kingdom of God; for the appearance of Jesus in his glory; "out of Zion the perfection of beauty," God will shine; Zion will be exalted, and become the praise of the whole earth."

Thus spake the man of God, fired with heavenly holy zeal, for the welfare of the saints of the most high, who were assembled around him, in breathless silence, listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to, in this brief sketch; and can only say that with boldness and firmness he expatiated freely and fully upon those principles opposing vice and error in its various forms; we are persuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness and truth, and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God. "I will declare thy righteousness in the great congregation."

OMEGA.

HISTORY OF JOSEPH SMITH.

(Continued.)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me.

Revelation given to Joseph Smith, jr. May 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

1. Now behold I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them: and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun: do not run faster or labor more than you have strength and means provided to enable you to translate: but be diligent unto the end: pray always that you may come off conqueror; yea that you may conquer satan and that you may escape the hands of the

servants of satan, that do uphold his work. Behold they have sought to destroy you; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And behold satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily I say unto you, that I will not suffer that satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again; and then behold they say and think in their hearts, we will see if God has given him power to translate, if so he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us and we have altered them; therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him; and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt, and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil: therefore they will not ask of me. Satan stirreth them up, that he may lead their souls to destruction. And thus he has

laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment, yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leading them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily I say unto you, we be unto him that lieth to deceive, because he supposeth that another lieth to deceive for such are not exempt from the justice of God.

5. Now, behold they altered those words, because satan saith unto them: He hath deceived you; and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

6. Behold I say unto you that you shall not translate again these words which have gone forth out of your hands; for behold they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied; that you have pretended to translate, but that you have contradicted yourself; and behold they will publish this, and satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation: but behold here is wisdom, and because I shew unto you wisdom, and give you commandments concerning these things, what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the

righteous; therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning this matter.

8. And now, verily I say unto you, that on account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

10. Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

11. Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon

this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life, yea, that it might be free unto all of whatsoever nation, kindred, tongue or people, they may be.

12. And now, behold according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church; but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven, but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain, yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ, the Son of God, I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

15. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob: and I will bring to light their marvellous works, which they did in my name: yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and thus I do that I may establish my gospel, that there may not be so much contention: yea, satan doth stir up the hearts of the people to contention, concerning the points of my doctrine: and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: yea, if

they will come, they may, and partake of the waters of life freely.

16. Behold this is my doctrine: whosoever repenteth and cometh unto me, the same is my church, whosoever declareth more or less than this, the same is not of me, but is against me: therefore he is not of my church.

17. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen.

From the Millennial Star.

HIGHLY INTERESTING FROM JERUSALEM.

We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, Jan. 1st. and 18th, containing a sketch of his voyages and Travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, Missionaries, &c. in Jerusalem, together with a masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant and masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness, and affection so characteristic of his mission and the spirit of his holy and sacred office.

Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far-off Asia, among the nations of the East. In Germany, Turkey and (Constantinople), Egypt and Jerusalem, he has reared as it were the ensign of the latter-day glory, and sounded the trumpet of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

In his travels he has suffered much, and has been exposed to toils and danger, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season, for the purpose of publishing the Truth in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labors will be a lasting blessing to Jew and Gentile.

We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will not

doubt meet with a ready sale; and we propose devoting the profits to his benefit, to assist him in his mission.

"Summoning up, therefore, what little address I had, I procured a valet d'place, or lackey, and proceeded to the house of Mr. Simmons, a very respectable Jew, who with some of his family had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee, but immediately arose from the table to meet me. I spoke to them in German and asked them if they spoke in English: they immediately replied, 'Yes,' which was a very agreeable sound to my ear. They asked me in German if I spoke English; I replied, 'Ya mein Herr!' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha. With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me sit down and take a dish with them; and as I began to relate some things relative to my mission, the smiles of joy which sat upon their countenance bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness the other a German, and a Jew by birth, soon came in. After an introduction, I took the liberty to lay open to him some of our principles and gave him a copy of the communication to the Jews of Constantinople to read. After he had read it, he said that my motives were undoubtedly very good, but questioned the propriety of my undertaking from the fact that I claimed God for my sent me. If indeed I had gone to Jerusalem under the direction of some missionary board or society, and left God out of the question altogether, I should have been received as a celestial messenger. How truly did my Saviour speak, when he said, 'I am come in my father's name, and yet receive me not; but if another were to come in his own name, him ye would receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good; yet, said I no better than the cause which has brought me here. But he like all others who worship a God without body or parts, said that miracles, visions, and prophecy had ceased.

"The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, 'O Lord, we will worship thee with all our hearts serve thee with all our souls and be very pious and holy, we will even gather Israel, convert the heathen, and bring in the millenium, if you will only let us alone that we may do it in our own way, and according to our own will, but if you speak from Heaven to interfere with our plan, or cause us to see visions or dreams, or prophecy, whereby we are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what you say, and charge it home upon the devil or some wild fanatic spirit as being its author.'

"That which was looked upon by the ancient Saints as among the greatest favors and blessings, viz. revelation from God and communion with him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplorable.

ble when Jehovah would not speak to them; but the most orthodox religionists of this age deem it quite heterodox to even admit the probability that he ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heaven-opposing and truth-excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sun beams of immortality, to weep over the inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptized into the new and everlasting covenant, lest the Lord speak to them in his wrath, and vex them in his own sore displeasure.

"After some considerable conversation upon the priesthood and the renewal of the covenant, I called upon him to be baptized for the remission of his sins, that he might receive the gift of the Holy Ghost. What, said he, I be baptized? Yes, said I, you be baptized. Why, saith he, I have been baptized already. I replied something after the following:—"You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered your condition, for your priesthood is without power. If, indeed, the Catholic Church has power to give you an ordination, and by that ordination confer the priesthood upon you, they certainly had power to nullify that act, and take the priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But if the Catholic church possessed not the priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognise his in the day when every man's work shall be tried. Though a priesthood may be clothed with the wealth and honors of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the generality of 'Great is Diana of the Ephesians,' yet all this does not impart to it the Divine sanction, or animate it with the spirit of life and power from the bosom of the living God; and there is a period in future time when in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his greatness nor learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews receiving the fulness of the gospel, whose mind have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven

all the angels, visions and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in Europe for the reiteration of that people; and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their father's Abraham, Isaac and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by the Saviour's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz, near the mouth of the Danube, to whom I had a letter of introduction from his cousin at Vienna, told me that in consequence of so many of their Jewish subjects been inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroote for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the God they worship; yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe."

The Times and Seasons, the Mormon newspaper, published at Nauvoo by Joseph Smith, has commenced the translation of a book written by Abraham, and discovered in the catacombs of Egypt! This people, from a handful of persecuted outcasts, have become a numerous sect, and are able to protect themselves against insult and oppression; in fact, it is said that they have revolutionized the state of Illinois.—[*New York State Mechanic*.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 1, 1842.

It is asserted by several newspapers that Gov. Boggs of the State of Mo. is dead, and that he has been murdered by the hand of an assassin; some would insinuate that it has been done by a Mormon;—to such we would say, *BAH!!!!* we shall not believe that he is dead until we have further testimony; we have seen too many of the intrigues of Mo., to "believe all things."

We suppose that some of the Anti-Mormons belonging to the "*Great Mass*," (alias small potatoe) "convention," could assist very well in proposing, if not of being the authors of, a story of that kind, for political effect in the coming contest.

From the Alton Telegraph and Review.
GOV. DUNCAN,

"Addressed the people of this county on the 4th inst at Edwardsville. He was listened to by one of the largest audiences we have ever seen assembled on a similar occasion, since our residence in the State; and the attention and manifest gratification with which he was listened to, furnished the strongest evidence that the various positions he assumed met with the cordial co-operation of his hearers.

"Much of his time was taken up in refuting the base and groveling charges preferred against him by the State Register, of being the founder of both the Internal Improvement and State Bank Systems. And the evidence he furnished, forced from the most prejudiced of his political opponents the reluctant confession, that he had triumphantly vindicated himself, and shown the falsity of the charges.

"His views in regard to the dangerous and alarming powers which were granted to the Mormons, in various charters passed at the last session of our Legislature, and the firm and decided stand he assumed against making them a privileged sect over all other religious denominations and classes of our citizens, met with universal approbation by all who listened to him. Gov. Duncan declared he was for extending to them the same privileges, and none other, that our citizens in common enjoyed under the provisions of the constitution and laws. [*This is all the Mormons ask*] But all extraordinary anti republican and arbitrary powers, which the corruption of a Legislature granted them solely for the purpose of obtaining their political support, [*let the Legislature thank Gov. Duncan for that compliment*], he unhesitatingly proclaimed he was for taking from them, [*when he gets the power*]. The Governor referred to one of the ordinances of their city, which provided that if any person spoke lightly of, or doubted, their

religion, upon conviction thereof the offender was liable to a fine of five hundred dollars and six months imprisonment.

"This disgraceful attempt to form, in a republican government, an established religion by legal enactment, created throughout the audience a great sensation, and opened their eyes to the rapid strides that were being made in their very midst towards an arbitrary and monarchical form of government" [If Gov. Duncan had said that his disgraceful attempt to palm upon his political party, and the good people of Illinois generally, a list of lies of the blackest kind would certainly fail on it the faithful, righteous, and eternal prediction had been fulfilled upon his head, that *all fars shall have their part in the lake that burns with fire and brimstone*; and he utterly fail of the chair of state, there might have been some good reason to believe that a "sensation" of joy was produced in the audience, and that their eyes and ears were open to the voice of truth, and that they were ready to hail the downfall of an aspiring demagogue, with those demonstrations of hallelujah which became a noble and insulted people.]

"He next referred to a correspondence in the Times and Seasons, published at Nauvoo, between Dr. C. V. Dyer, of Chicago, a distinguished Loco foco, and Joe Smith and Gen. Bennett, the prophet and the military leader of the Mormons. That correspondence divulges the fact, that the Mormons under the solicitation of Dr. Dyer, [who is an Abolitionist] are prepared to act with them.—And Gen. Bennett evinces his willingness at any moment to march against the Penitentiary in Missouri with his armed force, established under the auspices, [as Joe Smith says,] of Mr. Snyder and Judge Douglass, and release the three Quincy Abolitionists now in confinement there. This correspondence we shall publish at length in a few days, that every man may judge of its alarming tendencies for himself."

"It struck us with a good deal of astonishment that Joe Smith and Gen. Bennett should thus publicly avow their abolition principles in the very face of the proclamation of the prophet, as the military leader of the mormons, to all his followers to vote for Mr. Snyder for Governor. WHO IS HIMSELF ONE OF THE LARGEST SLAVE HOLDERS IN THE STATE. To us it displayed an inconsistency irreconcilable with common honesty."

The above is from the speech political of Ex-Gov. Duncan, and in perusing it we find that a privileged sect, "charters passed in the last session of the Legislature;"—"anti-republican and arbitrary powers;"—"Joe Smith," and "a corrupt Legislature;" trouble the chaste mind of this pure man;—this noble champion of truth; this philanthropist, and friend of equal rights; so intently was his mind bent upon this all-absorbing subject, that he had scarce time to speak upon any other.—It is true that he made a bold stand against "gross and grovelling charges made against him by the editor of the State Register," (so says the Telegraph and Review,) but then so small was this in his estimation, (if you may judge of the

conduct of the editors of the *Telegraph*.) that nine-tenths of his time was taken up in a tirade against Mormonism, as nine-tenths of their remarks on that subject are—it would seem that so conclusive were his arguments in refuting the charges preferred by the editor of the *States Register*, that it was not necessary for the editor to mention them; while Mormonism, that awful delusion: that growing evil; that monstrous iniquity, must be put down;—leaving then the above named papers to settle their difficulty: we shall notice his remarks on the Mormons.

What does Mr. Duncan mean when speaking of 'the Mormons, that they are different from other people, and that they have some special law given them to be governed by; or has he made use of those expressions to decoy the unwary and gull the ignorant for political effect? There is no excuse for what he has done, he has done it knowingly, wantonly, wilfully, and wickedly.

Gov. Duncan knows that the law knows no difference between Mormon citizens and other citizens, and that there is no law in the United States, or in this state to prevent people from worshipping the Almighty God according to the dictates of their conscience; that under the broad flag of American liberty the Methodists, Presbyterians, Catholics, Universalists, Friends, or Latter Day Saints, are all one; their religion is unknown they are all citizens of this great republic, and are governed by the same law; and that they all possess equal privileges without distinction: then why should he try to make that appear to exist which never was in being?

As citizens of Nauvoo we would ask, what greater privileges do we possess than the inhabitants of other cities? we have a city charter, so have other cities; such as Springfield, Alton, Chicago, Galena, and Quincy; we have a charter for a Legion; this may differ some little in form from some of the proceedings of other cities, but certainly is not unconstitutional, it is in strict conformity with the laws of this State, and of the U. States. The Nauvoo Legion is decidedly the best organised, and most efficient military force in the State of Ill., or in the western country; it is well disciplined and officered with the best talent the country affords.—If this is a sin we plead guilty, but we could heartily wish that our neighbors would imitate our example, then should we have a more efficient force to defend our country. Are these privileges that are denied other citizens? this "privileged sect"—(don't name it Gov. call them citizens sir,) have no other privi-

leges than the citizens of other cities.

Will Mr. Duncan, or the "editor of the *Telegraph and Review*, show us what privileges we enjoy over other citizens, or other denominations? will he be so kind as to point out some of those "anti-republican extraordinary" and "arbitrary powers," that the Mormons possess.

Will the Governor please to tell us where that ordinance can be found referred to by him: when it passed, &c.? The palpable falsehoods that he has uttered; and the gross misrepresentations that he has made use of, remind us of the words of one of the ancients, "their heart is full of cursing and bitterness, the poison of asps is under their tongues, and the way of peace they have not known." We have no such exclusive ordinance as the one referred to by Mr. Duncan; his statements are palpably false; we have no less than three gentlemen in our city council who are not members of our church at all. But we have laws for the suppression of vice: for taking up vagrants or disorderly persons; for defamation of character, &c.; and if in our city a Methodist, Presbyterian, Baptist, Latter Day Saint, or Gov. Duncan was found transgressing these laws, they would be judged by the laws, and not by their religion.

This blending of religious with civil affairs, is merely to deceive mankind; as citizens of this republic we have the privilege of using such privileges as other men, and of voting for whom we please. If it is our religion that he wishes to contend with, let him bring his bible, and we will meet him on that ground; but we think that our city charter, political intrigue, and city ordinances, make a curious compound when mixed up with religion.

We suppose that the following is the ordinance referred to by the Governor, let him read it and blush, (vol. 2, page 336, *Times and Seasons*).

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo. That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day-Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohamedans, and all other religious sects, and denominations, whatever, shall have toleration, and equal privileges in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits

of this city, he shall, on conviction, thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised: and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st. A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

So much for the veracity of this honorable gentleman, this would be Governor.

In regard to the correspondence between Dr. V. Dyer and Gen. Bennett, referred to by Mr. Duncan, his statements are foul perversions of truth; the correspondence does not shew either myself or Gen. Bennett to be abolitionists, but the friends of *equal rights and privileges to all men*.

If the Gov. had let us alone we might have let him enjoy his notions, but as he has spoken some falsehoods about us, we shall tell a little truth about him; and thus fulfil the scripture in doing "good for evil." As we happened to have the following letter in our possession, we thought that we would publish it for his edification, and thus reminded him of the old adage "those that dwell in glass houses, ought to be careful how they throw stones,"

LETTER TO MRS. EMMA SMITH.

EDWARDSVILLE, Madison Co.,

Feb. 14, 1842.

Ever dear friend: I sat myself at this time to address a few lines to you, as it is a long time since I have seen you, or one of the saints; I always loved your company, and I have often thought of you when your affectionate husband was in jail. I wish you to inform me how much he suffered? and how you fared when he was absent, and whether any one administered to your wants or not? Do not be offended at me for intruding on your patience, for I feel as though you were my sister, and I have been in this

State four years without friends and brethren until last October.

Now sister Emma, I would tell you some of my trials and difficulties but what are mine to yours? nothing, no nothing! but great will be your reward and eternal your glory." "If light afflictions work out a great and eternal weight of glory?" what will great ones do! I know your mild temper and calm and peaceable disposition: I well recollect your bright eyes, and pleasant countenance. I remember the first visit I ever had with you, but I fear it will be long before I shall have the pleasure of beholding your face again, and of listening to the instructions of your dear husband, the prophet, and of hearing the gracious words of truth and intelligence that flow from his lips; we have nothing to come or gather with the saints with.

They say that Jo Duncan is up for Governor; if he is elected, I say that mobs and destruction await the saints if in his power to accomplish it, unless he is a better man than when I worked for him; I washed and ironed for his family, to the amount of six dollars and seventy-five cents, and because we lived in a wretched old house not one cent would he pay me; he gave me the most abusive language that I ever heard a man utter, without the least provocation, I cannot tell you one tenth-part; but I will tell you a little of the commencement; "did you see Joe when he dug out his gold bible out of the old hollow stump? I should like to have seen him peeping in, pity the devil had not kicked him so far in, that he could not get out again: but they have got him fast up in Jackson, and I am glad of it for he has deluded and robbed plenty of innocent men, and that's what makes you so poor: I suppose you have given him up all you had. Did he ever give you any thing," he said with a look of contempt. I could bear no longer, I said yes, he gave us a barrel of beef, barrel and all; this so astonished him that he stopped, and I proceeded, but cannot write half of what I said to him in this letter; suffice it to say that I was not at a loss for words; and although they called him governor, governor, he did not appear to me bigger than a skunk, nor of any more importance.

The feelings of my heart I cannot describe when I hear such language about a man that I have never heard teach anything but truth and righteousness, for

seven long years; but I cannot hear him now, this is not my happy lot.

I must now close my letter, give my kind love to mother Smith, tell her I have not forgotten her, and that I sympathise with her in her great loss.

Peace be with you and all that are saints, and preserve you from all your enemies; when you hear of a good sermon, think of a sincere friend and sister, in the new and everlasting covenant. MATILDA R. BAILEY.

Mrs. Emma Smith.

Such then is the conduct of this great man; we wish that we could say otherwise of him, but we feel convinced that the high minded and patriotic citizens of the State of Illinois will make choice of another man as their head, legal representative, than the one who will cheat his laundress out of her hard earnings merely because she is poor, and then taunt her with her poverty—*Oh! shame where is thy blush!!!*

COMMUNICATIONS.

AN EPISTLE

Of the High Council of the Church of Jesus Christ of Latter Day Saints, in Nauvoo, to the saints scattered abroad, greeting:

Dear Brethren: inasmuch as the Lord hath spoken; and the commandment hath gone forth for the gathering together of his people from Babylon, that they partake not of her sins, and receive not of her plagues; it seemeth "good unto us, and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord in the parable of the Tares of the field, who promised that in the harvest he would say to the servant, "gather the wheat into my barn;" the signs of the times proclaim this; the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the spirit testifieth of these things, and you desire with great anxiety to gather with the saints; yet are many of you hindered even to this day;" so that to will to obey the commandment is present; but how to perform, you find not." Feeling therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant what the mind of the Lord is concern-

ing his people, and of the things that belong to their peace: we are well aware of the embarrassments under which many of you labor in endeavoring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people," that this generation "who know not the day of their visitation, nor the dispensation of the fullness of the times in which they live, should mock at the gathering together of the saints for salvation, as did the anti-diluvians at the mighty work of righteous Noah in building an ark in the midst of the land, for the salvation of his cause by water, seeing then that such blindness hath happened to the gentile world which to them is an evident token of perdition, but to you of salvation." and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the gospel's sake, is the portion of which all saints have had to partake who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the saints pretending to do God service, "whose judgment now lingereth not, and their damnation slumbereth not."

But brethren with all these considerations before you in relation to your afflictions, we think it expedient to admonish you, that you bear and forbear, as becometh saints, and having done all that is lawful and right to obtain justice of those that injure you wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust off your feet as a testimony of having so done.

Finally, brethren, as it is reported unto us that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbor, or creditor by fraud, or otherwise thinking to find protection with us in such iniquity: let all such be warned, and certified, that with them we have no fellowship when known to be such, until all

reasonable measures are taken to make just restitution to those unjustly injured.

Now therefore let this epistle be read in all the branches of the church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins," and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS,	} Presidents
AUSTIN COWLES,	
CHARLES C. RICH,	
JAMES ALLRED,	
ELIAS HIGBEE,	
GEORGE W. HARRIS,	
AARON JOHNSON,	
WM. HUNTINGDON, SEN.	
HENRY G. SHERWOOD,	
SAMUEL BENT,	
LEWIS D. WILSON,	
DAVID FULMER,	
THOMAS GROVER,	
NEWELL KNIGHT,	
LEONARD SOBY,	

Attest, HOSEA STOUT, Clerk.
May 22, 1842

THE JEWS.

It will be seen by the following that the Jews are as zealous in the propagation of what they consider to be true principles as any of the sects of modern date; that they try to inculcate attendance on divine worship, and true piety, real religion, and acts of devotion to God," just as much as any other religionists of our day.

Dr. Criezenach in the third part of his "Schulchan Aruch,"—says, that a few things are necessary, in order to maintain and promote the fear of God, in a congregation in Israel.

1. Books, in which all the duties of men, citizens and Israelites are distinctly taught in a language intelligible to all."

2. The congregation in Israel are further in need of spiritual guides, whose endeavours it should be to inculcate a life in unison with the doctrine taught in the books."

3. The Jewish congregations need properly conducted places of worship, for the instruction and edification of the people; and to enkindle the love of the young for the Jewish religion, and nation. Every one knows who is acquainted with the history of the synagogue, that these were the purposes for which it was instituted, and that the next to the divine help

we are indebted to the synagogue alone, for the miracle, that the Jewish religion has weathered the fearful storms which it has encountered for 2000 years. In the synagogue the Jews obtained strength to suffer and to withstand the numerous temptations to apostacy, through the exhortations and instructions, imparted by the more learned through the prayers which he offered alone or in common with the pious congregation, and through intercourse occasioned by diligent attendance at the place of worship." * * * "and thus the dearest recollections of youth are associated with religion which penetrated the soul and filled it with the utmost abhorrence of falsehood and sin."

"Unhappily in our days the synagogue has ceased to be of this use to Judaism; a great part of most congregations never visit it at all; and another part equally numerous go unwillingly by."

4. It is necessary that the doctrines, and forms of the Jewish religion should extend their sanctifying influence to domestic life. Neither the school, nor the synagogue can give true piety if religion be wanting in domestic life; if the business of every day be not begun and ended by acts of devotion to God:" in speaking of children reading the prayer book (Jewish) in a careless way, he says that children will obey with unwilling hearts if they can spell well enough to do it their thoughts will in the mean time be occupied on some other subject while they are reading, and they will lay it aside without having gained a spark of *real religion*, like a burden which they are glad to get rid of."

Dr. Criezenach has published the following thesis.

1. The Talmud cannot be reduced to practice without ordained teachers.

2. No authenticated code of the Talmud has ever yet existed.

3. The Talmud has never been completed.

4. The Mishna is an incomplete work.

5. The Gemara is now an incomplete work.

6. The Academy of Jerusalem consisted of opponents of the Talmud.

7. The Talmudists have never agreed in interpreting the Bible.

8. The Talmud contains only a small number of the traditional ordinances:

9. The authors of that part of the Tal-

mud which is not traditional, do not pretend that their work is any thing more than the ordinances of men.

10. There is no ordination of priests among the Israelites.

11. Such an ordination cannot and dare not be introduced.

12. As there is no ordained clergy every one is at liberty to interpret the scriptures.

13. The decrees of the synod were only in force for a time.

14. All these decrees lost their force when ordination ceased.

15. The traditional ordinances have no higher authority than the decrees of the synod.

16. The Talmudists have introduced and abrogated laws.

17. The Talmud does not admit of any exclusion of the Agadâ.

18. The histories, and interpretations of the Talmud have no mystical sense, and very seldom an allegorical one.

19. The articles of faith of Marmonides are not founded in the Talmud.

20. The Talmud has never been followed in the spirit of it.

21. Moses has not introduced any ordination according to the sense in which that word is usually taken.

22. The laws of Moses are sufficiently intelligible.—*Jewish Intelligencer*.

From the Millennial Star.

CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes I may be saved if I am baptized; for Jesus Christ has said, that he that *believeth* and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—“Without faith it is impossible to please him;” therefore, if I do not please him, how can I expect to be saved by him?

Question.—True, but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his apostles commanded: would he be pleased with that neglect any more than with a want of faith?

Answer.—the commandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin;

for “sin is the transgression of the law;” and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, “he that believeth and is baptized, shall be saved;” but does the scripture any where say, that he that is *not* baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer.—I think not, for that would imply that he was changeable, and had respect to persons if he would save one on one condition, and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said water?

Question.—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you suppose he meant spirit when he said water,—for he said “*of water and of the spirit*” putting the “*water first*, and the *spirit after*; for if he meant spirit when he said water, he should have said *of water and of water*, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place.

Question.—Do you not remember that Jesus was baptized of John in Jordan in a river of water, and that to fulfil *all righteousness* as Christ himself said.

Answer.—Yes.

Question.—And that Peter who held the keys of the kingdom of heaven, commanded those who enquired on the day of Pentecost, what they should do to be saved, to be baptized every one of them for the *remission* of their sins?

Answer.—O, yes!

Question.—And that Paul who had a share in the same ministry, required the people to be buried with him (Christ) by baptism for the answer of a good conscience, as Peter says; and what would

be more likely to produce a good or peaceful conscience than obedience to the requirements of the Saviour?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Question.—If in the days of the Apostles, God required men to be *buried* in, or born of the water; and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

Answer.—To be honest it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person, but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues, cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the apostles just as the scriptures state, but we see none of these things now.

Question.—Can it be possible that Christ designated the promise of these signs for his apostles, when he said "*them that believe*" addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or was the promise to be confined to *that people* only or *that age*, when Peter said concerning this matter, "this promise is unto you, and to *your children*, and to *all that are afar off*, even as many as the Lord our God shall call?"

Answer.—No it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men? because faith has ceased from among men.

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in the days of old, these signs would be made visible again on the earth, or would follow the believer as in the days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these

signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God is not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—How shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Question.—Does not the scriptures say so! Did not Peter say, be baptized every one of you for the *remission* of your sins; and did not Ananias say to Saul, arise and be *baptized*, and wash away thy *sins*?

Answer.—Yes, the bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where there is no law? and you say you never had this law before, therefore, you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

Answer.—I see your propositions appear quite scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them;

determined in the strength of the Lord, to keep his commandments to the end? *thou myrest.*

From the *London Investigator*.

THE MORMONS.

OR LATTER DAY SAINTS.

This increasing but persecuted sect, it seems to us, are the only consistent sect now extant. They are the only sect who act up in strict accordance to the Scripture. They are in fact, the only sect who act as if they believed what they profess. In the last chapter of the Epistle of St. James, it is written:—"If there be any illness among you, ye shall call for the elders of the Church, and anoint yourselves with oil in the name of the Lord." Here is a plain prescription for the cure of disease, coming directly from God, according to the professed belief of Christians; coming certainly from God, if the New Testament be a divinely inspired volume. Yet how few Christians there are who would not laugh to scorn the very suggestion to treat their sick in this manner! Instead of the elders of the Church, modern Christians send for a physician, and instead of anointing with oil, they dose the patient with drugs which were unknown to St. James or any of the apostles. Does not this neglect of the plain advice of scripture prove that modern Christians believe themselves wise above what is written, and that they are willing to set at nought one of the commands of an inspired Apostle, because they believe themselves wiser than he?

Not so with the Latter Day Saints. They act up to their professed faith.—Believing the Bible to be truly the word of God, and not a mere *make believe* system of religion, they abide by the commands of scripture in relation to their sick, as well as in relation to matters of mere theological faith. They believe that the Bible is just as good authority for one thing as another; that the command of God with respect to the treatment of invalids, is as worthy of obedience as his command with respect to the treatment of sinners; that God's word is as good authority in law and medicine as in theology. Orthodox Christians, on the contrary, despise the authority of the Bible with regard to all matters of science. They seem to consider the omniscient God as ignorant of every thing in the world except morals and theology. Hence, if his word says that all unbe-

lievers are damned, they believe his word on that point, though our own reason declares that we are not accountable for mistakes of opinion. If, on the other hand, God's word declares, that the earth was created in six days, and that the sun and stars are mere lights in the firmament, set there to give light to mankind, Christians reject the idea, because it is contrary to science. They reject also the commands of God in relation to the treatment of the sick, because they are proved to be absurd by medical science and experience.

Not long since, a coroner's inquest was held in London over the body of Elizabeth Morgan, aged 55 years, whose death was alleged to have been caused through improper treatment by unqualified persons. She belonged to the sect of Latter Day Saints, and was treated during her illness, according to the usual custom of her sect, who agreeably to the commands of St. James, "pray over them, anointing them with oil in the name of the Lord." What was the consequence of this literal obedience to the command of Scripture, in this Christian land? After Elizabeth Morgan died, her body was taken by the Christian authorities, and inspected, in order to find cause for punishing her friends and attendants for their abiding by the directions of the Apostle, instead of sending for proper medical aid! The jury returned a verdict of "natural death," but took occasion to caution the sect how they acted in such cases for the future.

Now is it not evident from the proceedings in this case and other similar cases, that Christians, who call the Latter Day Saints a foolish sect on account of their literal obedience to the commands of Scripture, believe the commands of Scripture foolish in regard to almost all matters except those which merely concern one's theological faith? Is it not evident that they believe the omniscient God to be a perfect ignoramus in all matters of science? O, ye generation of hypocrites! why do ye not throw away your Bible altogether, which commands men to do the very things which ye condemn as foolish and absurd?

From *Priest's American Antiquities*.

If such may have been the fact, that a part of the Ten Tribes came over to America, in the way we have supposed, leaving the cold regions of Assareth behind them

in quest of a milder climate, it would be natural to look for tokens of the presence of Jews of some sort, along countries adjacent to the Atlantic. In order to this, we shall here make an extract from an able work: written exclusively on the subject of the Ten Tribes having come from Asia by the way of Bherings Strait, by the Rev. Ethan Smith, Putney, Vt., who relates as follows: "Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, gave the following account: That in 1815, he was leveling some ground under and near an old wood shed, standing on a piece of his, situated on *Indian Hill*.

He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness.

He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house, and threw it into an old tool box. He afterwards found it thrown out of doors, and he again conveyed it to the box. After some time he thought he would examine it; but in attempting to cut it found it as hard as a bone; he succeeded, however in getting it open, and found it was formed of two pieces of thick raw-hide, sewed and made water tight with the sinews of some animal; and in the fold was contained *four* folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbors coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge,—where they were examined, and discovered to have been written with a pen in *Hebrew*, plain and legible.

The writing on the three remaining pieces of parchment, was quotations from the Old Testament. See Deut. vi. chap. from the 4th to the 9th verse, inclusive—also, xi. chap. 13—21, and Exodus, chap. 13—13—11,—16 inclusive, to which the reader can refer, if he has the curiosity to read this most interesting discovery. These passages as quoted above, were found in the strap of raw hide; which unquestionably had been written on the very

pieces of parchment now in the possession of the Antiquarian Society, before Israel left the land of Syria, more than 2,500 years ago.

Dr. West of Stockbridge, relates that an old Indian informed him, that his fathers in this country, had not long since, been in the possession of a *book*, which they had for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief—*View of the Hebrews*, p. 223.

It had been handed down from family to family, or from chief to chief as a most precious relic, if not as an amulet, charm, or talisman, for it is not to be supposed, that a distinct knowledge of what was contained in the strap could have long continued among them, in their wandering condition, amid woods and forests.

"It is said by Calmet, that the above texts are the very passages of Scripture, which the Jews used to write on the leaves of their phylacteries. These phylacteries were little rolls of parchment whereon were written certain words of the law. These they wore upon their forehead, and upon the wrist of the left arm."—*Smith's view of the Hebrews*. p. 220.

TO THE EASTERN CHURCHES.

Elder Willard Richards, Recorder for the Temple and my private Secretary, (accompanied, perhaps, by some others of the Twelve) will soon leave Nauvoo, for New York and the Eastern States, for the purpose of receiving funds, for the building of the Temple, which are now much needed; and for the transaction of business in general for the church. I hope the brethren will be diligent in preparing their offerings, for remittance by Er. Richards, and speed him on his journey that he may quickly return to his labors in this place. J. SMITH.

Any of the churches in New England that are desirous of being visited by, or transacting business with myself, or brethren, can manifest the same by letter. Post Paid. Directed to Richmond, Berkshire co. Mass. as we may not be conversant with the location of all the branches in that region. W. RICHARDS.

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"Truth will prevail."

VOL. III. No. 16.]

CITY OF NAUVOO, ILL. JUNE 15, 1842.

[Whole No. 52

From the Millennial Star.

GRAPES FROM THORNS AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—[JESUS CHRIST.

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing from each other and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavoring to ascertain the right, from the wrong. All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary. Many of them even go so far as to say, that she is the "mother of harlots"—the woman upon the "scarlet colored beast"—"anti-Christ"—"the man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years. She built the ancient chapels where the Protestants now worship. Under her authority the country was divided into parishes, bishopricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length, in the reign of Henry the VIII, the authorities of England and most of her population became Protestants; they were excommunicated from the communion of the mother church, and withdrew from her fellowship.

At length, after many bloody struggles the Church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic

or mother church—that is, her bishops and clergy claimed *no new commission from Heaven, and her members were not christened anew.*

Now comes the application of our text. If the mother church was a good tree, why should Protestant England leave her communion? If, on the other hand, she was a bad tree, how could her priesthood and ordinances be good?

Question. From whence did the Protestant church derive her authority as to offices, ordinances, and christenings?

Answer. From the Catholics.

Quest. Was the Catholic church a good tree or a bad one?

Ans. She was a **BAD** one—so says protestantism.

Quest. "Do men gather grapes from thorns, or figs from thistles"—can a bad tree produce a good stock or branch?

Ans. "Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt; a tree is known by its fruits."

Now according to the plainest rules of logic, if the Catholic church was *Anti-Christian*, then her christening, or baptism, and her priesthood, was not of heaven but of men. God neither recognized the Catholic church as *his* church—her ministers as *his* ministers, or her ordinances as *his* ordinances. Then as a matter of course, the Protestants were without a Christian *ministry*, and without a Christian baptism, when they first dissented from the Catholics. Therefore their only alternative would have been to have received a *new commission by revelation from Heaven*; and, consequently, a *new baptism*. That is, all the Protestant people, both clergy and laymen, should have been considered as *unbaptized*, until they were administered to by Protestants, who had been commissioned by *new revelation*.

The fact of her having retained her baptism and her priesthood, which she received, while Catholic, establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the tree from which she grew to be a *good tree*, or herself a bad one.

If then, the Catholic church is consid-

ered a "thorn" or "thistle," the Protestant church cannot be considered a *fig* or *grape*.

The same remarks will, in all their force apply to Methodism in all its branches and to all other systems which have derived their priesthood and ordinances from the mother church. If the Catholics are false, then Protestantism has no foundation. Luther derived his authority from the Catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt Christianity, or anti-christianity, is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim *authority by revelation from God*.

But churchmen, Methodist, and Protestants in general, deny in the plainest terms, the possibility of any revelation later than the Bible.

Hence if you enquire of them what they have against the principles of the Latter Day Saints, the answer is, "They are deluded because they admit of *new revelation*."

Now the very moment they (the Protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the *mother of abominations*.

"No man taketh this ministry upon himself (says Paul) but him who is called of God, *as was Aaron*." It is plain that Aaron was called *by revelation*. One of the prophets in reproving the corruptions of the priesthood, says as follows: "The priests' lips should keep *knowledge* and receive the *LAW* at his (God's) *MOUTH*." Revelation is inseparably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God.—All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain,

or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostasy from primitive Christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz: of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a re-commission and a new administration of ordinances. The Wesleyans sought a reformation in practice, without a reformation of doctrine. The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The friends or Quakers have considered both priesthood and ordinances of no use, and that the spirit itself is sufficient, &c., &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, and a holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the saints; * *new* priesthood, *new* in ordinances, *new* in spirit gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters." It denies the ordinances and priesthood which have grown out of her roots. In short it is a *NEW TREE—NEW FRUIT—NEW WINE* and *NEW* BOTTLES, NEW CLOTH* and *NEW GARMENTS—NEW LEVEN* and *NEW LUMP*—a new covenant and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so, Amen.

* New to this generation.

Train up a child in the way he should go, when he is old he will not depart from it.

HISTORY OF JOSEPH SMITH.

Continued.

I did not however go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February eighteen hundred and twenty nine my father came to visit us at which time I received the following revelation for him.

Revelation to Joseph Smith, Sen., given February, 1829.

Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris, and obtained.

Revelation given March 1829.

Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jr. have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jr. and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates; and this is the first gift that I bestowed upon you,

and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

Verily I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O this unbelieving and stiffnecked generation, mine anger is kindled against them.

Behold verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things: and they shall go forth with my words that are given through you, yea, they shall know of a surety that these things are true: for from heaven will I declare it unto them: I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words then will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained—and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the

people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: behold I say unto him he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now because I

foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

TRAITS OF THE MOSAIC HISTORY, FOUND AMONG THE AZTECA NATIONS.

The tradition commences with an account of the deluge, as they had preserved it in books made from the buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son.

They begin by painting, or as we would say by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Nochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this deluge were born dumb. Is not this the confusion of language at Babel? A dove from the top of a tree distributes languages to them in the form of an olive leaf. Is not this the dove of Noah, which returned with that leaf in her mouth, as related in Genesis? They say that on this raft, besides Tezpi and his wife, were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genesis?

When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his raft a culture, which never returned, on account of the great quantities of dead carcasses which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent other birds one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove? Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind, were infinitely varied; which when received, they immediately dispersed. But among them there were 15 heads or chiefs of families, which were permitted to speak the same language, and these were the Toltecs, the Aculhuacans and Azteca nations who embodied themselves together, which was very natural, and traveled they knew not where, but at length arrived in the country of Aztalan, or the lake country in America.

The plate or engraving presented here is a surprising representation of the deluge of Noah; and of the confusion of the ancient language at the building of the tower of Babel, as related in the Book of Genesis. (see chap. vii and xi.)

We have derived the subject of this plate from Baron Humboldt's volume of *Researches in Mexico*, who found it painted on a manuscript book, made of the leaves of some kind of tree, suitable for the purpose, after the manner of the ancient nations of the sultry parts of Asia around the Mediterranean.

Among the vast multitude of painted representations found by this author on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman, by the means of the serpent, the first murder as perpetrated by Cain on the person of his brother Abel.

The plate, however, here presented shows no more than a picture of the flood, with Noah afloat on a raft, or as the traditions of some of the nations say on a tree, a canoe, and some say in a vessel of huge dimensions. It also shows by the group of men approaching the bird, a somewhat obscure history of the confusion of the ancient language at the building of Babel, by representing them as being born dumb, who receive the gift of speech from a dove, which flutters in the branches of the tree, while she presents the languages to the mute throng, by bestowing upon each individual a leaf of the tree, which is shown in the form of small commas suspended from its beak.

Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which represented the deluge, or flood of Tezpi.

The painting of which the plate is the representation, shows Tezpi, or Noah, in the midst of the waters laying on his back. The mountain, the summit of which is crowned by a tree and rises above the waters is the peak of Colhuacan, the Ararat of the Mexicans. At the foot of the mountain on each side appear the heads of Noah and his wife. The woman is known by the two points extending up from her forehead, which is the universal designation of the female sex among the Mexicans. The horn at the left hand of the tree with a human hand pointing to it, is the character representing a mountain and the head of a bird placed above the head of Tezpi or Noah, shows the vulture which the Mexicans say Tezpi sent out of his acalli or boat to see if the waters had subsided.

In the figure of the bird with the leaves of a tree in his beak, is shown the circumstance of the dove's return to the ark, when it had been sent out the second time bringing a branch of the olive in its mouth; but in their tradition it had become misplaced, and is made the author of the languages. That birds have a language was believed by the nations of the old world. Some of those nations retain a surprising traditional account of the deluge; who say that Noah embarked in a spacious *acalli* or boat, with his wife, his children, several animals, and grain, the preservation of which was of great importance to mankind. When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi or Noah sent out from his boat a vulture. But the bird's natural food was that of dead carcasses, it

did not return on account of the great number of dead carcasses with which the earth now dried in some places abounded.

Tezpi sent out other birds one of which was the humming bird; this bird alone returned again to the boat, holding in his beak a branch covered with leaves. Tezpi now knowing that the earth was dry, being clothed with fresh verdure, quitted his bark near the mountain Colhuacan or Ararat. A tradition of the same fact, the deluge, is also found among the Indians of the Northwest. I received, says a late traveller, the following account from a Chief of one of the tribes in his own words, in the English. "An old man lived while ago, he very good man, he have three sons. The great spirit tell him to make a raft—build wigwam on top; for he make it rain very much.—When this done, Great spirit say, put in two of all the creatures, then take sun moon—all the stars, put them in—get in himself with his *Egua* (wife) children, shut door, all dark outside.—Then it rain much, hard many days. When they stay there long time—Great Spirit say, old man go out. So he take, diving animal, so gy see if find the earth; so he went, come back, not find any thing. Then he wait few days—send out mushquash see what he find. When he come back, brought some mud in his paw; old man very glad; he tell mushquash he very good, long this world stand so plenty mushquash, no man ever kill you all. Then few days more he take a very pretty bird send him out see what it find; that bird no come back; so he sent out one white bird that come back; have grass in his mouth. So old man know water going down. The Great Spirit say, old man, let sun, moon, stars go out, old man too. He go out, raft on much big mountain when he see pretty bird he sent out first, eating dead things—he say, bird you do no right, when me send you no come back, you must be black, you no pretty bird any more—you always eat bad things. So it was black."

There are many things contained in the above that go to support the testimony of the Book of Mormon, as well as that of the Moslem history. The Mexican records agree so well with the words of the book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confounding of languages, that we insert the following:

BOOK OF ETHER—CHAP. I.

* * * Which Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it maybe that he will turn away his an-

ger from them who are our friends, that he confound not their language. And it came pass that the brother of Jared did cry unto the Lord and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go.—And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him and said unto him, go to and gather together thy flocks, both male and female of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley that is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation.—And there shall be none greater than the nation which I will raise up unto me of thy seed; upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

Here, then, we have two records found upon this continent, that go to support the words of eternal truth—the Bible; and whilst these records, both of them, sanction the testimony of the scriptures in regard to the flood, the tower of Babel, and the confusion of languages; the tradition and hieroglyphics of the Zalices, the Colhuacans, and the Azteca nations, in regard to the confusion of languages and their travels to this land, is so like that contained in the Book of Mormon, that the striking analogy must be seen by every superficial observer.

In regard to the confusion of languages it is said of the above nations, that there were "fifteen heads, or chiefs of families, that were permitted to speak the same language." The Book of Mormon, concerning the same event, says: "And it came to pass that the brother of Jared did cry unto the Lord; and the Lord had compassion on Jared, therefore he did not confound the language of Jared"—and it further states that Jared's brother's language was not confounded; and they then prayed for their families and friends also, and the Lord heard them in their behalf; and their language was not confounded. These accounts, then, precisely agree, one of which was found in Ontario county, N. Y., and the other in Mexico.

Again, those nations, or families, embodied

themselves together and traveled *they knew not where*, but at length arrived in the country of Aztalan, or the lake country of America. The Book of Mormon says, that the brother of Jared cried unto the Lord, that he would give them another land; the Lord heard him, and told him to go to a certain place, "and there I will meet thee and go before thee into a land which is choice above all the land of the earth." This it further speaks is the land of America. The coincidence is so striking that further comment is unnecessary.—Ed.

For the Times and Seasons.

LETTER FROM TENNESSEE.

PUTNAM COUNTY, Tenn., May 18, 1842.

MR. EDITOR:—*Dear Sir*—It devolves upon me, although a painful duty, to announce to you the present state and condition of affairs as we have found them in this place. On the 18th of March I arrived at the city of Nashville, and after visiting several branches of the church, and setting them in order according to my appointment, I was informed by Dr. Alfonso Young, that recently, a branch of the church had been organized in Putnam county, by William and Alford Young, who professed to teach our principles, viz: The faith of the Latter Day Saints. In order to give you the opportunity of suppressing the progress of difficulties arising from false teachers, we address this line to you for your information; being thoroughly acquainted with many of the principles taught by them, and also of the evils resulting from their teachings and conduct. They profess to be empowered with ten supernatural gifts, nine of them are contained in the 12th chapter of 1st Corinthians—raising the dead they claim as the 10th. Mr. Daniel Hunt, one of their coadjutors, in addition to the gifts above mentioned, claims to be the personage spoken of in the 20th chapter of Revelations who is to bind the dragon a thousand years; he also professes to have the power to seal up unto eternal life. They have made six proselytes near the town of Alexandria, De Kalb county. The authenticity of the Book of Mormon was by them held in obscurity, and when interrogated on the subject they would reply, that the time would come when they should arrive at its contents; that the book was not designed to be taught to the Gentiles at present, and that it was only to be taught to the Jews in order to effect their restoration. They pretended to raise the dead while in Smith county, twenty miles distant from this place, on two different occasions; one of these miraculous

displays of the spirit, was exhibited in raising one of the above named ministers who died while on his mission to this place, and in performing this operation as well as many others strange manœuvres, they would act as the spirit dictated, and when satan would approach them they would wind up his hands—this they did to prevent his influence over them—by a motion of the hands and accompanied with words uttered in a harsh heavy tone, this was the second revolution performed. They have some tremendous combats with the devil in order to prepare for the contest, they would take off their coats and hats and roll up their sleeves, as though they had a Goliath to encounter, and after an engagement of several hours, they would finally succeed in divesting the room of these demons; but frequently after the doors were closed great exertion was made to prevent their returning again. These were some of the effects of that spirit which animated the bosom of these counterfeit Mormons. They taught their converts to contend for the same spirit which they possessed, and when they obtained it and were impelled by it, it produced a change of countenance depicted with horror; a trembling, twitching, falling down and wallowing in the mud; others would snort like wild beasts, bark as dogs, run through the creek, pretending to sing and speak in tongues, crying prophecy, prophecy; others would lie in a swoon for several hours, and springing to their feet again, state that the spirit had commanded them to chastise certain characters who were present, and would then fall upon them with all their strength as though they were to be exterminated in reality; one of these young ladies fell on her knees before me, and said, although I was a stranger yet she loved me because I was a preacher, and attempted to put her arms around my neck; I put forth my hand and rebuked the evil spirit by which she was actuated, and she immediately fell to the earth and wept with shame. Those gentlemen I have not seen who introduced these principles into this neighborhood, they left here some time in the month of March, and directed their course for the western district of Tennessee. But this was the deplorable situation of these miserable and unfortunate proselytes when Dr. Young and myself came to their relief. This course of conduct, you are well aware, produced great opposition

to the faith of the Latter Day Saints, particularly by those who were watching for iniquity, in so much that we were threatened with mobs if we did not leave the neighborhood immediately, stating that Mormonism had already destroyed the peace of some of their citizens; however, we did not regard threats, and knowing most assuredly if we should shrink from our duty and not proclaim against such proceedings, and discard all such conduct and folly as was exhibited in this place by these impostors, that we would not stand acquitted before that God to whom we must, as well as all men, render an impartial account of our stewardship.— Under these considerations I determined to try to remove the veil of obscurity, that sin should be reprov'd, and truth vindicated; so I frankly told them that the spirit by which they were actuated, emanated from Lucifer, the prince of darkness, and that its delusive influence would ultimately prove destructive to all the souls that were influenced by it if they did not resist it immediately. Elder Samuel Frost came to my assistance a few days after I arrived here, and has been laboring diligently with me ever since to remove the prejudice and erroneous notions that were imbibed by many in consequence of false teachings; and truly the Lord has blessed us, and confirmed the word by signs following; for the sick have been restored immediately by the prayer of faith through the atoning blood of the covenant, in the name of Jesus. Unclean spirits, also, have been subject to the priesthood through our administration in a number of instances, the most of those that were possessed of the evil spirit have been restored to their proper mind, indeed I never realized so sensibly the worth of the power of the priesthood since I have been called to the ministry, as I did on this occasion. I have baptized 28 persons in Rutherford, Smith, and Putnam counties. Brothers Frost and Linzey have baptized 22 in Knox county. We have many calls to preach, as prejudice has given way to a great extent, and I think there is not only a possibility, but a probability, of effecting a considerable work in this place.

We remain, as ever yours,

In the everlasting gospel of peace,
JOHN D. LEE,
A. YOUNG,
SAMUEL B. FROST.

We publish the foregoing letter entire; and for the information of the citizens of the neighborhood where the circumstances transpired, take this opportunity of expressing our decided, unqualified disapprobation of the proceedings of William and Alford Young. If they have ever been united with this Church and are not cut off, we withdraw fellowship from them until they make satisfaction for what they have done; we commend Elders Lee, Young and Frost for the course they have taken in this affair, and would recommend that all those who have entertained this spirit and will not repent and reform, be cut off from the Church; such spirits ought at all times to be opposed and put down, for they are of the devil; the spirit of God never was, is not now, nor never will be manifested in the indecorous manner, that the spirit above referred to manifested itself in.

It is a shame for any man, much more a woman, to participate in such outrageous, inhuman, abominable and devilish transactions; and we frequently wonder where men put the little common sense that they possess, when they suffer themselves to be influenced by such unreasonable, ungodly spirits. David once feigned himself mad, in order that he might escape from the hands of a king who held him in bondage, but these men voluntarily and unblushingly act the madman, and would fain palm their wild rantings; their braying and beastly propensities, which is the product of a frantic brain and bewildered imagination, and the offspring of satan upon God and the Mormons: by calling it the spirit of God and themselves Mormons. If this be the spirit of God we are ignorant of it, and if this be Mormonism we have it yet to learn. The plain principles of truth, the gift and blessings of the gospel as they existed in the primitive days; the pure principles of truth as taught by our Lord Jesus Christ, and taught and administered in by the Apostles, subject us to sufficient approbrium, without having fathered upon us the offspring of satan, and the ebullitions of a frantic mind and disordered brain.

We would refer our readers to an article written upon this subject in the 11th No. of this vol. headed "Try the Spirits." As we have so lately written upon this subject, it will be unnecessary for us to enter into particulars at the present; but we would say, "try the spirits," "prove all things, and hold fast that which is good." Paul has said "God is not the author of confusion, but of order as in all the churches of the Saints."—Ed.

— A new edition of the BOOK OF MORMON has just come out of press, and will be bound in a few days, and ready for sale.

MORMONISM.

— The Editor of the "Signs of the Times,"—the paper that advocates the coming of Christ next year,—proposes to publish "a pamphlet in a few weeks, which will fully expose the iniquity of the Mormon delusion." Such an announcement is amusing enough; while, at the same time, it shows most conclusively the blindness and folly of religious fanaticism. The doctrines of the Mormons are, to be sure, somewhat inconsistent and absurd, when viewed by the light of reason and common sense; but when viewed by the Bible, which is a very different sort of light and a very dubious one, they appear on the whole, quite as authentic as Christian doctrines generally. Whatever may be the absurdities of the Mormons, (we mean their doctrines, not themselves, for personally we believe they are quite as correct a people as can be found in any Christian sect in existence,)—whatever, we repeat, may be the absurdities of their doctrines, they have none so supremely ridiculous as that advocated by the signs of the Times; and if the Editor was not clean gone in religious monomania he must certainly see it himself. What can be more foolish, if we think of it for a moment, than the doctrines of Christ's bodily appearance in the clouds with a retinue of angels, &c., all of them sailing through the air and blowing trumpets as they pass? The idea even on Bible authority, is nonsensical in the extreme, since all these pretended personages being spiritual, it is impossible they can be seen by material beings, or perform material works. Nor does the Bible afford any more conclusive authority for the doctrine that Christ is to come next year or at any particular time, since Christ himself expressly declares in the 24th Chapter of Matthew and 36 verse, that "of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." But in the face of this high authority, which all Christians if consistent, ought to be governed by, the Rev. Editor of the "Signs of the Times," does not hesitate to speak confidently of the time of Christ's coming—thus presuming in fact, to possess the knowledge of God himself! And yet he deliberately reproaches the Mormons for being deluded! How very applicable in this case, are the words of one of his own standards,—"Physician heal thyself!"—*Boston Inve-*

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 15, 1842.

GIFT OF THE HOLY GHOST.

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the spirit of God, whilst there are others that think their is no manifestation connected with it at all; and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the Gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the spirit of God. Hence it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation; some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church, for want of better information, carry along with them their old notions of things and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the apostles days;—we believe that it is necessary to make and to organize the priesthood; that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a com-

forter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shews us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fullness, and power, and greatness, and glory: but whilst we do this we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish, notions and traditions of men. The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues, and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spoke with tongues and prophesied." Philip also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the apostles hands* the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible, manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing"—and again, "do all prophecy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess these several gifts; but that one received one gift and another received another gift—all did not prophecy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied, in the Apostles' days, and sometimes they did not.—The same is the case with us also in our admin-

istrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles and notice their proceedings in relation to this matter. Paul, in 1 Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the xiv. chapter, he says "Follow after charity and desire spiritual gifts, but rather that ye may prophecy." It is very evident from these scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them! and it is as evident that they did not all receive these gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say "follow after charity and desire spiritual gifts, but rather that ye may prophecy," evidently showing that those gifts were in the church but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" Eph. iv. The church is a compact body composed of different members and is strictly analogous to the human system, and Paul after speaking of the different gifts says, "Now ye are the body of Christ and each one members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" It is evident that they do not; yet are they all members of the one body; all members of the natural body, are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body;—

and if one member suffer, the whole of the members suffer with it; and if one member rejoice all the rest are honored with it.

These then are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Savior was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beezeubub, and crucified him as an imposter. Who could point out a pastor, a teacher or an evangelist, by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii. Paul says, "There are diversities of gifts yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto every man to profit with all. For to one is given, by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit; to another faith by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to each man severally as he will." There are several gifts mentioned here, yet which of them all could be known, by an observer, at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke

in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was giberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after. So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude; except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophecy, which is a great gift; and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe."—But does not the scriptures say that they spoke in tongues and prophesied? Yes; but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and pharisees concerning the out-pouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people "were drunken with new wine," and we shall finally have to come to the same conclusion that Paul did, that "no man knows the things of God but by the spirit of God," for with the great revelations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit on the Lord's day; unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost; the ministering of angels; or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God; as to the Israel-

ites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields; and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door, when the angels went to Lot no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, what dost thou here, Elijah?

The Lord cannot always be known by the thunder of his voice; by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say "let not the Lord speak any more, lest we his people die."

We would say to the brethren seek to know God in your closets, call upon him in the fields; follow the directions of the Book of Mormon, and pray over, and for, your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and every thing that you engage in; be virtuous, and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God, and the things of men; and your path will be like that of the just, "which shineth brighter, and brighter, unto the perfect day." Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God

does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time, enter more fully into this subject; but shall let this suffice for the present.—Ed.

COMMUNICATIONS.

LETTER

FROM ELDER GEORGE J. ADAMS.

NEW YORK, April 21, 1842.

Beloved Brother in Christ—As I have just arrived from England, and have a few hours of leisure time, I thought a short history of my labors during the past season would not be altogether uninteresting to the readers of your valuable periodical.

By the advice and counsel of our highly esteemed brother, Elder O. Hyde, on the first of January, 1841, I commenced to set my house in order, to leave my native land and go to the nations of the earth to assist in declaring the fulness of the gospel of Jesus Christ to a dark and benighted world. According to arrangements previously made, on the 13th of February, 1841, I left my friends and the companion of my early days, to assist in carrying to a land of strangers "glad tidings of great joy." I left in company with, and under the direction of the above named brother; we left in the packet ship *United States*, bound for Liverpool, where we arrived after a short passage of eighteen days; we were kindly received by Elder Taylor and the brethren in Liverpool; we stayed with them two days, and then, in company with brother Joseph Fielding, we proceeded on to Preston, the principal place of Elder Hyde's former labors. Nothing could exceed the joy that was manifested by the saints in once more beholding this our brother. Here we were soon joined by our beloved brother, H. C. Kimball; this made my joy complete for the then present time, as it was from this brother that I first heard the fullness of the gospel. By the counsel of these two brethren I stopped and labored a few weeks in Preston, Farington, Southport, and the adjacent country, during which time a number were baptized. Early in April I went to Manchester to attend the Conference, and there it was counseled by Elder Kimball and others, and agreed by the quorum of the Twelve, that I should go and labor in Bedford and the vicinity thereof. Accordingly, on the 9th of April, I left Manchester in compa-

ny with my highly esteemed brother Lorenzo Snow, the President of the London Conference; after traveling together about one hundred miles we arrived in Birmingham, and there I was counseled by Elder Snow to remain and labor a few days. I accordingly remained eight days, preached eleven times, baptized a number and then proceeded on my way to Bedford, in order to enter more fully upon the mission assigned me. I arrived in Bedford on the 20th day of April, and soon found the brethren, who received me with great kindness. In the evening I attended a meeting of the saints at their chapel in Hassett street, and spoke a few minutes to a very small congregation, chiefly saints; at the close of the meeting I gave out preaching for Thursday evening, at which time a few strangers attended to hear the preacher from America. At the close I gave out preaching three times for the following Sabbath; at which time we had a large and respectable congregation, who listened with attention to the glorious truths of the fulness of the gospel. The following week a number came forward and were baptized. The next Sabbath I gave notice to the branch at Honneydon to meet with the saints in Bedford, accordingly, on the following Sabbath a large concourse of people assembled, and we found it wisdom to ordain six to the office of Priest, to assist in preaching the gospel to the surrounding country; this proved to be too strong meat for the people of Bedford, and some of their great men challenged me to discuss our principles. I of course accepted their challenge, and in the discussion I had to contend against all the lying statements that had been published in America or Europe; in the midst of the opposition made by our enemies to the truth, and when I was nearly borne down by sectarian *lies, filth, and bigotry*, Elder O. Hyde came to my rescue; after which our *enemies* soon retired from the field in confusion and disgrace, without having left a stone to tell where slumbers the ashes of these fallen *Heroes*. From that time to the present the truth has stood triumphant in Bedford, no man daring to come forth in public to oppose it. Elder O. Hyde remained with us a few days, during which time he gave us much good instruction, and taught us many glorious truths. He then gave us the paring hand to hasten and fill his mission

in the east. His memory will long be cherished by the saints in Bedford and its vicinity; in fact I shall never forget this brother's kindness to me; no, never, while memory holds her seat; and I trust the counsel and good advice that I have received from this brother from time to time in traveling with him, will never be forgotten by me. After the above I continued laboring in Bedford, Maldon, Honneydon, Northampton, Thorncut, and the adjacent country until the 19th of July, during which time many were baptized and are now rejoicing in the hope of the glory of God that is to be revealed in the latter times. At the time above stated, at the request of brother Snow, I visited London to preach in his place while he visited Bedford. During my stay in London, (about seven weeks,) I visited Ramsgate and Woolwich, in Ramsgate I baptized Capt. Harris, an old Methodist, and ordained him to preach the gospel. I also baptized a number at Woolwich, and then returned to London. During my stay in London I held two public discussions with the great men of this generation, in both of which the truth came off triumphant. During my stay in London forty were baptized, and full as many in Bedford and its vicinity by Elder Snow. About this time I received such counsel from Elder Kimball and other brethren in America as warranted me in making arrangements to return home in the fall, I also counselled with Elders Pratt and Snow, and they gave their consent to my return; and on Sabbath, the 12th of September, I gave my farewell address to the people of London, we had a large and attentive congregation, the people were very kind to me, especially our beloved brother Elder Snow. This our brother has had much to contend with in proclaiming the truth in London and Woolwich, the foundation of which was laid by Elders Kimball, Smith and Woodruff. But the Almighty has abundantly blessed his labors, and he is accomplishing a great and mighty work in these places in the name of the Lord. On Saturday, the 18th day of September, I left London for Bedford to finish my labors in that region previous to my return home. I arrived in Bedford late in the evening, and on the following day preached three times to a crowded chapel; after the above I continued preaching in Bedford and the surrounding country, assisted by Elder Joseph Brotherton

and others; until October 3d, during which time many were baptized from week to week. On the day above named, it being the last that I should remain among them previous to my departure, I preached three times, confirmed 19, and a number were ordained to the different offices. On Wednesday, Oct. 6th, I bade them a final farewell in Bedford amidst the prayers and blessings of the saints and friends. I then, agreeable to previous appointment, proceeded on my way to Birmingham and West Bromwich, where I remained and labored about three weeks, during my stay a number were baptized and many believed. I continued my journey from Birmingham to Liverpool (where there was a large church raised by Elder John Taylor) to fill appointments I had made more than three months previous. I arrived in Liverpool the 30th of October, and the next day being Sabbath I preached twice, and in the evening I gave my reasons for renouncing *Methodism*. The Music Hall was crowded to overflowing, there were over two thousand persons present; I continued laboring in Liverpool a number of weeks, during which time I held five public discussions, in every one of which the truth triumphed; to God be all the praise. During my stay in Liverpool many were baptized and hundreds were enquiring after the truth. At the time I delivered my farewell lecture the Hall was completely full, at the close the entire congregation gave me their good will and blessing.

Early in November my passage was engaged in the ship *Mersey*, Capt. Rae, to sail for New York by the 25th of Nov. but owing to contrary winds and stormy weather we did not sail until the 31st of December. We had 200 souls on board, and among them a clergyman of the Church of England; the first eight days we had fair wind and good weather, but after that time we had gale after gale for five weeks with head winds, which finally ended in a *tempest* that commenced on Sunday the 6th of February, 1842, and lasted with unabated fury for seven days, during which time we were driven back towards England seven hundred miles; our helm broken, our round house washed away, our main-mast sprung, our bulwarks stove in, and our provisions almost exhausted: so much that it was deemed advisable to return to England, I would be glad to give a full account of the cir-

circumstances that took place while we were at sea but that would occupy too large a space; suffice it to say that the Lord so ordered it, that I had a full opportunity to teach the fullness of the gospel to Captain, Clergyman, and all the passengers, and in the end they all looked to me for counsel and advice. It was made known to me in a night vision long before we returned that we could not reach New York at that time but would be compelled to return to Liverpool for some wise end and purpose, and although many expected to meet a watery grave, I told them if they returned to Liverpool not one of them should perish; but if they persisted in going to New York they would be wrecked and many lives would be lost. Finally, after the vessel had become almost disabled and the tempest still raging with unabated fury, the Captain concluded to take my counsel and turn the ship towards England. At this time we had only about ten day's provisions, allowing about one meal per day, and that chiefly oatmeal and water; some of the water that we were compelled to drink had dead putrid rats in it which gave some of the passengers pains in their bowels; but I can praise the Lord that from the time I left Liverpool until my return, which was nearly ten weeks, I had not one hour's pain or sickness. In just eleven days after we put the ship about we landed safe in Liverpool precisely as I had told them we should; we landed on the 25th of February, and on the 27th I preached three times in Liverpool to overflowing congregations, and among others we had Capt. Rae, the Clergyman and many of their friends; our return created a great excitement in Liverpool, and will cause hundreds to hear the truth. I remained in Liverpool about three weeks, and then by the counsel of elder P. P. Pratt, my passage was engaged for me on the packet ship Sheridan, to sail for New York the 16th of March. Previous to the sailing of the Sheridan I had the happiness to see some of the passengers of the Mersey embrace the truth by repenting and being baptized, and some of them are now on their way to Nauvoo, by the ships Hanover and Dunbarton, under the direction of the saints; one of them, the Hanover, sailed on the 15th of March, and the other was to sail on the 17th. Elder Amos Fielding was on board the Hanover; the Sheridan sailed on the 16th

with 400 souls on board, we had a passage of 31 days, landing in New York the 16th of April, I preached every Sabbath during our passage, and sometimes during the week, they treated me with kindness, and hundreds on board of the Sheridan listened with profound attention to the fullness of the gospel; many of them are believing and no doubt but they will embrace the work soon.

I need not tell you how I was received by my family and friends in New York, language cannot describe it; but suffice it to say they received me as one from the dead. A few words of reflection upon the whole and I must close. In looking back upon the past, when I behold the goodness and mercy of the Lord, I am lost in wonder and amazement; I have beheld the rolling forth of the great work that God hath set his hand to perform, not only in this land but throughout the vast empire of Great Britain. In Bedford and its vicinity, the particular field of my labors, what a work has the Lord our God performed. When, by the council of H. C. Kimball, and sanction of the whole Conference, I took charge of that branch (under the Presidency of Elder Snow) we had but two preaching places, two priests and between fifty and sixty members; now there is about fifteen preaching places seven elders, fourteen priests, and over two hundred and fifty members; and still the work is spreading far and wide. I also would bear testimony to the untiring zeal and perseverance of my brethren throughout that land, especially our beloved brethren, Elders P. P. Pratt, Levi Richards, Lorenzo Snow, brother Curtis, and many others. I was absent from N. York fourteen months and three days, during which time I have preached, or bore testimony in public, by sea and land, over 500 times, traveled over fifteen thousand miles, held fifteen public discussions, baptized and confirmed some hundreds; and I have seen error, superstition, bigotry and priestcraft giving way on every side before the power of eternal truth. Thus you see the work of the Lord is rolling on both by sea and land, and my sincere prayer is, that it may continue to roll on until it becomes the glory of the nations; even so, Amen.

With sentiments of high esteem, I subscribe myself your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

MORMONISM.

The Pittsburgh American says, that Jos. Smith, cannot be denied the attribute of *greatness*. We have considered the said Jo Smith, High Priest of Mormonism; and self-styled Prophet, as the prince of Loafers. He is a man without education or genius. He has a little low cunning. His only *greatness* must consist in rascallity. He used to live near "these diggings," and some of his "revelations" were very *financierish*.—*Clev. Herald*.

No man was ever a Prophet near the edge of his own diggings. Nevertheless friend Harris, you will not deny but that Jo Smith, loafer, financier, or rascal, if you choose, has built up a new sect, unaided and alone, and that too in the very heart of New-England, walled in as it is with school houses, colleges, and churches. We know nothing personally of Jo Smith, and very little of his doctrine. It may be a humbug or fraud, or like some of the dogmas of the schools, too profound for our comprehension. We know that principally from a country which boasts its superior intelligence; where ignorance is supposed to be banished, and every man and woman taught to read and write, he has built up a name, a temple and a city, conquering all opposition, and this both vindictive and powerful, and so entirely unaided that he can exclaim like the proud and haughty Roman "alone I did it."

If he is advancing the cause of truth, he certainly has claim to our sympathies and respect, as well for its discovery as the bold and determined manner in which he has maintained it. If it is a gross imposture as you assert, he must be both ingenious and cunning to gloss over its deformities, and make them so attractive. We have nothing to do with its doctrines—we only consider him the most remarkable man among the "diggings."—*Pittsburgh Sat. Eve. Visitor*.

CONFERENCE MINUTES.

Grafton Ohio, May 14th, 1842.

Conference met according to appointment, and organized by voting John Hughes president, and W. V. Hakes clerk. After singing a hymn, Bro. Hughes addressed the throne of grace; after which he proceeded to read the duty of the official characters, and members, from the Book of Doctrine and Covenants. The different branches composing this conference were then represented.

Br. Hakes represented the branch at Grafton, 23 members, 1 high priest, 3

elders, 1 priest, 2 teachers, and 1 deacon; all in good standing.

Bro. Welden represented the branch at Brownhelen, consisting of 10 members, 1 priest and one deacon.

The branch at Brooklyn and Parma, represented by Bro. Beal, 9 members, 1 priest and one deacon.

The branch at Littlefield, recently raised up by Bro's. Gaylord and Hughes, represented by Bro. Morrison; 10 members, 1 priest, 1 teacher, and one deacon.

The branch at Homer, represented by Bro. Campbell; 10 members, 1 priest, 1 teacher and one deacon.

Conference then adjourned for one hour.

Conference met according to adjournment, and was opened by prayer by Br. Weeden. The following persons were then recommended to the conference, from the different branches, as proper persons to receive ordinations; Bro's. Telfany, Humphrey, and Beale to receive the office of elders; and Bro's. Grennell, and Morrison, that of priests; they were then unanimously elected to those offices, and received their ordination.

Elijah Persons, priest of Brownhelm branch, had charges preferred against him, which were sustained, and he was cut off from the church, and his license ordered to be taken from him.

Conference voted, that all elders going out to promulgate the gospel, within the bounds of this conference shall take a letter of commendation; it was also voted, that this conference shall hereafter be known, as the Lorain Conference.

Bro. Hughes resigned the office of President of the branch at Grafton, that he might go into the vineyard and fulfill some of the many calls that they had to preach in the surrounding towns.

Bro. Wetherby was unanimously chosen and ordained President of the Grafton branch.

Several discourses were delivered by the elders present, which were very interesting. Elder Hughes made some very appropriate remarks on the gifts of the gospel, followed by Weeden, Wetherby, Gaylord and others, to a very large congregation.

Conference then adjourned until the first Saturday in September next.

JOHN HUGHES, Preet.

W. V. HAKES, Clerk

THE TEMPLE OF GOD AT NAUVOO.

BY W. W. PHELPS.

Ye servants that so many prophets foretold,
Should labor for Zion and not for the gold,
Go into the field ere the sun dries the dew,
And reap for the kingdom of God at Nauvoo.

Go carry glad tidings, that all may attend,
While God is unfolding "the time of the end;"
And say to all nations, whatever you do,
Come, build up the Temple of God at Nauvoo.

Go say to the Islands that wait for his law,
Prepare for that glory the prophets once saw,
And bring on your gold and your precious things, too,
As tithes for the Temple of God at Nauvoo.

Go say to the great men, who boast of a name;
To kings and their nobles, all born unto fame,
Come, bring on your treasures, antiquities, too,
And honor the Temple of God at Nauvoo.

Proclaim the acceptable year of the Lord,
For now we have prophets to bring forth his word,
And reveal to the church what the world never know,
By faith in the Temple of God at Nauvoo.

To spirits in prison the gospel is sent,
For on such a mission the Savior once went;
And we are baptiz'd for the dead—surely, too,
In the font at the Temple of God at Nauvoo.

Up; watch! for the strange work of God has begun,
And new things are opening, now, under the sun:

And knowledge on knowledge will burst to our view,

From Seers in the Temple of God at Nauvoo.

NOTICE.

The subscribers, members of the First Presidency of the church of Jesus Christ of Latter Day Saints, withdraw the hand of fellowship from General John C. Bennett, as a christian, he having been labored with from time to time, to persuade him to amend his conduct, apparently to no good effect.

JOSEPH SMITH,
HYRUM SMITH,
WM. LAW.

The following members of the Quorum of the Twelve concur in the above sentiments.

BRIGHTMAN YOUNG,
HEBER C. KIMBALL,
LYMAN WIGHT,
WILLIAM SMITH,
JOHN E. PAGE,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
WILLARD RICHARDS,

We concur in the above sentiment.

N. K. WHITNEY.
V. KNIGHT,
GEORGE MILLER,

Bishops of the above mentioned Church.
Nauvoo, May 11th, 1842.

AGENTS.

ILLINOIS.

Judge Adams, City of Springfield
John Gaylord, Victoria, Knox co.
Harlow Redfield, Pittsfield Pike co.

IOWA.

John Groesbeck, North Augusta.
John Pincock, South Augusta

NEW YORK.

L. R. Foster, City of New York.
James Blakesley, City of Utica.
Charles Thompson, Batavia, Genesee Co.

PENNSYLVANIA.

Benjamin Winchester, City of Philadelphia.
Joseph H. Newton, " "
John E. Page, Pittsburgh.

DELAWARE.

Robert P. Crawford, Christiana.
NORTH CAROLINA.
Jedediah Grant, Joshua M. Grant.

SOUTH CAROLINA.

A. O. Smoot, City of Charleston.

DISTRICT OF COLUMBIA.

Samuel James, City of Washington.

MASSACHUSETTS.

Erastus Snow, City of Salem.
Freeman Nickerson, City of Boston.
Phineas Richards, Richmond.

CONNECTICUT.

Dwight Webster, Farmington.
Horace R. Hotchkiss, Fair Haven.

NEW HAMPSHIRE.

Zadoc Parker, Lisbon Village.
Jeremiah Willey.

TENNESSEE.

Amasa Lyman. Randolph Alexander.
Tardy R. Whitecer, Green Y. Lee.

OHIO.

Reuben McBride, Kirtland.

LOUISIANA.

E. G. Terrell City of New Orleans.

MICHIGAN.

Moses Johnson, P. M. Royal Oak, Oakland co.

INDIANA.

J. J. Guinand, Mount Sterling, Switzerland co.

MISSISSIPPI.

Hamilton Jett.

TRAVELING AGENTS.

Lorenzo D. Wasson,	Jonathan Hampton,
E. P. Maginn,	Thomas Grover,
Moses Martin,	George J. Adams,
Lyman Wight,	Isaac Haight.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 17.]

CITY OF NAUVOO, ILL. JULY 1, 1842.

[Whole No. 52]

For the Times and Season.

MUCH ADO ABOUT NOTHING.

What have the Mormons done in Illinois? is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter Day Saints; but as yet I have found none who are willing to answer me honestly, or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves. I have therefore thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who after having received correct information will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

In the first place we would say that where a crime is committed, there is a law broken, for if no law has been violated, there cannot have been a crime committed; if then, our people have broken the laws, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? we say there is; neither would we cast any aspersions upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty, we believe they have been, (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons, throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any. We say their faults are few compared to the population; where is there a record of murder committed by any of our people, none in the state; where is there a record against any of our people for a penitentiary crime? not in the state; where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter Day Saints, I know of none in the State. If then they

have broken no law, they consequently have taken away no man's rights, they have infringed upon no man's liberties. We have been three years in this state, and have not asked for any county, or state officer; laws have been administered by those not of our persuasion; administered rigorously, even against the appearance of crime, and yet there has been no conviction of which I have heard.

Where is there another community of thirty thousand in any state, against none of whom there is a record of conviction for crime in any court during the space of three years. And yet there are those who cry out, treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This then must be the "head and front of our offending." That by industry in both spiritual, and temporal things, we are becoming a great and numerous people; we convert our thousands, and tens of thousands yearly to the light of truth; to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression, and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy,—Thus it is with the honest in heart; but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away—you have dared to pass an ordinance against fornicators, and adulterers—you have forbid the vending of spirituous liquors within your city—you have passed an ordinance against vagrants and disorderly persons; with many other high

handed acts; you even threaten to vote at the next election, and may be (at least we fear) you will send a member to the Legislature; none of which doings we the good mobocrats and Anti-Mormon politicians, (and some priests as well,) are willing to bear. This is the cry of the base and vile, the priest and the speculator, but the noble, the high minded, the patriotic, and the virtuous, breathe no such sentiments; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold, and silver, from all countries: to establish the greatest manufacturing city in America, (which Nauvoo will be in a few years,) and to create the best produce market in the west, is for the good and prosperity of the community at large, and of the State of Illinois in particular.

As to the City ordinances, we have passed, all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew, or Greek; Mohammedan, Roman Catholic, Latter-Day Saint, or any other: that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17th, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or State records, we might add that in regard to moral principles there is no city either in this State, or in the United States, that can compare with the city of Nauvoo; you may live in our city for a month and not hear an oath sworn, you may be here as long and not see one person intoxicated so notorious as we for sobriety, that at the time the Washingtonian convention passed through our city a meeting was called for them; but they expressed themselves at a loss what to say, as there were no drunkards to speak to; so that whether as a civil, moral or religious community we think that we can say without vanity that we are as orderly as any other community, in any town or city in this State, or in the United States; and we are laying a foundation for agricultural and manufacturing purposes, that bids fair to rival if not to exceed, any city in the western country. Ed.

HISTORY OF JOSEPH SMITH.

Continued.

On the fifteenth day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim, and obtained the following revelation:—

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.

A great and marvellous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: Therefore give heed unto my words.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments and assist to bring forth my work according

y commandments, and you shall be
sed.

Behold thou hast a gift, and blessed
hou because of thy gift. Remember
sacred and cometh from above: and
ou wilt inquire, thou shalt know mys-
s which are great and marvelous:
efore thou shalt exercise thy gift, that
mayest find out mysteries, that thou
st bring many to the knowledgo of
truth; yea, convince them of the er-
of their ways. Make not thy gift
own unto any, save it be those who are
y faith. Trifle not with sacred
gs. If thou wilt do good, yea and
out faithful to the end, thou shalt be
d in the kingdom of God, which is
greatest of all the gifts of God; for
is no gift greater than the gift of
ation.

Verily, verily, I say unto thee, bles-
art thou for what thou hast done, for
hast inquired of me, and behold as
n as thou hast inquired, thou hast re-
ed instruction of my Spirit. If it had
been so, thou wouldst not have come
o place where thou art at this time.

Behold thou knowest that thou hast
ured of me, and I did enlighten thy
d; and now I tell thee these things,
thou mayest know that thou hast
n enlightened by the Spirit of truth;
I tell thee, that thou mayest know
there is none else save God, that
west thy thoughts and the intents of
heart: I tell thee these things as a
ness unto thee, that the words or the
k which thou hast been writing is true.

Therefore be diligent, stand by my
vant Joseph faithfully in whatsoever
cult circumstances he may be, for the
d's sake. Admonish him in his faults
also receive admonition of him. Be
gent; be sober; be temperate; have
ience, faith, hope and charity.

Behold thou art Oliver, and I have
ken unto thee because of thy desires;
reore treasure up these words in thy
rt. Be faithful and diligent in keep-
the commandments of God; and I will
ircle thee in the arms of my love.

Behold I am Jesus Christ, the son
God. I am the same that came unto
own and my own received me not.—
n the light which shineth in darkness,
t the darkness comprehendeth it not.

Verily, verily, I say unto you, if
a desire a further witness, cast your
ad upon the night when you cried unto
in your heart, that you might know

concerning the truth of these things; did
I not speak peace to your mind concern-
ing the matter? What greater witness
can you have than from God? And now
behold, you have received a witness, for if
I have told you things which no man
knoweth, have you not received a wit-
ness? And behold I grant unto you a
gift, if you desire of me, to translate even
as my servant Joseph.

Verily, verily, I say unto you, that
there are records which contain much of
my gospel, which have been kept back
because of the wickedness of the people;
and now I command you, that if you have
good desires, a desire to lay up treasures
for yourselves, in heaven, then shall you
assist in bringing to light, with your gift,
those parts of my scriptures which have
been hidden because of iniquity.

And now, behold I give unto you,
and also unto my servant Joseph the keys
of this gift, which shall bring to light this
ministry: and in the mouth of two or
three witnesses, shall every word be es-
tablished.

Verily, verily, I say unto you if
they reject my words, and this part of my
gospel and ministry, blessed are ye, for
they can do no more unto you than unto
me; and if they do unto you, even as they
have done unto me, blessed are ye, for
you shall dwell with me in glory; but if
they reject not my words, which shall be
established by the testimony which shall
be given, blessed are they; and then shall
ye have joy in the fruit of your labors.

Verily, verily, I say unto you, as I
said unto my disciples, where two or
three are gathered together in my name,
as touching one thing, behold there will I
be in the midst of them: even so am I in
the midst of you. Fear not to do good
my sons, for whatsoever ye sow, that
shall ye also reap: therefore, if ye sow
good, ye shall also reap good for your re-
ward.

Therefore, fear not little flock, do
good, let earth and hell combine against
you, for if ye are built upon my Rock,
they cannot prevail. Behold I do not
condemn you, go your ways and sin no
more: perform with soberness the work
which I have commanded you: look unto
me in every thought, doubt not, fear not:
behold the wounds which pierced my side,
and also the prints of the nails in my
hands and feet: be faithful: keep my
commandments, and ye shall inherit the
kingdom of heaven: Amen.

From the Jewish Intelligencer.

THE JEWS.

LETTER OF THE REV. MR. CHEYNE.
MOUNT CARMEL.

We left Alexandria on the 16th of May and arrived at Jerusalem in twenty-three days. The first part of our journey, as far as Darmatha, we rode upon asses, reminding us of the sons of Jacob when they carried corn out of Egypt; our track lay by the sea shore, so that we enjoyed a cool breeze, tempering the hot air of the desert.

We crossed the only two remaining branches of the Nile, and drank of the water. From Darmatha we sailed across lake Menzaleh, as far as San—the ancient Zoar. You may believe the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery—entirely covered with loose alluvial matter. At one spot we found immense blocks of granite, the remains, no doubt, of some ancient Temple, two sphynxes were laying close by one in a very good state of preservation, and a great many obelisks beautifully carved. There are also many petrified stones, as if the place had been destroyed by fire:—Isa. xix 12., Eze. xxx 14., Psa. lxxviii 12. When God visited his marvelous works upon Pharaoh and his people. The country around is quite flat, rich soil; but without water, without cultivation—desolate. From Zoar to Jerusalem we rode camels. Before coming to the land of Palestine we found it all a waste, howling wilderness, “a land of drought, and of the shadow of death.” We suffered sometimes a good deal from heat—thermometer sometimes 95 degrees in our tent.

* * No object attracts your eye, there is only one wide ocean of sand round and round; no sound breaks on the ear, but the plaintive song of the Bedouin, cheering on his slow paced camel; we entered the land of the Philistines on the first of June; it may be described in one word, as an open pasture country, composed of vast undulating plains, or more graphically in the words of Zephaniah:—“dwellings and cottages for shepherds and food for flocks.” I have seen ten flocks of an immense size from a single eminence. We did not enter Gaza, as the plague was raging there; but as we stood on Sampson's mount and looked down upon the town, encircled with gardens of figs and

olives, we could trace the fulfillment of every word that God had spoken against it. The old city of Gaza seems to be buried beneath smooth round hills of sand: “baldness is come upon Gaza.” The next day we found the reapers busy in the valley of Eschol, and met many a camel carrying to the thrashing floor the ripe barley. Its vines and pomegranates are gone; some fine spreading fig trees yet remain.

Our first view of the hill country of Judea was truly heart-stirring. Emerging from a mountain pass, the immense plains of Sephela lay stretched like a map before us, the rays of the morning sun glanced on the brown walls of the many towns that lay beneath us; the hills of Judea rose in the back ground, tier above tier. We thought of the ark of God carried back by the oxen, of Asa's battle with the Ethiopians, of Mary's visit to Elizabeth. That night we pitched our tent among the hills of Judea. Next morning we entered mountain defiles of the wildest description. I have seen many mountain passes but never one of such romantic beauty. The flowers that appeared on the earth, the fig tree putting forth its green figs, and the voice of the turtle heard in the land, gave it a holy loveliness. We thought that surely Solomon had often wandered here, and Isaiah too; for here was “in the wilderness, the shittah tree, the myrtle, and the oil tree, the fir tree, and the pine tree and the box tree together.” The terraced hills above all excited our admiration. You have no idea to what an extent that wonderful method of cultivation must have been carried on by the Jews; nor of the perfect condition in which the remains are to this day, we have scarcely seen a hill in the whole land however rocky or barren, that does not bear the traces, more or less perfect, of having been terraced literally from top to bottom. We often counted fifty, sixty and seventy terraces on one rocky hill. No spot was left uncultivated, so that when the vines were planted and twined the words of the eighteenth Psalm were literally true: “The hills were covered with the shadow of it. The question was continually rising on our lips: Where are all the vines that covered those hills with their fragrant clusters? we found the answer in Hos. ii. 12; Joel i. 11 and 12, Isa. xxxi. 7—these mountains shall yet drop sweet wine—Amos ix. 15.

(To be continued.)

From the Dollar Weekly Bostonian.

A friend handed us the following communication for insertion in the Bostonian; we cheerfully comply with his request, not doubting that our readers will be also gratified with the perusal of it. Jo Smith and his followers are creating as great a revolution in the morals of our country, as our fathers in '76 did in its political destinies. Our columns are open to both sides of the question, provided communications are short and to the point.

LATTER DAY SAINTS, OR MORMONS.

MR. EDITOR:—Having attended the lectures lately delivered at the Boylston Hall by Mr. Adams, the Mormon lecturer of the city of New York, who has just returned from England where he has been for the last fifteen months declaring what he calls "the glories of the new and everlasting covenant," I thought a short review of said lectures would prove interesting to the readers of your valuable paper; and I have no hesitation in saying that Elder Nickerson has made a decided hit in getting Mr. Adams to assist him at this time, as the large, intelligent, and attentive congregations that have attended to hear his lectures fully prove.

His first lecture was delivered on Wednesday evening, June 1st, in which he gave his reasons for renouncing Methodism, and embracing the doctrines and principles of the Latter Day Saints. His reasoning was unanswerable, and the way he walked into the affections of their supposed God, without *body, parts or passions*, was a caution to Yankee sinners. At the close he gave an opportunity for the Methodists to defend their system, and although some of their preachers were present, they said not a word—for they well knew the Bible condemned their creed. On Thursday evening he fully showed the ignorance and folly of Millerism, clearly proving by the scriptures that the Jews must be gathered home from their long dispersion, and rebuild their city on its own heaps of ruins, even Jerusalem itself, before Christ should come. On Friday and Saturday evenings he introduced a talented young elder from Nauvoo named Snow, who clearly set forth that the doctrine of Christ was and is the same in all ages, and that the Church of Christ, when he has an organized church on the earth, is composed of the same officers, the same ordinances, and has in it the same gifts and blessings. On Sunday Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the

Bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light on the subject of the "Ancient of Days," showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old father Adam, who shall sit as a great patriarch at the head of the whole family; when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel, chapter vii. He also declared, as it was in the days of Noah, so now God had called a prophet, viz. Joseph Smith, to warn this generation to prepare for the coming of the Son of Man, and labored to show the injustice of destroying any generation without first warning them. In the afternoon he spoke on the subject of the resurrection, and every one that heard him, that said anything upon the subject, acknowledged that it surpassed every thing they ever heard on the final destiny of man. He first showed that the living soul is in its full meaning, composed of two eternal principles—matter and spirit; that through disobedience man became a dying soul. He then clearly set forth that Christ became the first fruits of them that slept at his resurrection, or the first saved soul, or the type or pattern of every soul that will be saved; and that the soul consisted of the spirit and body being reunited at the resurrection no more to be separated, and that the soul thus raised would be composed of flesh, bones and spirit, but not blood. He then fully established the reign of Christ on earth one thousand years, with those that have part in the first resurrection, and gave much light on the full sway after the unbinding of Satan at the close of the reign of peace; and then spoke of the last struggle between the powers of darkness and of light, when death itself shall be conquered and immortality alone endure. When he came to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter Day Saint or Mormon, and tears of joy fell from their eyes in abundance that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the re-organization of the Church of Christ and the Marriage Supper of the Lamb, showing that the Church of Christ had been disorganized and

driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of Angels, in fulfilment of many prophecies of the Scriptures. He then set forth the scarlet colored beast, and her daughters who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the church of Rome or no-where, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declaring that the Latter Day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, "for they were all done away in this enlightened age." He then declared that God had in fulfillment of his word, re-organized the church with all the officers, ordinances, gifts and blessings, according to the New Testament pattern; that the bride, the Lambs' wife, that is, the Church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the devil was the first sign-seeker in the days of Christ. He then held up the Bible, and said if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion. I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A LOVER OF TRUTH.

Boston, June 8th, 1842.

N. B. Mr. Adams delivers three lectures more before he leaves—one on the Book of Mormon, one on Zion, and one on the pouring out of the vials of God's wrath. If he produces any thing worthy of notice, you may hear from me again.

AWFUL DESTRUCTION OF LIFE—TERRIBLE EARTHQUAKE IN THE ISLAND OF ST. DOMINGO.

From Le Patriote of Port au Prince of 11 Mar.

On Saturday, the 7th inst., at twenty minutes past seven, in the evening, we experienced some severe shocks of an earthquake, which put the whole town in commotion. At mid-day a large meteor was perceived passing to the east. The heat was excessive, and thick clouds hung over the neighboring mountain, going in every direction from the south-east to the northeast. The seamen who were in the roads report that they felt the shock before they saw the houses shake, which would indicate that the shock came from the east. Many persons, however, think they observed that the oscillations came from the north and went south.

There were two very decided shocks—the first was not as long as the second; the latter was the most violent, and lasted about three minutes. All abandoned their houses, and the streets were filled with the affrighted population. But a little more, and Port au Prince would have been the scene of a disaster similar to that of 1770, a fatal year, which occurred to the minds of every one.

There is scarcely a single brick or stone house which has not suffered damage; they are all more or less damaged. Some, it is said, are scarcely habitable. The façade of the Senate House, on which is sculptured the arms of the Republic, surmounted by the tree of liberty, were detached from the edifice, and broken into pieces by the fall. The interior of the building has also received some damage.

In the night, between Saturday and Sunday, two shocks were again felt, but not as violent as the first—one at 10 o'clock, and the other at 12. At 11 o'clock in the morning of Sunday came another shock; mass at the church was interrupted, and those officiating at it, ran away, and many females fainted.

Monday, at 11 o'clock in the morning, another shock.

The weather during these three days had a lowering, and at times a threatening appearance. Monday evening, a little rain, with excessive heat before and afterwards; night cool. Tuesday, a change of weather, return of the breeze, and appearance of rain.

In the evening, at eight o'clock, the weather was stormy, and every thing seemed to indicate an abundance of rain.

The hopes we entertained yesterday have not been realized. On Wednesday, we were awoke at a few minutes before five in the morning by another earthquake.

During these latter days it appears to us as if the earth on which we were walking was constantly quaking.

Saint Marc.—A letter from this town, which has been communicated to us, informs us that there, too, the earthquake of Saturday last was felt with the greatest violence; many houses have been so much shaken that they threaten every instant to fall down. On some plantations in the neighborhood of the town very great damage has been done.

Gonaïves, 8th May.—Yesterday afternoon an earthquake was felt in this city, which was so violent that most of the houses in it were thrown down. At the same time, in consequence of the shock, a fire broke out in the apothecary's shop of Mr. Invernezzes and consumed in a few moments an entire block. The flames destroyed every thing that came in their way; there was not a drop of water in the town.

All the houses which have not been burnt down have been injured by the earthquakes, and this morning the shocks occur every quarter of an hour. The shops of Madame John Jouberts and M. Dupuy have fallen a prey to the flames. The shops of M. Richard Dauphin and M. Oster, built of stone and brick, have fallen down. Houses and shops are inaccessible, and we write these hurried lines in the street. The whole population has passed the night in the middle of the streets. Of the merchandize, which the merchants had been obliged to pile up in the public square, a great part has been stolen. It is impossible at present to estimate the extent of the loss. The church, the prison, the national palace, the treasury, the arsenal, and the house which was getting ready for the colonel commanding this district, are now nothing more than a heap of ruins.

In short no one has escaped the calamity. Now, while we are writing, the fire is entirely extinguished, but the sky looks threatening, and we are afraid of more shocks. If unfortunately our fears

should be realized, there will be an end of the few houses remaining standing, and Gonaïves will be no more.

The first and principle shock lasted about five minutes and was followed during the night by more than twenty others which, though not so violent, were equally fearful.

It is now 8 o'clock in the morning. Not half an hour has passed since we had another violent shock. The number of persons killed and wounded is not yet known. All the prisoners who were not buried under the ruins of the prison, have escaped. God grant that the Capital may not have been afflicted with a similar misfortune;

Cape Haytien, Wednesday, 6 o'clock in the evening.—Most deplorable news is spreading throughout the city. It has been brought by Mr. Obas, son of the general commanding the district of Plaisance. In consequence of the earthquake which was felt here on Saturday evening, Cape Town has entirely disappeared and with it two-thirds of the population. The families which escaped this disaster have taken refuge at La Fossette, where they are without shelter, clothes or provisions.

Such is the news circulating in town, and which unfortunately is probably too true. It is to be hoped, however, it will not be confirmed in its full extent.

It is said that the President of Hayti has given orders to the physicians and officers of health attached to the hospital, to set off this evening and give their assistance to the unfortunate victims of this disaster.

Capt. Morris (of the brig Wm. Nelson, which brings the account) states in addition, that a few hours previous to his departure, a courier arrived with information that at Cape Haytien a fire succeeded the earthquake, destroying the remaining houses, the powder magazine, and the remnant of the inhabitants. St. Nicholas and Port Paix are said to be in ruins, and in fact all the towns on the north side of the island. One inhabitant of the Cape, a Mr. Dupuy, was saved, all the rest being either crushed, or drowned by the sea, which rose and submerged the city. Fearful; fearful, indeed, are the particulars of this awful visitation.

Cape Haytien, known as The Cape or Cape Francois, on the north coast, is the

Capital of the Republic, and formerly contained some 900 stone and brick houses, with a population variously estimated, at from 10 to 20,000.

It is situated on a Cape, at the edge of a plain between the sea and the mountains. The plain is exceedingly fertile, and intersected by broad paved roads, lined with lemon and lime trees.

RANGE AND SEVERITY OF THE LATE EARTHQUAKE.—The earthquake which has recently desolated a large portion of St. Domingo, was one of the most severe that has occurred in any part of the world for many years; and perhaps more extensive in the sphere of its operations than any since the earthquake which destroyed Lisbon, in 1755. It appears that on the same day, and very nearly the same hour, the effects of this recent earthquake were felt at various places ranging from Port au Prince to the base of the Rocky Mountains. The greatest explosion from the force of internal pent up fires was felt at Cape Haytien, St. Domingo, on the 7th instant; here they had three successive and violent shocks; and previous to the first of them a shock of the earthquake was felt at Porto Rico, on the morning of the 7th of May, which as far as we have yet learned, was the most easterly point that the effects of it were felt. The internal fires, it seems, then took a north-westerly direction, struggling to escape from their prison house, and broke out at Cape Haytien. It stretched clear across the breadth of St. Domingo and was felt at Port au Prince on the same day and at nearly the same hour. It also traveled on and was felt at Mayaguez at the same time; then to St. Martinville and one or two other places in Louisiana; thence to Van Buren, Arkansas, and clear up to the foot of the Rocky Mountains; where it was also felt on the same day. It thus traveled at least 1500 miles, and perhaps was felt even further. It is a sublime and awful thought; here we have proofs of the existence of a body of internal fires 1500 miles long, and probably as many deep.—N. Y. *Herald*.

EARTHQUAKE IN GREECE.

Letters from Athens of the 28th ult. state that several violent shocks of an earthquake were felt in various parts of the Pelop-

nesus; on the 18th, at Sparta, the shocks lasted from 25 to 30 seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelos, near the village Drouchas. An old tower, situate in the town of Magoules was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenio College and several houses were destroyed. The water of the springs and wells became turbid, and an enormous rock, having detached itself from the summit of old Mount Nistra rolled with terrific noise into the town.

At Calames, the first shock, felt at half past nine o'clock, lasted between 40 and 50 seconds, and there were ten others, from that hour until midnight, at intervals of three quarters of an hour. Most of the houses were damaged, and several in the neighborhood actually gave way. Upwards of 50 dwellings were thrown at Areopolis, and 15 towers crumbled at Etylus. Many persons were buried under the ruins of their houses in the province of Maina. At Androusa several churches fell in. On the 25 ult., at about four o'clock A. M. another shock was felt at Patras, which lasted a minute and a half.

Canton, Wayne co Mich. May 25, 1842.

PRESIDENT SMITH—DEAR SIR—I sit down to write a few lines to you to inform you of the spread of truth in this State.

I left the town of Laharpe Hancock co. on the 15th of February in company with Elder C. Dunn, and after a journey of three weeks, preaching occasionally on the way, arrived at Br. Rice's town of Superior, Washtenaw co. Michigan. I then visited the different churches in this part of the State, and found them in a prosperous condition generally speaking. I then fell in company with Elder W. Burton, who had been laboring in this State for about five months, we then commenced to hold two days meetings on Saturdays and Sundays, in several counties in this part of the State; great excitement began to prevail in the minds of the people, prejudice gave way, and many believed and obeyed the truth, and we have baptized more or less at all our meetings, during this time the priests of the various orders were howling an

their followers crying delusion, false prophets, Mormonism &c., but the honest in heart were believing the gospel of Christ, and began to say to the ministers, why dont you come out and meet them in a fair open discussion and prove them false, and then we shall be satisfied; so one of their noble champions by the name of C. Davy, a Methodist minister, challenged us for a discussion on the subject of the Book of Mormon, and said that he could prove it false from the writings contained therein and the scriptures. I accepted the challenge, the time was then appointed that the discussion should commence, which was Monday the 23d of May at 10 o'clock A. M. in the town of Royal Oak, Oakland co., great excitement prevailed amongst the people, and at the appointed time, there was an assembly of between 400, and 500 people; the question for discussion was to prove the Book of Mormon to be of divine origin, and that it came forth, according to the predictions of the prophets—decision to be given according to the weight of argument advanced, the limited time for each to speak was 20 minutes at a time. We each of us chose a man, and they chose the third, who were to sit as judges; the congregation was then called to order, and I opened the discussion. We then spoke three times on each side, there was given an intermission of half an hour, we then continued the discussion and spoke four times each and then submitted the question for decision, the judges then gave the decision in favor of the Book of Mormon; the congregation was then dismissed and I heard many of the Methodists say they wanted no more to do with Methodism, and many others that came that morning expecting to hear the Book proved false and Mormonism fall to rise no more because their teachers had thus flattered them it would be the case, but they had to return to their homes in despair, and their priests quit the field with shame and anguish of heart, because they had not gained their points, and thus the little stone cut out of the mountain without hands, rolls forth propelled by the power of Israel's God and will continue to roll until it becomes a great mountain and fills the whole earth. Therefore I desire the prayers of all the Saints, that I may be upheld by the arm of Jehovah, and sustained through all the trials of subsequent life.

I remain your friend and brother in the new and everlasting covenant,
MEPHIBOSHETH SERRINE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 1, 1842.

TO THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS, AND TO ALL
THE HONORABLE PART OF COMMUNITY.

It becomes my duty to lay before the Church of Jesus Christ of Latter Day Saints, and the public generally, some important facts relative to the conduct and character of Dr. JOHN C. BENNETT, who has lately been expelled from the aforesaid church; that the honorable part of community may be aware of his proceedings, and be ready to treat him and regard him as he ought to be regarded, viz: as an imposter and base adulterer.

It is a matter of notoriety that said Dr. J. C. Bennett, became favorable to the doctrines taught by the elders of the church of Jesus Christ of Latter Day Saints, and located himself in the city of Nauvoo, about the month of August 1840, and soon after joined the church. Soon after it was known that he had become a member of said church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife, and two or three children in McConnellsville, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident, from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist; and, on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions, to sink

deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honorable man, & began to teach them that promiscuous intercourse between the sexes, was a doctrine believed in by the Latter-Day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course; and that was, to persuade them that myself and others of the authorities of the church not only sanctioned, but practiced the same wicked acts; and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge; and consequently endeavored to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should not make it known. This proceeding on his part, answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made an attempt upon others; and, by the same plausible tale, overcame them also; evidently not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Sometime about the early part of July 1841, I received a letter from Elder H. Smith and Wm. Law, who were then at Pittsburgh, Penn. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighborhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill-treatment towards her. This letter was read to Bennett, which he did not attempt to deny; but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide, by taking poison; but he being discovered before it had taken effect, and the proper antidotes being administered, he again recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true; but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 15th ult. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation, that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestable designs made use of the same language insinuated by Bennett, with this difference, that they did not hear me say any thing of the kind, but Bennett was one of the heads of the church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case; and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him because he is a man of better information, and has been held high in the estimation of many. But when it is considered that his mind was so intent upon his cruel, and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied, in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:

STATE OF ILLINOIS. }	
City of Nauvoo. }	Personally appeared
	before me, Daniel H. Wells, an Alderman of
	said City of Nauvoo, John C. Bennett, who being
	duly sworn according to law, deposeth and
	saith: that he never was taught any thing in the
	least contrary to the strictest principles of the
	Gospel, or of virtue, or of the laws of God, or
	man, under any circumstances, or upon any oc-
	casion either directly or indirectly, in word or

deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to men in private that an illegal illicit intercourse with females was, under any circumstances, justifiable; and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the Doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the Doctor, and others:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the Church know what they are about. I expect I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avar by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have the opportunity to test my faith it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous."

Aldermen.

N. K. WHITNEY,
HIRAM KIMBALL,
ORSON SPENCER,
GUST. HILLS,
G. W. HARRIS.

Councillors.

WILLARD RICHARDS.

JAMES SLOAN, City Recorder.

May 19th 1842.

GEO. A. SMITH,
WILSON LAW,
B. YOUNG,
JOHN TAYLOR,
H. C. KIMBALL,
W. WOODRUFF,
JOHN P. GREEN.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established, (not only by testimony, but by his own concessions,) he having acknowledged that they were true, and seeing no prospect of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the church, by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident, that as soon as he perceived that he could no longer maintain his standing as a member of the church, nor his respectability as a citizen, he came to the conclusion to leave the place; which he has done; and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported, "that he had withdrawn from the church because we were not worthy of his society;" thus instead of manifesting a spirit of repentance, he has to the last, proved himself to be unworthy the confidence or regard of any upright person, by lying, to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has col-leagued with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public, with the design either to misrepresent or persecute; but be that as it may, we neither dread him nor his influence; but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty; he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter Day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated I am prepared to prove, having all the

documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain yours, respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

The following extracts from letters received by gentlemen in this city from their correspondents in relation to Gen. Bennett, will corroborate with the above statements and testimony:

URBANA, Ill., June 1842.

* * * * * "As to my knowledge of John C. Bennett, I can safely say that he is unworthy of the confidence of all mankind; in my opinion, he is an infamous rascal, and I am well acquainted with him." * * *

MONTCELO, Platt Co., Ill., June 3, 1842.

* * * * * "You inquire of me about John Cook Bennett. * * * That without any creditable way of getting a living, and without any apparent income, he handles more money than any common person.

"That he pretended to have had a commission as Surgeon in the United States army, but had not.

"That he had united with persons unknown, and non-resident in that state, to filch money from the unwary, by getting up a plat of a town on a scale of 800 acres, as the capital of Michigan, when it was about to become a state; and thereby procure from thoughtless persons money to locate such a town, and pay in town lots—without any even remote supposable idea of ever locating such a town.

"That he had in like manner attempted to palm himself upon the Legislature of Ohio, by trying to get a charter for a College in that state, but the Legislature detected him, and recorded him on the journals as an impostor, and Mr. Bailhache, editor of the "Ohio State Journal," published it as far as the paper was read."

McCONNELLSVILLE, Morgan Co. O.
March 2, 1841.

Dear Sir—By your request I have made inquiries into the history of John Cook Bennett, and am enabled to give you the following facts which may be relied on as correct.

"When a young man his character stood fair, he studied medicine with his uncle, Dr. Samuel P. Hildreth, of Marietta, Washington county, O. It is believed he has a diploma, and also recommendations from some of the principal Physicians of that place; he started out with fair prospects, and married a daughter of Col. Joseph Barker, near Marietta. Bennett and his wife

united with the Methodist Church, and he became a local preacher. It was soon manifest that he was a superficial character, always uneasy, and moved from place to place; at different times lived in Barnesville, Maconnsellville, Malta, Wheeling, Va., Colesville, Pennsylvania and Indiana; it is not presumed that less than twenty towns has been his place of residence at different times; he has the vanity to believe he is the smartest man in the nation; and if he cannot at once be placed at the head of the heap, he soon seeks a situation; he is always ready to fall in with whatever is popular; by the use of his recommendations he has been able to push himself into places and situations entirely beyond his abilities; he has been a prominent personage in and about colleges and universities, but had soon vanished; and the next thing his friends hear of him he is off in some other direction; at one time he was a prominent Campbellite preacher.

"During many years his poor, but confiding wife, followed him from place to place, with no suspicion of his unfaithfulness to her; at length however, he became so bold in his departures, that it was evident to all around that he was a sore offender, and his wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise. Mrs. Bennett now lives with her father; has two children living, and has buried one or two. Dr. Bennett has three brothers-in-law living in this place, who, if they were disposed, could give all the particulars; but I dislike to urge them; I did apply to one which I thought the most likely, but he seemed reluctant to give it; but referred me to the person who has given me the foregoing; but he not being a connexion, has not been particular in following him in all his peripatations; but is, no doubt correct, so far as given;—it has been Dr. Bennett's wish that his wife should get a bill of divorcement, but as yet she has not; nor does my informant know that she contemplates doing so;—in fine, he is an impostor, and unworthy of the confidence of all good men." * * *

Through motives of delicacy, we withhold the names of our informants, and other correspondents; but hold ourselves in readiness, at all times, to substantiate by abundant testimony, all that has been asserted, if required, as the documents are all on hand.

GEORGE MILLER.

NOTICE.

TO ALL WHOM IT MAY CONCERN, GREETING.—

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation,

palmed himself upon the fraternity as a regular Mason, in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish, to all the Masonic world, the above facts, that he, the said Bennett, may not again impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER.

Master of Nauvoo Lodge,
Under Dispensation.

We have received a letter from the south asking us if we believe in the principle of stealing slaves from their masters. We unequivocally state that we do not! Nor do we believe at all in the principles of modern abolitionists; we are opposed to the principles of oppression only, and would say as Paul said to servants—"servants obey your masters,"—and we hold the rights of all men sacred, and would be the last to infringe upon any man's property.

We have received several very interesting communications from the elders abroad, and extract the following—

Liverpool, May 10, 1842.

Dear Br. Willard—Yesterday I supposed that I could not have the opportunity of sending this by private conveyance to New York; but learning last evening that the Packet ship "Imported," McPherson, master, (who, with the owners of the vessel were both recently baptized here,) would sail for New York to day, I improve this opportunity in forwarding this. Br. Russel, the owner, I understand is in possession of four or five other ships. I returned from the north about a week since, having spent about two months in the city of Carlisle, and in Braintree. Burnstones, Alston, and Newcastle upon Tyne.

In Birmingham there have been considerable numbers added, as well as in other places generally, where the gospel has been introduced.

Br. Pratt attended the Froomes Hill Conference last week, above 1100 members were represented.

The music hall in Liverpool is yet occupied by the saints, and many respectable people attend.

Wednesday morning, May 18, yesterday, closed the general conference held in

Manchester, which commenced on the 15th. I believe the presiding officers were present from all the conferences in the kingdom; and the conference was otherwise well attended, every thing was done orderly and harmoniously: Elder Pratt was very free and powerful, in his communications and counsels, which apparently was gratefully received. There were represented at the conference 7200 in good standing. The spirit of gathering is more and more developing itself; and every thing seems to favor the idea that the fall will be a time of *harvest gathering*.

The April number of the Times and Seasons brought to us very welcome intelligence in relation to the arrangements pertaining to the gathering. The same spirit seems to influence the saints on both sides the Atlantic, in relation to that subject.

I expect to go to Bolton on Friday—after that spend a few days in the Clitheroe conference, by which time we look for Elder Snider's arrival. Elder Pratt baptized 8 yesterday.

The American brethren, Pratt, Snow, Barnes, and Curtis were all at the Conference. It was calculated that one thousand were present on the first day of conference, and it was well attended on the two succeeding days.

The condition of the poor in this country is a wretched one; and the prospect of its being improved is all expressed in the word, *despair*.

Yours, in the everlasting covenant.

LEVI RICHARDS.

To Willard Richards.

Elder John E. Page writes from Pittsburgh, and states that they have secured the old Cumberland Church for two years, in that city; that the cause is progressing, and that there is every prospect of a plentiful harvest in that city and the region round about.

Br. Page states that he and some of the brethren mentioned by him will give such information to emigrants travelling this way as they may require.

CONFERENCE MINUTES.

The Church of Jesus Christ of Latter Day Saints in the county of Waldo, met in a quarterly conference in this place, according to previous appointment, at 10 o'clock, A. M. and proceeded to an organization. Elder Alfred Dixon was chosen

to preside, and C. C. Pendleton clerk.—After singing and prayer the president of the conference gave some useful advice and instruction upon the course of life and precedure of the saints, in this region of country, as members of the church of Christ, and was followed in his remarks by other elders present. After singing and prayer conference adjourned until 2 P. M.

The branch of the church of Christ in Vinalhaven, was then represented by Elder Otis Shaw, consisting of eighty four members, including 4 elders, 1 teacher and 1 deacon,—9 excluded and two added since last conference.

The branch of the church on the main land, in the county of Waldo, was then represented by C. C. Pendleton, numbering 70 members, including 3 elders, 1 priest and 3 teachers. Three members; included, have been added since the Dec. conference.

The branch of the church of Christ in St. George, Lincoln county, was represented by Elder Alfred Dixon, numbering 18 members, including one elder, one priest, one teacher, and one deacon; three of the number have been added since the conference in December. Most of the members composing this branch were formerly included in the Waldo branch on the main.

After many appropriate remarks from the elders present it was

Resolved, That a copy of the proceedings on this conference be transmitted to Nauvoo, after which the conference adjourned to meet in Hope, on the third day of July next, at 10 o'clock A. M.

ALFRED DIXON, Pres't.

C. C. PENDLETON, Clerk.

Elder John Waymand writes from Big Rock, Kendall county, Illinois, and states that in that neighborhood a small branch has been raised, consisting of two elders, one priest, one deacon, and eleven members.

A meeting of the New York General Conference of the Church of Jesus Christ of Latter Day Saints, was held pursuant to previous notice, in the Hall, 245, Spring street, on Wednesday, the 18th of May. Present, seven high priests, eighteen elders, six priests, and four teachers.

The meeting having been called to order, Elder L. R. Foster was elected president, and J. M. Bernhisel appointed Secretary.

A fervent address to the throne of grace was offered by G. J. Adams.

Delegates being called on to represent the different branches, Elder E. P. Maginn, of one of the quorums of seventy elders represented the following, viz:—The branch at Peterborough, N. H. to consist of seventy one members, including one priest and one teacher, all baptized by himself.

The branch at Gilsun, N. H. to consist of from twenty to thirty members.

The branch at New Salem, Mass. to consist of thirty six members, on the 1st of March last.

The branch at Wendell, Mass. to consist of about thirty five members.

The branch at Leverett, in the same state, to consist of twenty members, and stated that he had delivered a course of lectures in the city of Lowell, and had baptized ten.

Priest Merrill represented the branch at Norwalk, Ct. to consist of thirty one members, all in good standing.

C. H. Wandell, who is the presiding elder of the above branch, corroborated the preceding report, and stated that he had baptized nineteen since last conference.

Elder Dougherty reported that he and Elder Lane had labored for several months in Orange county, N. Y., in Essex county, N. J., and in Pennsylvania, and had baptized eleven.

Elder Lane confirmed the report of his colleague, and added that they had held a discussion with Mr. Origen Bachelor, the result of which was the removal of much prejudice, and the conversion of many opponents into friends.

Elder F. Nickerson stated that he had organized a branch of thirty members in Boston; had baptized eighteen since then, and that many were investigating. He also remarked that he had baptized seven at Cope Cod—that there were four members at Medfield, and five at New Bedford, Mass.

Elder Dougherty reported that there were three members, including one priest, at Pompton, N. J.

Elder Beebe represented five members, not organized, at Hicksville, L. I.

Elder Leach represented the branch at Paterson N. J. to consist of nineteen members, two priests, one teacher, and one deacon.

Elder J. G. Divine represented the branch at Granville, N. J. to consist of

seventeen members, two elders and one priest, all in good standing. The branch at Shirk river, of eight members, one teacher, and one deacon. The branch at Shrewsbury, of about eight members and one priest. The branch at Tom's River of about forty three members, two elders, one teacher, and one deacon; and stated that there were four members on Staten Island; and that he had baptized six at Long Branch.

Elder Adams represented the branch in the city of Brooklyn to consist of sixteen members, exclusive of one elder, one priest, and one deacon; and then gave a brief but highly interesting account of his mission to England.

The branch at New Rochelle, N. Y. was represented by Elder John Wolf, to consist of twenty members, one elder, one priest, and one teacher.

The branch at Setauket, L. I. was represented by W. Carmichael, to consist of thirty members, one priest, one teacher, and one deacon.

Elder J. W. Latson preferred the following charge against Elder J. G. Divine, viz: writing a letter to president Sidney Rigdon, on or about the 30th of August last, traducing his character, and containing allegations which are not true, and then addressed the conference on the subject of his charge.

At this stage of the proceedings, a quarter before 7 o'clock, the conference took a recess for one hour.

EVENING SESSION.

The conference re-assembled, and after singing and prayer proceeded to business.

The president made some pertinent remarks on the subject matter of the controversy.

Elder Adams exhorted the brethren to settle the difficulty between themselves.

Elder Latson consented to drop it if Elder Divine would make acknowledgements.

Elder D. having confessed and asked forgiveness, Elder L. expressed himself perfectly satisfied.

On motion of Elder Everett it was

Resolved, That the conference accept the confession made by Elder Divine, and of what has been said and done by Elder Latson, and consider that the matter has been settled according to the laws of the church.

Moved and seconded, That Charles E.

Spencer, Jesse C. Braloy, of N. Y. and Geo. T. Leech, of Norwalk, Ct. be ordained elders. Carried.

These persons were then ordained under the hands of Elders Foster, Nickerson, Adams, Maginn, Everett and Wandell.

Moved and seconded, That the president and secretary be authorized to furnish new licenses to those elders within the limits of this conference who are entitled to receive them.

The conference adjourned until 9 o'clock to-morrow morning.

Thursday morning, 9 o'clock the conference met agreeably to adjournment, and was opened with singing and prayer.

The president represented the branch in the city of New York to consist of about 200 members, about twenty of whom have been received by baptism, and 5 or 10 by certificate, since last conference.

It having been reported by several elders that the branch at Hempstead, L. I. was in a cold state, and that some unkind feelings existed in it, Elder Maginn was deputed to proceed to that branch and regulate it;* and Elder Beebec to visit the branch at Setauket, L. I.

The delegates generally gave very cheering accounts of the progress of the cause of truth, and stated that the calls for preaching were very numerous.

Elder Maginn addressed the audience at considerable length, giving an interesting narrative of his travels and labors, and some valuable instruction to those who have been called to the ministry.

On motion, it was

Resolved, That the next general conference be held in the city of New York on the third Wednesday in October, next

Resolved, That the Secretary be instructed to transmit a copy of the minutes to the editor of the "Times and Seasons," with a request that he would give them a place in his valuable paper.

The minutes of the conference were read and approved.

The Conference then adjourned *sine die*.

The benediction was pronounced by the President.

L. R. FOSTER, President.

J. M. BERNHISEL, Secretary.

* Elder M. reported on his return that he found the branch in a better state than

it was represented to be, and that it consisted of 36 members, 1 elder, 1 priest, and 1 teacher.

AGENTS.

ILLINOIS.

Judge Adams, City of Springfield
John Gavlord, Victoria, Knox co.
Harlow Redfield, Pittsfield Pike co.
David Nelson, Jacksonville, Morgan co.

IOWA.

John Groosbeck, North Augusta.
John Pincock, South Augusta.

NEW YORK.

J. R. Foster, City of New York.
James Blakesley, City of Utica.
Charles Thompson, Batavia, Genesee co.
Isaac Haight, West Niles, Cayuga co.
Ira J. Patten, Theresa, Jefferson co.
William Cogswell, Pulaaki, Oswego co.

PENNSYLVANIA.

Benjamin Winchester, City of Philadelphia.
Joseph H. Newton, "
John E. Page, Pittsburgh.

DELAWARE.

Robert P. Crawford, Christiana.

NORTH CAROLINA.

Jedediah Grant, Joshua M. Grant.

SOUTH CAROLINA.

A. O. Smoot, City of Charleston.

MASSACHUSETTS.

Erastus Snow, City of Salem.
Freeman Nickerson, City of Boston.
Phineas Richards, Richmond.
Milton Holmes, Georgetown, Essex co.

CONNECTICUT.

Dwight Webster, Farmington.
Horace R. Hotchkiss, Fair Haven.
Minor Pringle, Tolland, Tolland co.

NEW HAMPSHIRE.

Zadoc Parker, Lisbon Village.
Jeremiah Willey.

TENNESSEE.

Amasa Lyman, Randolph Alexander.
Tardy R. Whitchee, Green T. Lee.
Cade A. Crawley, Camden.

OHIO.

Reuben McBride, Kirtland.
James M. Adams, Ashtabula co.
M. H. Peck, West Milton, Miami co.

LOUISIANA.

E. G. Terrell, City of New Orleans.

MICHIGAN.

Moses Johnson, P. M. Royal Oak, Oakland co.

INDIANA.

J. J. Guinand, Mount Sterling, Switzerland co.
T. W. Bray, South Bend, St. Joseph co.
L. M. Knight, Pleasant Garden.

MISSISSIPPI.

Hamilton Jett.

TRAVELING AGENTS.

Lorenzo D. Wasson, Jonathan Hampton,
E. P. Maginn, Thomas Grover,
Moses Martin, George J. Adams,
Lyman Wight, Hiram Kimball,
Benjamin Clapp, Julian Moses.

M. Serrina.

THE FEMALE RELIEF SOCIETY OF NAUVOO.

WHAT IS IT?

It is an Institution form'd to bless
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue, lead.

To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect,
where
Distress presides; and wake up pleasures
there—

With open heart extend the friendly hand
To hail the stranger, from a distant land.

To stamp a vetoing impress on each move
That Virtue's present dictates disapprove—
To put the tattler's coinage, scandal, down,
And make corruption feel its with'ring frow.

To give instruction, where instruction's voice
Will guide the feet and make the heart re-
joice—

To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an Order, fitted and design'd
To meet the wants of body, and of mind—
To seek the wretched, in their long abode—
Supply their wants, and raise their hearts to
God.

E. R. SNOW.

NOTICE.

Elder Andrew L. Lamoreaux is requested to come to Nauvoo, to answer to certain charges that are preferred against him.

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not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 18.]

CITY OF NAUVOO, ILL. JULY 15, 1842.

[Whole No. 54]

A SKETCH

Of the travels and ministry of Elder Orson Hyde.

Trieste, January 1, 1842.

DEAR BRETHREN OF THE TWELVE,

As the blushing orb of light from his eastern temple sends forth, this morning over Alpine heights, his streaming columns of golden brightness to greet the earth with a happy new year, to welcome its arrival, and crown it with a celestial radiance, I might be justly charged with ingratitude towards a gracious and merciful Providence, and a want of generosity and reciprocal kindness towards my brethren, did I neglect to acknowledge the kind aid and protection which heaven has granted me in answer to your faith and prayers. Permit me, therefore, to commence my letter by wishing you all "*a happy new year;*" and through you allow me to extend the same wish to all the saints, both in England and America; but particularly to my wife, and her dear little children.

I am happy to improve the opportunity, which this hour affords, of writing to you, and that happiness is increased by a firm conviction, that a letter from your unworthy brother, in the Lord, will be received by you with a friendship and cordiality corresponding to that which now animate my bosom.

Since it has pleased the Lord to grant unto me health and prosperity—to protect me from the dangers of the climates—from the plague and pestilence that have carried death and mourning on their wing, and return me again in safety to a land of civilized life, these things demand my highest gratitude, as well as demonstrations of praise and thanksgiving, to His exalted name.

As a member, therefore, of your honorable quorum, bearing, in common with you, the responsibility under which HEAVEN has laid us, to spread the word of life among the perishing nations of the earth, allow me to say, that, on the 21st of October last, "my natural eyes, for the first time beheld" Jerusalem; and as I gazed upon it and its environs, the mountains and hills by which it is surrounded, and considered, that this is the stage upon which so many scenes of wonders

have been acted, where prophets were stoned, and the Saviour of sinners slain, a storm of commingled emotions suddenly arose in my breast, the force of which was only spent in a profuse shower of tears.

I entered the city at the west gate, and called on Mr. Whiting, one of the American missionaries at that place, to whom I had a letter of introduction from Monsieur Muratt, our consular agent at Jaffa. Mr. W. said, that in consequence of the unsettled state of his family, (having just removed to the house which he then occupied,) he was sorry to say it would not be convenient for him to invite me to share his hospitality; but very kindly went with me to the Latin convent, which is a sort of hotel or home for strangers, and there engaged for me my board and lodging at a reasonable compensation, and said that he would keep a little watch to see that I was well taken care of. This expression of kindness did not escape my notice.

After I had been there an hour or two, Mr. Sherman, another American missionary, accompanied by a Mr. Gager, from America, who, I think, was a licentiate from the Presbyterian or Congregational Church, called on me, and after some considerable conversation upon the state of affairs in general, in America, I introduced to them the subject of my mission to that place; and observed, that I had undertaken to do a good work in the name of the Lord, and had come there for a righteous purpose, and wished their co-operation and friendly aid. They assured me that they should be happy to render me any assistance in their power to do good. I thanked them for their kindness, and observed, that as I had had little or no rest since I left Beyrout, I felt worn down with fatigue and a want of sleep, as well as being almost overcome by the excessive heat, and that I also wished to arrange some documents which I had, and then I should be happy to enjoy the privilege of an interview with them, and with Mr. Whiting at the same time. They said they would indulge me in my request at almost any time.

I had sent a lengthy communication to the Jews in Constantinople, in the French language, but had reserved a copy of it in the German. As this document set forth, clearly and plainly, the object of my mission there, I translated it into English in order that I might lay the facts before them in as clear a point of light as possible.

Accordingly, after wearied nature had sufficiently reposed under sleep's balmy and refreshing shade, I called on Mr. Whiting, according to previous arrangements, and Messrs. Sherman and Gager soon came in. After the usual salutations were past, and all quietly seated, I expressed to them my gratitude for that opportunity of bearing testimony to the glorious reality, that the Lord was about to visit his people, and also my gratitude to him whose hand had been stretched out for my safety and protection, and also to bear me onward to the place where mercy, with all her celestial charms, was embodied in the person of his own Son.

I then took the liberty of reading the document containing the object of my mission there, and were it not for its length I would here insert it. After it was read, all sat in private meditation until Mr. Gager interrupted the silence by asking wherein the doctrines of our church differed from the doctrines of the established orthodox churches. I replied as follows:—"There are so many different kinds of orthodox doctrines, all differing one from the other, that it might be difficult to determine which one to be the standard by which ours should be tried; but, said I, with your permission, I will set forth and explain to you the principles of our faith, and then you can determine for yourselves wherein they differ from others." So, beginning at the ministration of the Angel of the Lord, I expounded unto them many things concerning the rise of the church, its organization and ordinances; and form and order of its government, after which Mr. Sherman spake as follows:—

"Now, we are here trying to do all the good we can, and have been for some length of time; and what more would you have us do or what more can we do?" I replied as follows:—"It appears to me, even allowing your cause to be just and right, that your time is spent here to little or no purpose; not, however, that I would be

understood as charging you with idleness or inattention; but the strong and deep-rooted prejudices which reign in the breasts of the people here against you, that they will not even allow you to educate their children, when you propose to do it gratuitously, must render your labors extremely limited; and, further the genius of your policy does not admit of your making that exertion which the Saviour of the world required his servants to make in former days. You receive a salary from a home institution, and by that institution you are directed to remain here whether the people will hear or not; whereas the Saviour taught his disciples to depart, and shake the dust from their feet, against that house, city, or people, that would not hear them, and not spend their labor for that which did not profit."

To this Mr. Gager replied,—"although the fruits of our labors do not immediately appear, we ought not to be discouraged. We may labor, and other men may enter into our labors. The husbandman, after he hath sowed his seed, waiteth patiently until it hath received the former and latter rains; and, as the days of miracles are past, we cannot expect men to act now under the immediate direction of the Saviour as they then did." I might have here observed, that it would be a great tax upon the patience of the husbandman, if it did not quite exhaust it, to sow his seed year after year, and reap no fruits of his labor. But—

I replied, that miracles had truly ceased; but, said I, why have they ceased? Mr. Gager said, because they were not necessary. I made answer, that Jesus formerly said to the people, "according to thy faith be it done unto thee;" and said I, I presume he is of the same mind still; but the people have no faith in the power of God, therefore no miraculous favors are shown them; and because the religious world have lost sight of their privileges, the horizon of their minds beclouded, and faith driven from their hearts by the vain and foolish traditions of uninspired men. the Lord hath sent an holy Angel from the Temple of Light, bearing to the earth truth's unfading laurels, and has boldly asserted the rights and privileges of all who would seek the face and favor of the Most High. But against this heavenly message, streaming from the bosom of a compassionate God, with

the purest love and good-will to a fallen race, and beaming in the face of men with a celestial radiance, is arranged the cold-hearted prejudices of an unbelieving world. Well did the Saviour ask this question—"When the Son of Man cometh, shall he find faith on the earth?" With this testimony have I come to Jerusalem; and in the name of my master, who here bore our sins, in his own body, on the tree, I warn all men, so far as I have opportunity, to beware how they lift their hands or their voices against it, for, by the voice of the Lord from heaven, am I made a witness of the eternal reality of what I have declared.

Mr. Whiting then asked if we acknowledged any to be christians except those who embraced our doctrines and joined our church? To this I replied in the following manner:—"We believe there are many in all the different churches, with many who are externally attached to no church, who serve the Lord according to the best light and knowledge they have, and this service is unquestionably acceptable in his sight; and those who have died in this condition have no doubt gone to receive the reward of their labors in the mansions of rest. But should He be pleased to send more light and truth into the world, or revive those principles of truth, which have been made to yield their sovereignty to the opinions of men, and they refuse to receive them, or walk in them, their service would cease to be acceptable to the Lord, and with no degree of propriety could we acknowledge them true christians; and we do know, and are sure, that the Lord has caused more light to shine, and that he will hold none guiltless who refuse to walk in it after the means of obtaining it are brought to their knowledge, and placed within their reach." These were hard sayings. They observed, that they could not say that these things were not as I had said; but to them they appeared incredibly strange.

I then requested that some of them would do me the favor of an introduction to some of the principle Jews in the place; but this request was greeted with a number of *hems*, which commonly mean no more than to allay a little irritation, or tickling in the throat; but on this occasion, from the peculiarity of their tone and cadence, I judged they

wished to be a little metaphorical, and so used the term figuratively, to mean the following:—"We have our scruples about complying with your request, lest it might detract from our influence and popularity." They observed, that Mr. Johns, the English Consul, might be the most proper man to grant me the desired favor. I replied, that I knew as little of Mr. Johns as I did of any Jew in Jerusalem, but that I would not insist upon my request being granted. Mr. Whiting then remarked, that he should have no particular objections to do it, but that it could not be well attended to until a day or two hence. This reminded me of a circumstance in England, where duty once led me to call upon a clergyman to do me a little favor, but he said he could not grant it, because I had not come recommended by any one with whom he was acquainted. I replied, that I was very sorry to be so unfortunate on that occasion, as to be recommended by none but my master, who was the Saviour of the world. The two are not exactly similar, yet the former reminded me of the latter. I thanked Mr. W. however, for his kindness, and our interview closed. The fact is, God has one system of etiquette, and reciprocity and this sign-seeking generation has another. The former is hospitality and kindness to the stranger; but the latter is—be very cautious and particular that you render him no assistance, neither show him favor unless he come recommended by our party, or by some others who are honorable and orthodox, like ourselves. But no man is justifiable in the eye of humanity, in the eye of the gospel, or in that eye that never sleeps, in rejecting the reasonable petition of a stranger, though he do not come clothed with letters from the chief priests, scribes and elders of the people; and it is what no gentleman will do, unless his frankness and liberality have become blasted by the chilling winds of a sectarian atmosphere.

With what feelings of commingled pity and contempt does every Latter Day Saint, whose mind has thoroughly canvassed the principles of our faith, and in whose heart dwells that "unction from the Holy One," look upon that want of generosity and frankness, which he is often compelled to witness, when he knows that in his own bosom, under

pendent of a boasting spirit, or any desire of vain glory, are jewels of light, truth, and knowledge, as far superior in lustre to any thing which they possess, as the purest diamond is to the common pebble of the rivulet!

I concluded, however, that I would try to discharge my duty before God, without subjecting any one to the humble mortification of giving me an introduction. For myself, I feel not very jealous of my popularity where the cause of truth requires me to hazard it, and am not so very particular. If my name be only recorded in heaven, on the list of the sanctified, it will abundantly compensate me for the sacrifice which duty calls me to make of it among men. Let them, therefore, look upon me as they may, a deceiver or a deceived, a wise man or a fool, I feel very thankful to the Lord for what mine eyes have seen, mine ears have heard, and, more than all, for what my soul has experienced; and it is my constant prayer to an over-ruling Providence, that his free grace may be amply sufficient to bear me triumphantly through life's conflicting scenes, that my poor heart may swell the notes of praise and thanksgiving for ever and ever to Him who died to save me and wash me from my sins, in his own most precious blood.*

* * * * *

You will discover by this letter, and more particularly by the one written from Alexandria, to Elder Pratt in Manchester, England, that, through the goodness of the Lord, I have been enabled to accomplish that which was told me prophetically, several years ago, by Brother Joseph Smith.

Though the blustering snow-storm has thrown the gorgeous folds of his crimson mantle over the mountain tops, which half encircle us on our north and east as we lie here in quarantine, yet their sides towards the base, beautifully terraced and thickly set with vines and olives, though not in their summer dress, present a widely-extended scene of rural beauty and loveliness. All the irregularities and deformities of nature (if, indeed, there are any,) are completely lost in the distant view, though we gaze through the ships, powerful magnifier; so, when the

eye of imagination surveys the saints far in the west, their faults and foibles are lost in the distance. (if, indeed, any they have) and nothing but their virtues appear, which render the society very inviting and extremely desirable. The simple unrestrained language of my heart is—I want to see my brethren, for in their bosoms, I am sure, is a corresponding echo which—

Like the harp when the zephyr is sighing
To the breath of that zephyr, in music replying
Friendship can tremble with feelings as true.

I have just been upon deck to witness the king of day retiring in his robes of state to the western portions of his kingdoms, to proclaim there, in *propia persona*, the advent of 1842, after opening and lighting up the glory of the new year in the east. As his golden disk was sinking behind the western rim of the deep blue waters of the Adriatic, and throwing back, in rich profusion, his soft and glowing beam upon the clear blue sky, with a radiance and splendor peculiar to none but him, thought I, oh, that thou couldst take a thought or good wish from me and bear it on the pathway of one of thy golden beams to my dear little family, which perhaps at this moment is pouring his noon-day splendor obliquely upon the home where they dwell. But another thought succeeded—I will not be a Parsee. There is a Being whose throne is high, and whose glorious image shines forth in the mirror of all his works to feast the mental eye and heal the wounded heart. "His ear is not heavy that he cannot hear, neither is his arm shortened that he cannot save;" to Him, therefore, I will send a thought on the wing of my evening devotion, and breathe an aspiration that his favor may gladden and cheer the cot where dwell all my earthly hopes and earthly riches: therefore, tarry not for me thou glorious orb of light, but speed thy course onward in the circuit of the heavens, to dye the sheen of other climes, and to roll in the hour when the dead, small and great, shall stand before God.

Jerusalem at this time contains about twenty thousand inhabitants; about seven thousand are Jews, and the remainder mostly Turks and Arabs. It is enclosed by a strong wall from five to ten feet thick. On those sides which are most accessible, and consequently most ex-

*This part of the letter has been published before, as extracted from the "Millennial Star."

posed to an attack, the wall is thickest, and well mounted with cannon; it is from twelve to thirty feet in height. The city is situated at the south-eastern extremity of an inclined plane, with the valley of Kedron on the east, and the valleys of Hinnom and Gibon on the south and west, all converging to a point in the valley of Jehosaphat, south-east of the city: from the eastern gate of the city to the top of Mount Olivet, as you pass through the valley of Kedron, is just about one English mile. On the top of this mount you have a fair view of the Dead Sea and river Jordan, which are about fifteen miles in the distance. As I stood upon this almost sacred spot and gazed upon the surrounding scenery, and contemplated the history of the past in connection with the prophetic future, I was lost in wonder and admiration, and felt almost ready to ask myself—Is it a reality that I am here gazing upon this scene of wonders? or am I carried away in the fanciful reveries of a night vision? Is that city which I now look down upon really Jerusalem, whose sins and iniquity swelled the Saviour's heart with grief, and drew so many tears from his pitying eye? Is that small enclosure in the valley of Kedron, where the boughs of those lonely olives are waving their green foliage so gracefully in the soft and gentle breeze, really the garden of Gethsemane, where powers infernal poured the flood of hell's dark gloom around the princely head of the immortal Redeemer? Oh, yes! The fact that I entered the garden and plucked a branch from an olive, and now have that branch to look upon, demonstrates that all was real. There, there is the place where the Son of the Virgin bore our sins and carried our sorrows—there the angels gazed and shuddered at the sight, waiting for the order to fly to his rescue; but no such order was given. The decree had passed in heaven, and could not be revoked, that he must suffer, that he must bleed, and that he must die. What bosom so cold, what feelings so languid, or what heart so unmoved that can withhold the humble tribute of a tear over this forlorn condition of the Man of sorrows?

From this place I went to the tombs of the prophets in the valley of Jehosaphat, and on my way around the city, I entered the pool of Siloam and freely washed in its soft and healing fountain.

I found plenty of water there for baptizing, besides a surplus quantity sent off in a limpid stream as a grateful tribute to the thirsty plants of the gardens in the valley. The pool of Bethesda, which had five porches, yet remains in the city, but in a dilapidated state, there being plenty of water to meet the demands of the city of a better quality, and more convenient—this vast reservoir is consequently neglected. This pool was unquestionably as free and accessible to all the people of Jerusalem as the Thames is to the Cockneys, or the Mississippi to the people of Nauvoo; and from its vast dimensions, it would certainly contain water enough to immerse all Jerusalem in, in a day: so the argument against immersion, on the ground that there was not water enough in Jerusalem to immerse three thousand persons in, in one day, is founded in an over anxiety to establish the traditions of men to the subversion of a gospel ordinance; and it will be borne in mind also, that the day of Pentecost was in the month of May, just at the close of the rainy season, when all the pools and fountains in and about the city were flush with water.

What were anciently called Mount Zion and Mount Calvary, are both within the present walls of the city. We should not call them mountains in America, or hardly hills; but gentle elevations or rises of land. The area of what was called Mount Zion, I should not think contained more than one acre of ground; at least as I stood upon it and contemplated what the prophets had said of Zion in the last days, and what should be done in her, I could no more bring my mind to believe that the magnet of truth in them which guided their words, pointed to this place, any more than I could believe that a camel can go through the eye of a needle, or a rich man enter into the kingdom of God. But on the land of Joseph, far in the west, where the spread eagle of America floats in the breeze and shadows the land; where those broad rivers and streams roll the waters of the western world to the fathomless abyss of the ocean; where those wide-spreading prairies (fields of the wood) and extensive forests adorn the land with such an agreeable variety, shall Zion rear her stately temples and stretch forth the curtains of her habitation. The record of Merion chimes in so beautifully with the scriptures to estab-

this position, that an honest and faithful examination of the subject is all that is required to expel every doubt from the heart.

The customs and manners of the people of the east are so similar to what they were in the days of our Saviour, that almost everything which the traveller beholds is a standing illustration of some portion of scripture: for example, I saw two women grinding wheat at a little hand-mill, consisting of two small stones with a little rude tackling about it, the whole of which one man might take in his arms and carry almost any where at pleasure. One would turn the top stone until her strength was exhausted, and then the other would take her place, and so alternately keep the little grinder in operation. It appears that our Lord foresaw the perpetuity of this custom, even to the time of his second coming; for he said, "Two women shall be grinding at the mill; one shall be taken and the other left; and for ought I know, these two I saw were the identical ones. I also saw the people take a kind of coarse grass and mix it with some kind of earth or peat that had been wet and reduced to the consistency of common mortar, and then lay it out in flattened cakes to dry for fuel. I then, for the first time in my life, saw the propriety of our Saviour's allusion. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, &c." I might swell this letter to a volume upon these subjects, but I forbear for the present. One may read of the customs of the east, but it is not like seeing them. To read of a good dinner may brighten up a man's ideas about eating, especially if he be a little hungry; but to sit down at the luxurious board and eat is far more satisfactory. The two cases are not exactly parallel, yet the latter serves to illustrate the former.

As I walked about the environs of the town, my spirit struggled within me in earnest prayer to the God of Abraham, Isaac, and Jacob, that he would not only revolutionize this country, but renovate and make it glorious. My heart would lavish its blessings upon it in the greatest prodigality in view of what is to come hereafter. After returning to the city, I found my feet and legs completely coated with dust; for the whole face of the country was like an ash bed in consequence of the great length of the dry season. I then thought how very convenient it must have been for the ancient disciples to fulfil one injunction of the Saviour, "shake off the dust of your feet."

Syria at present is in a very unsettled state. The Drewze and Catholics are fighting almost constantly. They sometimes kill hundreds and hundreds of a day. In some sections it is not infrequent that the traveller meets some dozen or twenty men by the way-side without heads, in a day. In a letter from Bavaria, I stated that hostilities had re-commenced between the Turks and Egyptians; I took the statement from a German paper, but it was a mistake. The hostilities were between the lesser tribes in Syria. The American missionaries at Beyrout and Mount Lebanon have received official notice through Commodore Porter, our minister to Constantinople, from the Grand Sultan, that hereafter they can have no redress by law for any violence, outrage, or cruelty, that may be practiced upon them by the people; and advises them to leave the country. This course is approved of by Commodore Porter. I read the correspondence between him and Mr. Chassan, our consul at Beyrout; but all is going on in the Providence of God. Syria and Palestine must ferment and ferment, work and work, until they work into the hands of Abraham's children to whom they rightly belong; and may the God of their fathers bless the hand that aids their cause.

I must now begin to think of coming to a close. I have nearly three weeks yet to remain in quarantine. The time seems long; yet I endeavor not to let it run to waste.—When our ship shall have obtained her pratique, I shall proceed, if the Lord will, directly to Germany over the Alps, and try to light up a fire there. Will you give me your prayers that God may bless my exertions, and that I may be enabled to conduct myself with dignity and propriety in all things which become a man of God, and which the purity and virtue of the cause I advocate, so justly merits; and further, that in my great weakness celestial strength may appear.

My kind respects to the presidency of the church, and a happy new year to all absent and enquiring friends.

With the most kind and tender feelings towards you, and with a heart that will burst with blessings on your heads when your faces I behold, allow your unworthy brother in Christ to close by the following lines which he offers you as a farewell token until Providence shall permit us again to meet:—

Where the sun leaves his last golden ray,

Far over the sea's swelling tide,

Will friends dear and true for me pray,

That I in the Lord may abide?

Though distance and time do us part,

And scenes new and strange roll between,
Your memory is dear to my heart,
And friendship's bright star gleams the same.

In the west, let its ray pour a light
On the circle of Zion's true sons,
To greet them with joy in the sight
Of Him who has said we are one.
To share in the spoils of my love,
Her daughters though lost, are not lost;
For surely 'twas blest from above
Which graced the end of the feast.

ORSON HYDE.

HISTORY OF JOSEPH SMITH.

Continued.

After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being, so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself. During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament, John, twenty first chapter and twenty second verse, whether he died or whether he continued—we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received.

A Revelation given to Joseph Smith, jr. and Oliver Cowdery, in Harmony, Pennsylvania, April 1829, when they desired to know whether John, the beloved disciple, tarried on earth.—Translated from parchment, written and hid up by himself.

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst

this thou shalt tarry untill I come in my glory, and shall prophesy before nations, kindreds, tongues and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desiredst of me that he might bring souls unto me; but thou desiredst that, thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work, yet among men than what he has before done; yea, he has undertaken a greater work, therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation during the month of April; Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829.

Oliver Cowdery, verily verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold this is the Spirit of Revelation behold this is the Spirit by which Moses brought the children of Israel through the Red sea on dry ground; therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so they would slay you and bring your soul to destruction.

O remember these words, and keep my commandments. Remember this is

your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with you: therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you and you shall have knowledge concerning it: remember that without faith you can do nothing.—Therefore, ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it: and I am the same who spake unto you from the beginning. Amen.

*Revelation given to Oliver Cowdery
April, 1829.*

Behold I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, jr. even so I would that you should continue until you have finished this record, which I have intrusted unto him: and then behold, other records have I that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold the work which you are called to do, is to write for my servant Joseph; and behold it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that

your bosom shall burn within you: therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore, you cannot write that which is sacred, save it be given you from me.

Now if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold it was expedient when you commenced, but you feared and the time is not expedient now: for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I condemned.

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.—Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

DESTRUCTION OF ONE FIFTH OF THE CITY OF HAMBURG BY FIRE.

The city of Hamburg, the great commercial emporium of Germany, is a heap of ruins. Her merchants were rejoicing at the prospect held out to them by the promised improvements in our commercial tariff; now they are mourning over their richly stored warehouses in ashes, their houses devoured by the flames, and their prospects of increased prosperity scattered to the four winds of heaven.

The fire, which broke out on Wednesday night, the 14th inst. and which there is every reason to believe, was the work of an incendiary, extended to fifty two streets, most of which were reduced to ashes. On a rough calculation, the loss of property was from three to four millions sterling, but it is believed that the total loss will be double that amount. No person can tell how many lives were lost but a great number of persons must have perished. The canals through the city were dry, so that no water could be found. The fire raged from Wednesday night till Saturday morning.

On the latter day, at nine o'clock, the Danish, Hanovarian, and Prussian troops entered the town, and being well supplied with gunpowder, commenced blowing up the houses to arrest the pro-

gress of the flames. This was completely effected by Sunday morning. The Senate ordered every person to leave town and nothing could exceed the heart-rending spectacle of thousands of poor people frantic with their losses, and without the means of procuring food or shelter.

The destruction of Hamburg is one of those calamities which will be felt in every part of the commercial world.—Great as may be the credit of the Senate and people of Hamburg with foreign states, a century will elapse before the city can be replaced in all the prosperity destroyed by this conflagration. In the midst of the confusion an incident occurred characteristic of the government and the people. A public notice was every where put up, stating that the vault under the bank, containing the gold and silver bars, were fire proof, and that the bank books were all removed in perfect safety.

The Hamburg Neue Zeitung of the 10th inst. thus sums up the results of the sad catastrophe:—

“Sixty streets, containing from 1500 to 2000 houses, lie smouldering on the ground, and form a fearful but picturesque ruin. Two splendid churches, with steeples exceeding 400 feet in height, another church with its tower, the Rath Haus, where the Senate hold their sittings, the old Exchange, the repository of archives, the building of the Patriotic Society, are all destroyed. Reichspost Amt, nearly all the booksellers, the offices of two newspapers, (the Borsenallee, and the Correspondent,) nearly all the great hotels and inns, (the Old London, the Belvidere, Hotel de Ruisse, St. Petersburg, Street’s Hotel, the Crown Prince, the Wild Man, the Bramer Antheus, the Black Elephant,) the principal magazines des modes and repositories of fashion, and nearly all the chief apothecaries, are destroyed. The following are safe:—The cellar where the bullion is deposited at the bank, the Catharinenstrasse der Wandralune, du Reichenstrasse, &c.”

RELIGION.—Is a flower whose bud is peace, whose blossom is joy unspeakable, and whose fruit is everlasting glory.

If you would be truly happy, strive to make others so and learn to cultivate good feelings towards all mankind.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 15, 1842.

THE GOVERNMENT OF GOD.

The government of the Almighty, has always been very dissimilar to the government of men; whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery. The greatest acts of the mighty men have been to depopulate nations, and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent—the blood of the oppressed—the moans of the widow, and the tears of the orphan. Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms, and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying, and the misery and distress of the human family;—before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good, of the universal world;—to establish peace and good will among men;—to promote the principles of eternal truth;—to bring about a state of things that shall unite man to his fellow man—cause the world to “beat their swords into plow-shares, and their spears into pruning-hooks”—make the nations of the earth dwell in peace; and to bring about the millennial glory—when “the earth shall yield its increase, resume its paradisaean glory, and become as the garden of the Lord.”

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn; and their cities, and their mightiest works of art, have been annihilated; or their dilapidated towers, or time worn monuments have left us but feeble traits of their former magnificence, and ancient grandeur. They proclaim us with a voice of thunder, those imperishable truths—that man’s

strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratic, and republican forms of government, of their various kinds and grades, have in their turn been raised to dignity and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short lived glory, their feeble intellect, and their ignoble deeds.

Have we increased in knowledge or intelligence? where is there a man that can step forth and alter the destiny of nations, and promote the happiness of the world? Or where is there a kingdom or nation, that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent from center to circumference, with party strife, political intrigue, and sectional interest; our counsellors are panic struck, our legislators are astonished, and our senators are confounded; our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread. Our banks are broken, our credit ruined, and our states overwhelmed in debt;—yet we are, and have been in peace.—What is the matter? Are we alone in this thing? Verily, no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation speak, and tell the tale of their trouble—their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent, abroad; and she is saluted with the cries of the oppressed, at home.—Chartism, O'Connellism, and Radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East, are threatening her destruction abroad. France is rent to the core—intrigue, treachery, and treason lurk in the dark; and murder, and assassination stalk forth at noon-day. Turkey, once the glory of European nations, has been shorn of her strength—has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of them opening their jaws to devour her. Spain

has been the theatre of bloodshed, of misery and woe, for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become tributary to a foreign foe; her batteries thrown down; many of her cities destroyed, and her villages deserted. We might mention the Eastern rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland, and Poland—nay, the world itself presents one great theatre of misery, woe, and “distress of nations with perplexity.” All, all speak with a voice of thunder, that man is not able to govern himself—to legislate for himself—to protect himself—to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time; to stand as head of the universe, and take the reigns of government into his own hand. When that is done judgment will be administered in righteousness; anarchy and confusion will be destroyed, and “nations will learn war no more.” It is for want of this great governing principle that all this confusion has existed; “for it is not in man that walketh to direct his steps;” this we have fully shewn.

If there was any thing great or good in the world it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, “a pattern of heavenly things.” The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornament and beauty was given of God. Wisdom to govern the houses of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people; the rulers of the universe—and the wonder of the world. If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power it was from the same source, as the scriptures abundantly testify. If then, God puts up one, and sets down another, at his pleasure—and made instruments of kings, unknown to themselves, to fulfill his prophesies, how much more was he able, if man would have been subject to his mandate, to regu-

late the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of government, and tendered his services to the human family. He selected Enoch, whom he directed, and gave his law unto, and to the people who were with him; and when the world in general would not obey his commands of God, after walking with God, he translated Enoch and his church, and the priesthood or government of heaven, was taken away.

Abraham was guided in all his family affairs by the Lord; was told where to go, and when to stop; was conversed with by angels, and by the Lord; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.—When Egypt was under the superintendence of Joseph, it prospered, because he was taught of God; when they oppressed the Israelites destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place his name: their motto was "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us." While in this state they might truly say, "happy is that people whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by him to administer them; he was their God, and they were his people. Moses received the word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs; they were both one; there was no distinction; so will it be when the purposes of God shall be accomplished; when "the Lord shall be king over the whole earth" and "Jerusalem his throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things, spoken of by all the holy prophets since the world was"—"the dispensation of the fulness of times, when GOD shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand himself; "he whose right it is will possess the kingdom, and reign until he has put all things under his feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed;

righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity."—Am I asked what is the cause of the present distress? I would answer: "Shall there be evil in a city and the Lord hath not done it." The earth is groaning under corruption, oppression, tyranny, and bloodshed; and God is coming out of his hiding place, as he said that he would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the ancient of days did sit; and one was brought before him like unto the Son of man; and all nations, kindreds, tongues, and people, did serve and obey him." It is for us to be righteous that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness, as the stars for ever and ever." As a church, and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord and keepeth it," says the scriptures. "Watch and pray always," says our Savior, "that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob, as families, and the children of Israel as a nation, so we, as a church, must be under his guidance if we are prospered, preserved, and sustained. Our only confidence can be in God; our only wisdom obtained from him; and he alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying his commands, although we never violated any human law, or transgressed any human precept: yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod: let us be wise in time to come, and ever remember that "to obey is better than sacrifice; and to hearken than the fat of rams." The Lord has told us to build the temple, and the Nauvoo House, and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not

a doer of God's will, nor a fulfiller of his laws.

In regard to the building up of Zion it has to be done by the counsel of Jehovah; by the revelations of heaven, and we should feel to say "if the Lord go not with us, carry us not up hence." We would say to the saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the saints do come they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given or they cannot receive an inheritance among the saints, or be considered as God's people; and they will be dealt with as transgressors of the laws of God; we are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design; that "Zion may be built up in righteousness; and all nations seek to her standard;" that as God's people, under his direction, and obedient to his law, we may grow up in righteousness, and truth; that when his purposes shall be accomplished, we may receive an inheritance among those that are sanctified.—Ed.

AMERICAN ANTIQUITIES.

Some have supposed that all the great works of the west, of which we have been treating, belong to our present race of Indians; but from continued wars with each other, have driven themselves from agricultural pursuits, and thinned away their numbers, to that degree, that the wild animals and fishes of the rivers, and wild fruit of the forests, were found sufficient to give them abundant support: on which account, they were reduced to savagism.

But this is answered by the Antiquarian Society, as follows: "Have our present race of Indians ever buried their dead in mounds by thousands? Were they acquainted with the uses of silver or copper? These metals curiously wrought have been found. Did the ancients of our Indians burn the bodies of distinguished chiefs, on funeral piles, and then raise a lofty tumulus over the urn containing their ashes? Did the Indians erect any thing like the "walled towns," on Paint Creek? Did they ever dig such wells as are found at Marietta, Portsmouth, and

above all, such as those in Paint Creek? Did they manufacture vessels from calcareous breccia, equal to any now made in Italy?

To this we respond, they never have: no, not even their traditions afford a glimpse of the existence of such things, as forts, tumuli, roads, wells, mounds, walls enclosing between one and two hundred, and even five hundred acres of land; some of them of stone, and others of earth, twenty feet in thickness, and exceeding high, are works requiring too much labor for Indians ever to have performed.

An idol found in a tumulus near Nashville, Tennessee, and now in the Museum of Mr. Clifford, of Lexington, is made of clay, peculiar for its fineness. With this clay was mixed a small portion of gypsum or plaster of Paris. This Idol was made to represent a man, in a state of nudity or nakedness, whose arms had been cut off close to the body, and whose nose and chin have been mutilated, with a fillet and cake upon its head.

Some years since a clay vessel was discovered, about twenty feet below the surface, in alluvial earth, in digging a well near Nashville, Tennessee, and was found standing on a rock, from whence a spring of water issued. This vessel was taken to Peale's Museum, at Philadelphia. It contains about one gallon; was circular in its shape, with a flat bottom, from which it rises in a somewhat globose form, terminating at the summit with the figure of a female head; the place where the water was introduced, or poured out, was on the one side of it, nearly at the top of the globose part.

Another idol was, a few years since, dug up in Natchez, on the Mississippi, on a piece of ground where, according to tradition, long before Europeans visited this country, stood an Indian temple.—This idol is of stone, and is nineteen inches in height, nine inches in width, and seven inches thick at the extremities.—On its breast, as represented on the plate of the idol, were five marks, which were evidently characters of some kind, resembling as supposed, the Persian; probably expressing, in the language of its authors, the name and supposed attributes of the senseless god of stone.

One of the arts known to the builders of Babel, was that of brick making; this art was also known to the people who built the works in the west. The knowl-

edge of copper was known to the people of the plains of Shinar, for Noah must have communicated it, as he lived an hundred and fifty years among them after the flood; also, copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians; it was also known to the ancients of the west; however, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason we draw a conclusion that they came to this country very soon after the dispersion, and brought with them such few articles of iron as have been found in their works in an oxydized state.

Copper ore is very abundant in many places of the west; and therefore, as they had a knowledge of it, when they first came here they knew how to work it, and form it into tools and ornaments. This is the reason why so many articles of this metal are found in their works; and even if they had a knowledge of iron ore, and knew how to work it, all articles made of it must have become oxydized as appears from what few specimens have been found, while those of copper are more imperishable. Gold ornaments are said to have been found in several tumuli. Silver very well plated on copper, has been found in several mounds, besides those at Circleville and Marietta. An ornament of copper was found in a stone mound near Chillicothe; it was a bracelet for the ankle or wrist.

The ancients of Asia, immediately after the dispersion, were acquainted with ornaments made of the various metals; for in the family of *Terah*, who was the father of *Abraham* and *Nahor*, we find these ornaments in use for the beautifying of females. See the servant of *Abraham*, at the well of *Bethuel* in the country of "Ur of the Chaldeans," or Mesopotamia, which is not very far from the place where *Babel* stood—putting a jewel of gold upon the face or forehead of *Rebecca*, weighing half a shekel, and two bracelets for her wrists, or arms. Bracelets for the same use have been found in the west: all of which circumstances go to establish the acquaintance of those who made those ornaments of silver and copper found in the mounds of the west, equal with those of *Ur* in *Chaldea*. The families of *Peleg*, *Reu*, *Serug*, and *Nahor*, who were the

immediate progenitors of *Abraham*, lived at an era but little after the flood; and yet we find them in the possession of ornaments of this kind; from which we conclude a knowledge both of the metals, and how to make ornaments, as above described, was brought by *Noah* and his family from beyond the flood.

On the shores of the *Mississippi*, some miles below *Lake Pepin*, on a fine plain, exists an artificial elevation of about four feet high, extending a full mile, in somewhat of a circular form. It is sufficiently capacious to have covered 5000 men. Every angle of the breast work is yet traceable, though much defaced by time. Here, it is likely, conflicting realms as great as those of the ancient *Greeks* and *Persians*, decided the fate of ambitious Monarchs, of the *Chinese*, *Mongol* descent.

Weapons of brass have been found in many parts of *America*, as in the *Canadas*, *Florida*, &c., with curiously sculptured stones, all of which go to prove that this country was once peopled with civilized, industrious nations,—now traversed the greater part by savage hunters.—*Priests American Antiquities.*

The Book of *Mormon* speaks of ores, swords, cities, armies, &c., and we extract the following:—

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people. * * *

And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, *Nephi*, did take the sword of *Laban*, and after the manner of it did make many swords, lest by any means the people who were now called *Lamanites*, should come upon us and destroy us: for I knew their hatred towards me and my children, and those who were called my people. And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of

gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

In regard to there being great wars, the following will shew:—

And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him . . . he saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled, thus far, every whit; and his soul mourned, and refused to be comforted.

And it came to pass that they did gather together all the people, upon all the face of the land, who had not been slain, save it was Ether. And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr, were gathered together for the army of Coriantumr; and the people who were for Shiz, were gathered together to the army of Shiz; wherefore they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was profitable that they could receive. And it came to pass that when they were all gathering together, every one to the army which he would with their wives and their children; both men, women, and children being armed with weapons of war, having shields and breast plates, and head plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not. And it came to pass that when it was night they were weary, and retired to their camps; and after they

had retired to their camps, they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that it did rend the air exceedingly.

If men, in their researches into the history of this country, in noticing the mounds, fortifications, statues, architecture, implements of war, of husbandry, and ornaments of silver, brass, &c.—were to examine the Book of Mormon, their conjectures would be removed, and their opinions altered; uncertainty and doubt would be changed into certainty and facts; and they would find that those things that they are anxiously prying into were matters of history, unfolded in that book. They would find their conjectures were more than realized—that a great and a mighty people had inhabited this continent—that the arts, sciences and religion, had prevailed to a very great extent, and that there was as great and mighty cities on this continent as on the continent of Asia. Babylon, Ninevah, nor any of the ruins of the Levant could boast of more perfect sculpture, latter architectural designs, and more imperishable ruins, than what are found on this continent. Stephens and Catherwood's researches in Central America abundantly testify of this thing. The stupendous ruins, the elegant sculpture, and the magnificence of the ruins of Guatemala, and other cities, corroborate this statement, and show that a great and mighty people—men of great minds, clear intellect, bright genius, and comprehensive designs inhabited this continent. Their ruins speak of their greatness; the Book of Mormon unfolds their history.—Eds.

CONFERENCE MINUTES.

UTICA, N. Y., June 14, 1842.

MR. EDITOR—*Dear Sir*—We forward you in this letter an extract of the minutes of a Conference held in this place on the 11th, 12th, and 13th days of June, and if it be consistent with your other business, should be pleased to see it published in the Times and Seasons.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Utica, N. Y., June 11, 1842.

The Conference was organized at half after ten o'clock A. M., by electing Elder James Blakeslee, President, and James M. Monroe, Clerk.

After singing, and prayer by Elder L. R. Foster, the President briefly addressed the Conference, stating the object of convening, to-

gather—and then called for a representation of the different branches.

The Utica branch, represented by J. M. Monroe, consists of 61 members; 1 elder, 5 priests, 2 teachers, and 2 deacons.

The Hamilton branch, represented by A. M. Wilse, consists of 40 members; 4 elders, and 1 teacher.

The Edmeston branch, represented by Elder Daniel Shearer, consists of 13 members; 1 priest, 1 teacher. Also Crown Point branch, represented by the same Elder, consists of 11 members and 2 elders.

The Providence branch, represented by Elder Moses Martin, consists of 18 members; 1 elder, 1 teacher. Also, the Windham branch, represented by the same Elder, consists of six members.

The Boonville branch, represented by Elder Myron Higley, consists of 27 members; 4 elders, 1 priest and one teacher.

Almost all of the above branches are but the remains of what they formerly were; very many having emigrated to the west. On motion, adjourned till 3 o'clock.

Met pursuant to adjournment. After singing, and prayer by the President, Elders Foster and Thompson addressed the Conference, stating that the work of the Lord was rolling onward in their section of country with considerable rapidity; after which the Lee branch was represented by Elder J. R. Blanchard consisting, of 17 members; 1 elder, 1 priest and 1 teacher.

Much other business was done in the course of the day, and the Conference received many appropriate addresses from several Elders present.

On motion, it was Resolved, That Elder Moses Martin be recommended by this Conference to all those who desire to gather west this fall, as a fit person to be their leader, and that they meet at Batavia on the 15th of August next.

The Conference met at half past ten o'clock Sunday morning, pursuant to adjournment, and after prayer by Elder Moses Martin, the Congregation was addressed by Eld Charles Thompson from Isaiah 21:5. At 3 o'clock, P. M., after prayer by the President, Elder Thompson concluded his subject. The sacrament was then administered to the saints, and some time spent very profitably in giving in their testimony, at the close of the meeting one gentleman offered himself for baptism.

At 8 o'clock, P. M., after prayer by Elder Foster, the congregation was advised by Elder Moses Martin from Rev. 14:6. The Conference then adjourned till nine o'clock on Monday morning.

The Conference assembled at the appointed time and proceeded to finish their business.

Bros. James M. Monroe and William Wilson were recommended for ordination. Bro. Monroe was accordingly ordained to the Elders office, and the case of Bro. Wilson was adjourned until the next Conference.

It was Resolved, That Elders Moses Martin and Daniel Shearer be recommended by this conference as proper persons to receive donations for the building up of the Temple of the Lord at Nauvoo.

Voted, also, that some person from the Utica branch be appointed as a General Agent to receive all monies and goods from the surrounding branches for the building of the Temple.—Bro U. J. Pierce was accordingly appointed.

The following resolutions were then unanimously passed:

Resolved, That we duly appreciate the labors of the Trustee in Trust, and also of the Twelve, his fellow-laborers and faithful assistants, in their untiring exertions to build the temple at Nauvoo; thereby to secure unto the Church of Jesus Christ of Latter Day Saints those blessings on which they are dependent for their salvation.

Resolved, That we will do all we can, consistent with our circumstances to assist them in finishing this work.

Voted, that Bro. J. M. Monroe take all consecrations for the temple, which may be made previous to his departure.

Voted, that all who can, begin now to make their consecrations which was accordingly done; and from the casting in of their mites \$9.50 was raised; which together with their names will be sent to Nauvoo soon by Bro. Monroe.

The Conference was then adjourned until the last Saturday and Sunday in January, 1843.

During the Conference, the greatest peace and harmony prevailed, and the spirit manifested by all present was very gratifying. Every one seemed to have the spirit of Christ—and when the subject of the Temple was brooked they all seemed to manifest a willingness to do all they could in assisting in this all-important work; but owing to their poverty they could not do a great deal at the present time.

JAMES BLAKESLEE,

President.

JAMES M. MONROE, Clerk.

NOTICE.

A notice appeared in the paper some few weeks ago advertizing Elder A. Lits to return to Nauvoo. The notice was inserted by some officious person without authority; we know of no person by that name, but suppose that Elder William A. Lits is the person intended; if so, he is in perfect good standing in the church, and there are no charges preferred against him.

From the New York Herald.
A HYMN.

BY JAMES ARLINGTON BENNETT,
of *Arlington House N. Y.*

WRITTEN FOR THE FOURTH OF JULY.

Tune—"HAIL COLUMBIA."

Hail ye Mormons—chosen band!
Hail ye Saints of our lov'd land!
Who suffered much in freedom's cause.
Who with your blood have seal'd your laws;
And now fierce persecution's gone,
Enjoy the peace your faith hath won.
Let your religion be your boast.
Ever mindful what it cost,
Ever grateful for the prize,
Let its *Altar* reach the skies.

Chorus—Be ye faithful, just and true,
Brothers, in the great Nauvoo;
Firm, united without fear,
Worship in your temple here.

Immortal *Masters*, rise once more,
"Defend your faith, defend your shore;"
Let Joseph, with the Prophet's wand,
And all the saints who hold command,
Expel the foes who dare invade
The sanctuary of our dead.

"While offering peace sincere and just,
In heaven we place our only trust,
That truth and justice must prevail"
And all the schemes of bigots fail.
Be ye faithful, &c.

Sound, O! sound the trump of fame,
Let Jesus with the Mormon name,
Ring through the world with loud applause—
Our legion shall defend our cause.

"Let every clime to freedom dear,
Now listen with attentive ear,"
The *Truth* through all the world proclaim
Ye elders, in your Saviour's name;
While female voices sing the praise
Of Jesus in these latter days.

Be ye faithful, &c.

All hail, ye chiefs who hold command!
Hail, ye Patriarch of our band!
Ye Elders—faithful Elders, hail!
Ye Elders—faithful Elders, hail!
Ye seek for *Empire* over mind,
Ye seek for *blessings* on mankind.

A voice from heaven, ye nations hear,
The end of time is drawing near!
Delay not, stop not on the way,
But join our standard while you may.

CHORUS—Be ye faithful, brave and true,
May 28th, 1842.

DR. WEST AND THE MORMONS.—A discussion on the subject of Mormonism was commenced at the Marlboro' Chapel, on Monday evening between Dr. West and Mr. G. J. Adams, a Mormon Elder. The audience was numerous; and, for Christian people, as orderly as could be expected—that is, rather boisterous. However the affair went of pretty well, and was, on the whole, quite interesting. The valiant Dr. did his best, but he got most essentially nauled and "used up." The Mormon, with the whole Bible at his tongue's end, bore down upon him with a torrent of Scripture that swept away his objections like chaff before the hurricane, and the doughty Dr. was fairly at a loss how to get hold of him. This practice of quoting Scripture is a knock down argument with Christians; and as it can be made to prove Mormonism just as well as any thing else, the poor fellows had to swallow it—though we perceived that many of them made most awful faces. Mr. Adams is a perfect teeter on the Bible quotations; and the way he brought them to bear in confirmation of Mormonism, must have sorely puzzled many of the faithful. To the infidel, however, it afforded another evidence, if any were wanting, that the Bible in regard to doctrines, as it is made to prove every thing, proves in fact nothing—or rather, nothing that is consistent.—*Boston Investigator.*

NOTICE.

This may certify that Br. Benjamin Winchester is restored to his former fellowship and standing in the Church.

He was suspended, according to previous notice, for neglect of council; but learning that he is disposed to abide by the laws of the church, we give him the hand of fellowship.

We would say to Elder Winchester that it would be well for him to locate himself in another city immediately; and then it will be well with him, if he will be faithful and true to the great cause.

JOSEPH SMITH,	}	<i>Presidents.</i>
HYRUM SMITH,		
WM. LAW,	}	<i>Quorum of the Twelve.</i>
BRIGHAM YOUNG,		
H. C. KIMBALL,		
ORSON PRATT,		
WM. SMITH,		
W. RICHARDS,		
W. WOODRUFF,		
GEO. A. SMITH,		
JOHN TAYLOR,		

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 19.]

CITY OF NAUVOO, ILL. AUG. 1, 1842.

[Whole No. 55-]

From the Bostonian, June 25th.

GREAT DISCUSSION ON MORMONISM BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL:

MR. EDITOR:—

I understand that Mr. Adams is a native of New Jersey, and for many years, a resident of the city of New York, where, about two years ago, he was converted from Methodism to Mormonism so called, or the doctrines of the self-styled "Latter Day Saints," since which time he has labored much on both sides the Atlantic, as he says "to bring others to a knowledge of the glorious work of the latter days." He is rather slim built, about 34 years of age, and his appearance before an audience must certainly give the lie to those who pronounce the Mormons all fools. Dr. West is a robust Englishman, about 50 years old, and he too, I am informed, once stood connected with the Methodist church, and had charge of some congregation in Canada; but in consequence of some *singular* transactions, he "took himself off," and ingratiated himself into the favor of the Episcopalians of Ohio, and under the especial patronage of Bishop Chase, performed some feats in England and "elsewhere," in consequence of which he again necessarily changed friends and patrons, and he now calls himself "one of God's volunteers," but what society (if any) he now stands connected with, is hard to determine, either from rumor or any answer Adams has yet forced from him. Whether his feats were of so glorious a character that one society sought to get him from the other, or so inglorious that each in turn sought to rid themselves of him, I leave for those that know better than myself to determine. So much for the billigerent parties, and now for the origin of this debate. A certain religious society sent for Dr. West to come and deliver a course of lectures in this city against Infidelity and Mormonism. Accordingly while Mr. Adams was delivering his lectures in Boylston Hall, the Doctor announced *bono publico* in handbills, that he would furnish a reply to said lectures in Chardon Street Chapel, and show that

Mormonism is made up of, and implies the principles of *lying, fraud, blasphemy, theft, robbery, treason and murder*. Mr. Adams read the handbill before the public and challenged the Doctor to meet him on honorable ground, to discuss the subject of his charges, any time after the 19th inst. as his engagements in Lowell, Peterboro, and elsewhere precluded the possibility of his meeting him sooner. But while Adams is absent, a committee appointed by West and his hearers, announce in the papers that the Doctor having accepted a challenge, would discuss the subject in Marlboro' Chapel, which they have engaged for that purpose. Admittance by tickets at 12 1-2 cts. The Infidels also were invited to participate in the discussion, but as the rules were drafted by *his* committee, gave him about two thirds of the time, *they* declined being used as the cats paws to extract the shilling from the pockets of the people, to line those of West; therefore the Doctor occupied the house himself several evenings, and for aught I know, bore away the spoils, as of course he did the laurels, when there was none to pluck them from him. But Monday evening, the 20th inst. brought Elder Adams, agreeable to promise, to assist the Doctor in his discussion, before a large and respectable audience. The Rev. Mr. Taylor was called to the chair and two secretaries appointed. The odious portions of *his* rules were then brought before the audience and abolished. Twenty minutes were fixed upon for each speaker to occupy alternately. Relating to the funds collected, D. West opposed an equal division between the disputants; and *Elder Adams* therefore proposed to give the nett proceeds of the debate to the Temperance Society—instead of Dr. West first making that proposition as the reporter of "the Mail" stated. By the way, I would caution Mr. "Mail" to watch his dog, for he is very apt to bark up the wrong tree, and in reading his reports of the debate, I was inclined to think that he understood with his *elbow* or wrote "many things that nobody could remember," as he said of the secretaries. However, the question of the funds was referred to a joint

committee, who at a subsequent meeting reported that they had agreed after defraying the expenses of the debate to give the rest of the proceeds to the Washingtonian Society. Now we come to the debate and what shall I say. The disputants reminded me of the paddy's flea, when he put his finger on him he was not there. They seemed to talk about any thing else but the chosen question, each accused the other of wandering from the subject, and neither the chairman, nor the audience, could keep them to it. But as the Doctor was to lead the way and prove his charges, he was the most censurable, as Elder Adams had to follow his wanderings or strike off another course. The Doctor is a master of language, and very sarcastic, but his proofs are all assertions, his arguments assumptions, his reasons ridicule; and he seems determined to frighten the Mormons away by looks and expressions of horror, and annihilate their system by a flower of rhetoric, appealing to the well known prejudices of the people, instead of their understanding. Three evenings have passed away and the auditors have been anxiously looking for the astounding arguments that is to show the *blasphemous, treasonable, and murderous* tendency of Mormonism; but still they have to console themselves with his assertion, that he can prove it. The only argument I collect of his producing as yet, to prove charges, is the testimony of the witnesses to the Book of Mormon, and others testifying to the advent of an angel, &c. which he pronounced blasphemous in this age. To which his antagonist replied that by the same rule, all prophets, apostles and inspired men of old, were blasphemers for testifying to the ministry of angels, and the manifestations of God to them. They had some dispute about the application of the 29th chapter of Isaiah, which was brought in support of the Book of Mormon, but Dr. West expressed great astonishment and aversion to the course of Mr. Adams in adverting to the bible to prove any thing pertaining to Mormonism; that of itself, he considered, if not blasphemous, a great insult to a christian community.

Elder Adams did not wonder that Dr. West wished him to let the Bible alone, for he well knew the result of investigating it. But he did not catch him there,

for Adams quoted scriptures in such torrents as sometimes astonished the people, and made his antagonist writhe under it. Having no argument relating to murder, treason, &c. to refute, and being unwilling to follow West in his wanderings, Adams took up his time in briefly wiping off his sarcasms, and proving his doctrine from the Bible, which he seemed to have all on the end of his tongue.

The first evening he showed the falling away of the church from the primitive order of the Gospel, and the many corruptions, divisions, and traditions that had succeeded it, and that the various Protestant denominations were entirely dependent on the church of Rome for their authority to administer in holy things, unless they had new revelations, for there was no succession of priesthood after the apostles, unless through that channel.

The second night he referred to Genesis chap. xlviii, 14, 21—and chap. xlix. 22, 27, and other places; likewise to American Antiquities, to prove that the aborigines were descendants of Joseph, and then referred to Ezekiel xxxvii. 15—22. in proof of what he said. From the ancient custom of the Jews writing upon parchment and rolling it round sticks, he argued that the writing on the stick of Judah mentioned in the text, was the Bible coming from the Jews, and the stick of Joseph was the Book of Mormon written by the seed of Joseph. These arguments were not refuted.

The third night he quoted the 24th chapter of Isaiah, 5th verse, to prove that the christian world because of apostacy have broken the Gospel covenant, transgressed its laws, changed its ordinances, &c. hence the necessity of new revelations to renew the covenant and restore the priesthood. This too was left unanswered. The Doctor should have put forth his "strong reasons" before the discussion ended, but either he had none or could not bring them forth if he had. I hope they will be forthcoming, or I do not know but I shall be compelled to be a Mormon!

The discussion closed on Friday evening at 11 o'clock, having done immense good towards disseminating the doctrines of the Latter Day Saints. The audience were highly excited. Q.

From the Bostonian, July 2nd.

In the haste of my remarks last week I briefly referred to the proceedings of the first three evenings of the discussion, but necessarily omitted several interesting features which I wish now to notice. The last paragraph of my communication which was inserted as the paper was going to press stated that the discussion closed on Friday night; but for want of time and room in your columns my sketches of the last two evenings were reserved till this week. Dr. West spent much of the second and third evenings in reading from a Mormon pamphlet containing a history of the rise of their church, of Smith's finding the plates and translating the Book of Mormon, and the testimony of eleven witnesses who say they saw and handled the plates, three of whom vouch for the correctness of the translation. All this the Dr. pronounced a humbug, and all pretension to revelations or miracles in this age, blasphemy! This was sufficient, he said, to fix upon Mormonism his charges, of *Lying, Fraud and Blasphemy*. This he relied on as one of his strong holds and often referred to it, though he brought no scripture to prove his assertion. On the third night Elder Adams answered it as follows. He thanked the Dr. for introducing the narrative and the testimony of the witnesses, &c. as it saved him the trouble. The whole he said was correct and true, but why it was introduced at this stage of the discussion in proof of the charges, he could not imagine. If the ground the Doctor assumed be conceded it of course fixed upon Mormonism the charges of Lying and Fraud, but that was the contested point which remained to be proved; and his assumptions were not arguments. Here the Rev. E. T. Taylor, chairman, and many of the audience made themselves ridiculous by calling aloud for his proof in its favor. Mr. Adams replied, it was already proved if they would admit the power of testimony. No court of justice could require more than eleven positive witnesses to convict a man or establish any fact. Their testimony must be impeached and proved false, before the Doctor's charge can be fixed upon them. The Doctor contended that they were interested witnesses and therefore not to be believed. Mr. A. contended that if worldly interest were in view instead of honor, they had received cal-

umny and detraction—instead of wealth, and affluence, stripes and imprisonment; but if eternal interests were before them, he said no consistent man could be a disinterested witness of the things of God, none could say the eight writers of the New testament—on whose authority we believe that book—were not interested in the things they affirm. Elder Adams referred to four or five prophecies in the Bible as parallel testimony in favor of the Book of Mormon, and his reasoning on them was very plausible. Father Taylor called him to order once because he thought he had made a wrong application of one of the prophecies. The merits of his argument not being a point of order, Mr. Adams very significantly replied he would discuss the subject with the chairman when he had done with his present antagonist. But the chairman became so interested that he forgot that Dr. West had spoken three times and Mr. Adams twice and was very anxious to adjourn, but after several remonstrances from different parts of the house, he put on his thinking cap and concluded that Mr. A. was entitled to another speech, but as it was late Mr. Adams said he should detain them but a few moments, and give the rest of his time, which he did, and the meeting adjourned. Previous to the adjournment, however, Father Taylor resigned the chair because the audience were disposed to be noisy; and some thought him partial, but he was forthwith re-elected, and Thursday evening he again took the chair.

[Concluded in our next.]

HISTORY OF JOSEPH SMITH.

Continued.

We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and

of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we

were forced to keep secret the circumstances of our having been baptized, and having received the priesthood; owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had become very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption: And therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days however, feeling it to be our duty, we commenced to reason out of the scriptures, with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not however very easily persuaded of these things, but after much enquiry & explanation, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.—Not many days afterwards my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request, I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehanna co. Penn. May, 1829.

A great and marvellous work is about to come forth among the children of men: behold I am God and give heed to my word, which is quick and powerful, sharp.

er than a two edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to reap, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea; whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive: if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you: and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: for behold it is I that speaketh: behold I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good: yea, to do justly; to walk humbly; to judge righteously; and this is my Spirit.

Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desires, yea,

even according to your faith, shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit: yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken: yea, the translation of my work: be patient until you shall accomplish it.

Behold this is your work, to keep my commandments: yea, with all your might, mind, and strength: seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened: then, if you desire, you shall have my Spirit, and my word: yea, the power of God unto the convincing of men: but now hold your peace; study my word which hath gone forth among the children of men: and also study my word which shall come forth among the children of men; or that which is now translating: yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel; deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things: therefore, treasure up in your hearts until the time which is in my wisdom, that you shall go forth: behold I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold I am Jesus Christ, the Son of God: I am the life and the light of the world: I am the same who came unto my own, and my own received me not: but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name. Amen.

RIOTS IN IRELAND.—At Ennis, on the 8th, a mob consisting of some thousands of persons, attacked the corn store and mill of the Messrs. Bannatyne, of Ennis, for the purpose of taking provision out of them.

A letter from Galway, dated June 14th, says: "Nothing can exceed the dreadful excitement here at present, in consequence of the high price of provisions. During the whole of yesterday the town was perambulated by large bodies of fishermen, laborers, women and boys."

There was scarcely a store in the town in which potatoes were thought to be kept, that was not broken open. The military and police were called out to check the people, but were obliged by overwhelming numbers to retreat to their respective barracks.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 1, 1842.

JOHN C. BENNETT.

There has always been, in every age of the church those who have been opposed to the principles of virtue, who have loved the gain of this present world, followed the principles of unrighteousness, and have been the enemies of truth; hence Paul speaks of certain brethren who "coveted the wages of this present world;" John of others whom he says "went out from us because they were not of us." Paul in writing to the Corinthian Church tells them that there is fornications among them, even, "such fornications as is not so much as named among the Gentiles; that one should have his father's wife"—that they defrauded, and that "brother went to law with brother"—that they got drunk when they met to partake of the sacrament; and that many evils existed among them. Peter in prophesying concerning the church says, "But there were false prophets among the people, even as there shall also be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction; and many shall follow their pernicious ways, *by reason of whom the way of truth shall be evil spoken of*; and through covetousness shall they with feigned words make merchandise of you; whose judgment of long time lingereth not, and their damnation slumbereth not." Paul in speaking of the difficulties that he had to encounter, says, "I am in perils at home, in perils among false brethren." Such is a brief history of that people; and if we examine the history of this church we shall find it much the same: those who have associated with us and made the greatest professions of friendship, have frequently been our greatest enemies and our most determined foes, if they became unpopular, if their interest or dignity was touched, or if they were detected in their iniquity; they were always the first to raise the hand of persecution, to calumniate and vilify their brethren, and to seek the downfall and destruction of their friends. In Jackson county Mo. during the first difficulties there were many like those that John speaks of, "they went out from us because they were not of us;" in Kirtland, when persecution raged, Oliver Cowdery, Warren Parrish, Jacob Bump,

and others whose course of conduct had been the most inconsistent were the first to cry out imposture, and delusion; and while some of them had been engaged in extensive frauds in the Bank, and were the principle cause of it, not being able to meet its liabilities; they were the first to cry out speculation and fraud, and to try to palm their iniquities upon unoffending and innocent; they seized hold of the popular prejudice, aided and abetted in obtaining funds for paper, fraudulently obtained by them, instituted vexatious law-suits and made themselves fat at the expense of the innocent; glutted upon the misery, ruin and distress of their brethren—but with what measure they meted it has been measured to them again.

In the State of Missouri we had our Hinkle, our Avard, Marsh, McLellan, and others who were the first to flee in time of danger—the first to tell of things that they never knew, and swear to things that they never before had heard of. They were more violent in their persecutions, more relentless and sanguinary in their proceedings, and sought with greater fury the destruction and overthrow of the Saints of God who had never injured them, but whose virtues made them blush for their crimes. All those were there remember that they were the stoutest and the loudest in proclaiming against oppression; they protested vehemently against mob and misrule, but were the first in robbing, spoiling, and plundering their brethren. Such things we have always expected; we know that the "net will gather together of every kind, good and bad," that "the wheat and tares must grow together until the harvest," and that even at the last there will be five foolish as well as five wise virgins. Daniel, in referring to the last days says, in speaking concerning the "Holy Covenant," that many shall have indignation against it, and shall obtain information from those that forsake the Holy Covenant—and the robbers of thy people shall seek to exalt themselves, but they shall fall. This we have fully proven—we have seen them try to exalt themselves, and we have seen their fall. He goes on further to state, that "many shall cleave unto them by flatteries." Such was Dr. Avard, and John C. Bennett—with the latter we have to do at the present time, and in many of the foregoing statements and prophecies we shall see his character and conduct exemplified. He professed the greatest fidelity, and eternal friendship, yet was he an adder in the path, and a viper in the bosom. He professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy

into families, reveled in voluptuousness and crime, and led the youth that he had influence over to tread in his unhallowed steps;—he professed to fear God, yet did he desecrate his name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his neighbor's bed. He professed indignation against Missouri saying, "my hand shall avenge the blood of the innocent;" yet now he calls upon Missouri to come out against the Saints, and he "will lead them on to glory and to victory."

It may be asked why it was that we would countenance him so long after being apprised of his iniquities, and why he was not dealt with long ago. To this we would answer, that he has been dealt with from time to time; when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness, at the same time promising before God and angels to amend his life, if he could be forgiven. He was in this way borne with from time to time, until forbearance was no longer a virtue, and then the first Presidency, the Twelve, and the Bishops withdrew their fellowship from him, as published in the 16th number of this paper. The church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints was bad—that Joseph Smith and many others were adulterers, murderers, &c.—that there was a secret band of men that would kill people, &c. called Danites—that he was in duress when he gave his affidavit, and testified that Joseph Smith was a virtuous man—that we believed in and practiced polygamy—that we believed in secret murders, and aimed to destroy the government, &c. &c. As he has made his statements very public, and industriously circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public are generally acquainted with them already. E. D.

At a meeting of the citizens of the city of Nauvoo held in said city at the meeting ground, July 22d 1842.

Orson Spencer Esq. was called to the chair, and Gustavus Hills was appointed clerk.

The meeting was called to order by the chairman, who stated the object of the meeting to be to obtain an expression of the public mind in

reference to the reports gone abroad, calumniating the character of Pres. Joseph Smith. Gen. Wilson Law then rose and presented the following resolution.

Resolved—That, having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States.

A vote was then called and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three, voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. Pres. Joseph Smith spoke in reply—

Question to Elder Pratt, 'Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?' Answer, by Elder O. Pratt, 'Personally, toward the female sex, I have not.'

Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by Elders Wm. Law H. C. Kimball and Pres. H. Smith. Several others spoke bearing testimony of the iniquity of those who had calumniated Pres. J. Smith's character.

Meeting adjourned for one hour.

P. M. Meeting assembled pursuant to adjournment and was called to order by the chairman.

A petition was then received from a committee appointed by the city council for the reception, approbation, and signatures of the citizens generally, petitioning the Governor of Illinois for protection in our peaceable rights, which was read approved, and signed by, 8,00 persons. ORSON SPENCER ESQ., *Chairman*.

GUSTAVUS HILLS, *Clerk*.

The "Ladies Relief Society," also drew up a petition signed by about one thousand Ladies speaking in the highest terms of the virtue, philanthropy, and benevolence of Joseph Smith; begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights. A petition was also drawn up by many citizens in, and near Nauvoo, who were not Mormons, setting forth the same things.

AFFIDAVIT OF THE CITY COUNCIL.

We the undersigned, members of the city council of the City of Nauvoo, testify that

John C. Bennett was not under duress at the time that he testified before the city council May 19th 1842 concerning Joseph Smith's innocence, virtue, and pure teaching—his statements that he has lately made concerning this matter are false,—there was no excitement at the time, nor was he in anywise threatened, menaced or intimidated, his appearance at the city council was voluntary, he asked the privilege of speaking, which was granted, after speaking for some time on the city affairs, Joseph Smith asked him if he knew any thing bad concerning his public, or private character; he then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord as free as any member of the council.

We do further testify that there is no such thing as a Danite Society in this city nor any combination, other than the Masonic Lodge, of which we have any knowledge.

WILSON LAW, GEO. A. SMITH,
JOHN TAYLOR, GEO. W. HARRIS,
W. WOODRUFF, N. K. WHITNEY,
VINSON KNIGHT, BRIGHAM, YOUNG,
H. C. KIMBALL, CHARLES C. RICH,
JOHN P. GREEN, ORSON SPENCER,
WILLIAM MARKS,

Subscribed, and sworn to, by the persons whose names appear to the foregoing affidavit, this 20th day of July, A. D. 1842; except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me

DANIEL H. WELLS,

Justice of the Peace, within and for Hancock County, Illinois.

AFFIDAVIT OF HYRUM SMITH.

On the seventeenth day of May, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony under oath before Alderman G. W. Harris, by several females, who testified that John C. Bennett endeavored to seduce them and accomplished his designs by saying it was right; that it was one of the mysteries of God, which was to be revealed when the people was strong enough in the faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that their was such revelations and such commandments, and that it was of God; also stating that he would be responsible for their sins, if their

was any; and that he would give them medicine to produce abortions, providing they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity, whilst she was sick, stated that he made proposals to her of a similar nature; he told her that he wished her husband was dead, and that if he was dead he would marry her and clear out with her; he also begged her permission to give him medicine to that effect; he did try to give him medicine, but he would not take it—on interrogating her what she thought of such teaching, she replied, she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him, and bring him to justice.—Some person knowing my determination, having informed him of it, he sent to me Wm. Law and Brigham Young, to request an interview with me and to see if their could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous; but told them I was willing to see him; he immediately came to see me; he begged on me to forgive him, this once, and not prosecute him and expose him, he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts, and wept much, and desired that it might not be made public, for it would ruin him forever; he wished me to wait; but I was determined to bring him to justice, and declined listening to his entreaties; he then wished me to wait until he could have an interview with the masonic fraternity; he also wanted an interview with Br. Joseph; he wished to know of me, if I would forgive him, and desist from my intentions, if he could obtain their forgiveness; and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro. tem.* at that time; he also wished an interview first with Br. Joseph; at that time Brother Joseph was crossing the yard from the house to the store, he immediately come to the store and met Dr. Bennett on the way; he reached out his hand to Br. Joseph and said, will you forgive

me, weeping at the time; he said Br. Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery was right, or polygamy or any such practices? He said you never did. Did I ever teach you any thing that was not virtuous—that was iniquitous, either in public or private? He said you never did. Did you ever know anything unvirtuous or unrighteous in my conduct or actions at any time, either in public or in private? he said, I did not; are you willing to make oath to this before an Alderman of the city? he said I am willing to do so. Joseph said Dr. go into my office, and write what you can in conscience subscribe your name to, and I will be satisfied—I will, he said, and went into the office, and I went with him and he requested pen ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro tem.* for the Nauvoo Lodge U. D. Wm. Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article which was published in the 11th No. of the Wasp; sworn to and subscribed before Daniel H. Wells, Alderman, 17th day of May, A. D. 1842; he called in Br. Joseph, and read it to him and asked him if that would do, he said it would, he then swore to it as before mentioned; the article was as follows:

STATE OF ILLINOIS, }
 City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught any thing in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any occasion either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, 1842.

DANIEL H. WELLS,
 Alderman.

During all this intercourse, I was present with him, and there was no threats used, nor harshness, every thing was as pacific as could be under existing circumstances. I then immediately convened the Masonic lodge, it being about four o'clock P. M. He then came into the lodge and charges of a similar nature were preferred against him. He admitted they were true, in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness; and begged for the brethren to forgive still longer, and he called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the Bible and swear that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being, until he could be heard on other charges which had been preferred against him by members of the Pickaway Lodge, of Ohio, through the communications of the Grand Master, A. Jonas. After this we found him to be an expelled mason, in consequence of his rascally conduct from the Pickaway Lodge, in Ohio; the circumstances and documents were mentioned in the 11th No. of the Wasp, signed by George Miller, Master of Nauvoo Lodge, under dispensation, and reads as follows:

NOTICE.

To all whom it may concern, GREETING.—

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular Mason, in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he, the said Bennett, may not impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient

York Masons will please insert the above.

GEORGE MILLER.

Master of Nauvoo Lodge,
Under Dispensation.

Still after all this we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state—after learning these facts we exposed him to the public; he then immediately left the place abruptly; threatening to drink the hearts blood of many citizens of this place. Previous to this last disclosure, the hand of fellowship was withdrawn from him. May 11th, 1842, by the first presidency, six days previous to the time he pretended to withdraw from the church, which you will see published in the Times and Seasons, June 15th, 1842, I was also present at the time when he gave this testimony before the City Council, as printed in the Times and Seasons, July 1st, 1842, on page 841 which reads as follows:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the church know what they are about I expect. I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avar by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have an opportunity to test my faith it

will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous.

Aldermen. WILSON LAW,
N. K. WHITNEY, JOHN TAYLOR,
HIRAM KIMBALL, BRIGHAM YOUNG,
ORSON SPENCER, JOHN P. GREEN,
GUST. HILLS, H. C. KIMBALL,
G. W. HARRIS, W. WOODRUFF,
Councillors. GEO. A. SMITH.

WILLARD RICHARDS

JAMES SLOAN Recorder.

May 19th 1842.,

I know he was not under duress at the time for his testimony was given free and voluntarily, after requesting the privilege of the council to speak (which was granted him,) on matters pertaining to the city ordinances, while speaking, or before he took his seat, he was requested by the Mayor of the city, Joseph Smith, to state to the council if he knew aught against him; and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preparation room on the 17th day, as he stated in his letter as printed in the Sangamo Journal, for the lodge was convened on that day, and I had the keys of the doors in my possession from 7 o'clock A. M. until 6 o'clock P. M. and it was when the lodge called off for refreshment during recess, that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence, and I was with him during the whole time from his first coming to me, until he signed it and until the lodge convened again at 4 o'clock.

HYRUM SMITH.

Sworn to, and subscribed, before me
July 23, 1842.

GEO. W. HARRIS,

Alderman of the city of Nauvoo.

AFFIDAVIT OF WM. LAW.

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it duty to make the following statement of facts:

John C. Bennett states in the Sangamo

Journal that the withdrawal of the hand of fellowship by the first Presidency, and the Twelve, was after he had withdrawn from the church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May, some four or five days afterwards I had some conversation with J. C. Bennett and intimated to him that such a thing was concluded upon, which intimation I presume led him to withdraw immediately. I told him we could not bear with his conduct any longer—that there were many witnesses against him, and that they stated that he gave Joseph Smith as authority for his illicit intercourse with females. J. C. Bennett declared to me before God that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless, he said he had done wrong, that he would not deny, but he would deny that he had used Joseph Smith's name to accomplish his designs on any one; stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He plead with me to intercede for him, assuring me that he would turn from his iniquity, and never would be guilty of such crimes again.—He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and plead with him to spare Bennett from public exposure, on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, "So help him God." From such promises, and oaths, I was induced to bear with him longer than I should have done.

On one occasion I heard him state be-

fore the city Council that Joseph Smith had never taught him any unrighteous principles, of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily; he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former occasion he came to me and told me that a friend of his was about to be tried by the High Council, for the crime of adultery, and that he feared his name would be brought into question.—He entreated me to go to the council and prevent his name from being brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know from the amount of evidence which stands against J. C. Bennett, and from his own acknowledgements, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic Lodge he came to me and desired that I would go in company with B. Young, to Hyrum Smith, and entreat of him to spare him—that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, &c. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on B. Young and myself to intercede for him.

WM. LAW.

Sworn to, and subscribed before me a Justice of the Peace, within and for the county of Hancock, State of Illinois, July 20th 1842.

DANIEL H. WELLS.

STATE OF ILLINOIS, }
COUNTY OF HANCOCK. } I hereby certify that on the 17th day of May last John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the Wasp, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open and free for all or any person to pass or repass. After signing and being qualified to the affidavit aforesaid, he requested to speak with me at the door; I followed him out—he told me some persons had been lying about him and showed me a writing granting him the

privilege to withdraw from the church, and remarked that the matter was perfectly understood between him and the heads of the church; and that he had resigned the Mayor's office and should resign the office he held in the Legion, but as there was a court martial to be held in a few days Joseph Smith desired that he would wait until that was over.

I was in the City Council on the 19th day of May last—I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Col. Francis M. Higbee, he then stated that he was going to be the candidate, (meaning candidate for the Legislature) and Joseph and Hyrum Smith were going in for him: said "you know it will be better for me not to be bothered with Mayor's office, Legion, Mormon, or any thing else." During all this time if he was under duress, or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging. I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the Mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted with him. I never heard him say any thing derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand in Nauvoo.

DANIEL H. WELLS.

July 22, A. D. 1842.

Sworn to, and subscribed before me a Justice of the Peace, in and for the City of Nauvoo, in said county, this 22d day of July, 1842.

GUSTAVUS HILLS, (L. S.)

J. P. & Alderman.

Daniel H. Wells Esq., is an old resident in this place, and is not a Mormon.

The whole of these affidavits are given by gentlemen of the first respectability, of unquestionable character, and of known reputation and veracity, and can of course be relied upon; and what light do they represent Bennett in, but that of a perjured wretch, a graceless vagabond, and a mean, vacillating, unprincipled villain, and a disgrace to human society; and if their testimonies, and the testimony of the City Council, cannot be relied upon, then indeed are we in a poor case;—corrupt, fallen, and dishonored,—But John C. Bennett is not the man to prove us so; we must have different testimony to his, and that of his partners in crime, to convict us of evil.

As John C. Bennett and the Sangamo Journal have called upon several persons, in this city, to come out and make disclosures, relative to the things about which they have been writing; they have responded to the call, and publish the following:—

CERTIFICATE OF ELIAS AND F. M. HIGBEE.

Mr. Editor—

Sir, From a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies:—as a matter of course then, I must be one, for I am and have been for a long time the personal friend of Joseph Smith; and I will here say that I have never yet seen or known any thing against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun, vanish away, because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances, and matters of fact which were developed both here and from abroad, respecting his conduct and character, previous to his leaving this place, for one moment to believe him—I answer NO! he could not. And all his affidavits, that came from any person entitled to credit, (I say entitled to credit, because some there are who are not entitled to credit, as Dr. Bennett very well knows) are in amount nothing at all, when summed up, and render no person worthy of death or bonds.

F. M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say, by F. M. Higbee that he knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony, that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection.

ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to. F. M. HIGBEE.

July, 22, 1842.

CERTIFICATE OF MISS PAMELA M. MICHAEL.

Nauvoo, July 25, 1842.

Inasmuch as J. C. Bennett has referred the people to me for testimony against Pres. Joseph Smith, I take this opportunity to state before the public that I know nothing derogatory to his character, either as a christian, or a moral man.

Mr. Bennett made use of my name without my knowledge or consent.

PAMELA M. MICHAEL

CERTIFICATE OF SIDNEY RIGDON.

As there seems to be some foolish notions that I have been engaged with J. C. Bennett, in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation in truth. SIDNEY RIGDON.

CERTIFICATES OF WILLIAM AND HENRY MARKS.

Inasmuch as John C. Bennett has called upon me through the Sangamo Journal to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false, and that I believe them all to be the offspring of a base and corrupt heart, and without the least shadow of truth, and further that he has used my name without my permission. I believe him to be a vile and wicked adulterous man, who pays no regard to the principles of truth or righteousness, and is unworthy the confidence of a just community. I would further state that I know of no Order in the Church which admits of a plurality of wives, and do not believe that Joseph Smith ever taught such a doctrine, and further, that my faith in the doctrines of the Church of Jesus Christ of Latter Day Saints, and in Joseph Smith, is unshaken.

WILLIAM MARKS.

Nauvoo, July 26, 1842.

Inasmuch as the Sangamo Journal has called upon me to come out and make an expose against Joseph Smith; this is to certify that I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view; and that Doctor Bennett and the Journal used my name without my knowledge or consent; and further that I believe Doctor Bennett to be a bad man and unworthy of public confidence.

HENRY MARKS.

Nauvoo, July 23, 1842.

Mr. Bennett seems to place very much confidence in the veracity, integrity and honor of the above individuals, we hope that he will now believe their testimony.

The readers of the Times and Seasons are probably aware that all those articles signed "Joab General in Israel," are from the pen of the Doctor; we will therefore compare some of his last acts with his present proceedings.—We wonder whether he was in duress when he made the following.

BENNETT AS HE WAS.

How a man can talk with the "Ivory of heaven on to serve the devil in."

From the Times and Seasons, Oct. 1840.

'Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of

the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider as the case of Smith and Rigdon."—*Quincy Whig*.

The foregoing article, from the pen of the editor of the Quincy Whig, reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just—the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Mormon people just where they have ever taken shelter—under the broad fold of the Constitution—and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result.

JOAB,
General in Israel.'

From the Sangamo Journal.

BENNETT AS HE IS.

ST. LOUIS, Mo. July 15th, 1842.

To the Editor of the Journal:

I have published in the Bulletin of this city a detailed account of the attempted assassination of Governor Boggs, by Smith; and in a subsequent number, the full statement of Miss Brotherton, both of which you will please to copy, as they are of much interest at this time. The cases of Mrs. Pratt, Miss Rigdon, and Miss Brotherton, all ladies of the first order of talents, and the highest respectability, are precisely similar. In all these cases the ARCH SEDUCER, and his Apostles, were signally repulsed: but in hundreds of other cases, they succeeded to their hearts' content in their black hearted work of deep degradation, corruption and sorrow.

ALL who now remain in the church must be regarded as *particeps criminis* in the new doctrine;—their wives defiled, their daughters debauched, their sisters outraged, and their mothers polluted!!! Can men who have a just sense of honor, and their duty to themselves and their families, longer follow a base deceiver and teacher of such a system of licentiousness and debauchery, such as is Jo Smith? They cannot without being partakers with him in his hellish deeds. The "History of the SAINTS," which I am about to publish, will develop wonders.

* * * * *

I told you before, however, that the most of the Mormons would *do, say, and swear to* ANY THING that Joe Smith directed; and you now see it. Are you not now satisfied that most of them (tho' there are some purely honest in all these things who are kept in ignorance,) are liars, thieves, robbers, murderers, and every thing that is vile, low and grovelling.

Yours Respectfully,

JOHN C. BENNETT.

BENNETT AS HE WAS.

From the Times and Seasons, Feb. 1, 1842.

I stood on Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many—gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice, like the sound of a mighty trumpet, saying—Go and possess your inheritances, and avenge the wrongs of your progenitors—and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens tremble at the voice, like Belshazzar at the hand writing on the wall—and the hearts of their great warriors, and valiant men, fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart.]

JOAB,

General in Israel.

Dr. Bennett professed then to be a good and a virtuous man; to feel indignant at oppression, and ready to step forward in defence of the innocent, the injured, and oppressed. How has the scene changed! and how truly he figures in the character of an apostate.

From the Times and Seasons, March 15, 1842.

"Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every constitutional means to procure a redress of grievances—let there be a concerted

effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons:"

In regard to all these matters, if Bennett alone was concerned we should have considered him altogether beneath our notice, and would have treated his communications with silent contempt; his abominable transactions are too well known in this city for him to obtain any credence whatever; but as there are many political demagogues who have heralded these things forth to the world for political effect in the coming election, we therefore deem it a duty that we owe to ourselves, and to the public, to disabuse the public mind, and state matters of fact as they are in the above disclosures.

If an ordinance had not been passed in this city prohibiting brothels and disorderly houses, and assessing a fine upon the frequenters of such places, perhaps the Doctor and some of his satellites might have considered this to be a paradise yet; and the 'Zion of God;' we noticed that he squirmed very much at its passage, but he was always so virtuous a man of course it would not do for him to oppose it;—we must confess that we have no fellowship with such unfruitful works of darkness: and it is an opposition to this, and other acts of iniquity, that has brought out their "wonderful disclosures."—In regard to all his witnesses, they are all exploded; but one or two of known ill fame; of course their proceedings or testimony are of no amount against us, nor would it be of any use if in our favor.

The Doctor has called upon many, as is fully proven, without authority, as their affidavits, and testimony demonstrate. As he has failed in this, we would respond to the call of Mr Bennett, and the Sangamo Journal, for all men to come forward and testify to all that they know; we shrink not from investigation into all our acts, public or private, and are prepared to substantiate truths, and to rebut falsehoods. Delicacy has prevented us from publishing much testimony that has come before us, but

if necessity requires, of course it must come out.

And in regard to the proceedings of the *Sangamo Journal*, we know that the editor of that paper looks upon Bennett as a villain; his own publications shew this; and he has condescended to act the hypocrite, and make a political cat's-paw of him, in the present crisis. "Oh shame where is thy blush?"

OPINIONS OF THE PRESS.

• It will probably be understood that Dr. Bennett went to St. Louis in order to stir up an excitement, and if possible, to create a mob by publishing his *awful disclosures*, and lecturing against Mormonism, and if not, he expected to make a few shillings by the sale of published detraction and falsehood. The following will shew how far he succeeded in St. Louis:—

From the St. Louis Gazette.

"We perceive by a letter to the editor of the *Bulletin*, that Gen. Bennett, the great scoundrel, is about to visit the east for the purpose of publishing a "*HISTORY OF THE SAINTS*." As he does not state to what part of the east he is going, we suppose he intends visiting *Jerusalem*, as that is the most likely place to obtain information concerning these "*Saints*." What a precious set of saints they are from his showing up. He says:

"The letter from Miss Brotherton, details a case of black-hearted villainy precisely similar to those of Mrs. Sarah M. Pratt, wife of Prof. Orson Pratt, and Miss Nancy Rigdon, daughter of Sidney Rigdon, as noticed in the *Sangamo Journal*, and hundreds of others that might be named—it speaks for itself."

We think it does. Oh, the villains! *and a hundred others*, only think of it. A great deal of money has been made by the sale of documents and papers, pretending to give accounts of the *Latter Day Saints*. Now unless Gen. B. can give some information to the proper authorities, whereby the deeds of these men can be exposed, we are entirely opposed to the publication of any books on this subject. Our country is flooded with enough of such humbugs. We want no more of them. You can scarcely pass an auction stand or pedler's case without seeing in staring colors—"Awful Disclosures," &c. Now we say again, if they have been guilty of any crimes, and Gen. B. must have been privy to the facts, he can bring them to justice by turning State's evidence."

✂ The Gazette is entitled to our thanks for his liberality and patriotic course towards Dr. Bennett, and the Mormons. If editors generally would act thus legally and wise,

such *catch pennies* as Bennett, Harris, and about ninety-nine others, would find their common level in their own infamy.

BENNETT.

The following from the *Missouri Reporter*, shows Bennett's decline in the western market. It is reported that Greenbush N. Y. has to be smutted with his dust among other unfortunate places.

"THE MORMONS.—We understand that General Bennett, formerly of the Nauvoo Legion, is now in this city, with the intention of making such disclosures as will show what part Jo Smith, the Mormon Prophet, took in the recent attempt to assassinate ex-Governor Boggs, of this State. Gen. Bennett, Sidney Rigdon, and Gen. Robinson have lately quarrelled with Jo Smith, and have since publicly charged him with the perpetration of the grossest frauds and crimes. If the Mormon Prophet has really been guilty of the offences now imputed to him, we sincerely trust that he will meet with condign punishment. We must confess, however, that we place no great confidence in the statements of Bennett, Rigdon & Co. They have been active and prominent men at Nauvoo, and must have been aware of any villainies which may have been practised by the Prophet for a number of years. They have remained silent during all that period, and suffered their leader to impose upon his deluded followers without making known to them how grossly they were deceived. If Bennett had appeared before the public under more favorable circumstances, we might have been induced to give some credit to his pretended disclosures. He has been ruled out of the *Church of the Saints*, and stripped of his power and office, and it may be that he is now endeavoring to glut his revenge upon the Prophet.

From the Bostonian.

RIONT. The papers from one end of the country to the other are rejoicing in prospect of a split in the ranks of the Mormons at Nauvoo. The story runs, that, "Major General John C. Bennett, is about making an *expose* of Jo Smith and the Mormons." The facts are these: John C. Bennett went among the Mormons and professed their religion. Great confidence was placed in him by the people, and several high offices were given him, among

which was Mayor of Nauvoo, General of the Nauvoo Legion, &c. &c. Bennett was soon found to be guilty of gross improprieties: such as living in open fornication, &c. for which he was frequently reasoned with by the brethren, but all to no effect. He was threatened but it done no good. Finding all remonstrance in vain, and having their name and religion frequently sneered at on this account, the "Quorum of the Twelve" excommunicated him *for his wickedness*. They done perfectly right, and if all our churches would mete out the same reward to backsliders, there would not be half the scoffers and revilers of religion there now is.

G. W. ROBINSON.

Having noticed in the Quincy Whig of last week an article written by G. W. Robinson of this place stating that he does not consider himself any longer a member of this church, that the church will not allow him to withdraw; and that certain scandalous attacks have been made against him by the saints; for what he knows not, except it is to make a scape goat of him to carry away their sins—the sins of whom he has not said. We would briefly reply to his remarks.

In the first place we would state that we have no such law or statute prohibiting persons withdrawing from the church; but believe that all men are free and can do as they please, so Mr. Robinson will learn that he is in no bondage in this respect. In regard to the scandalous attacks that have been made against him and others we would state that if telling the truth is scandal we are verily guilty.

Mr. Robinson is not so ignorant of these things as he would represent, and if he would have been content to have let the exposure rest where his delinquencies were practised, we should not have let the matter gone farther, but as he has made a parade before the public and thrown out certain innuendoes pertaining to the people in this place, we publish the following:—

I, CARLOS GRANGER, Do hereby Certify, that in the Spring of 1840, I bought a quantity of land of Geo. W. Robinson, and paid him at sundry times Four hundred and Eleven Dollars leaving a residue of \$39 unpaid. Having ascertained that said Robinson had sold the same tract of land to sundry persons, and received payment therefor, I tendered him the money remaining due to said Robinson, and demanded a Deed according to the stipulations of the Bond. He refused to take the \$39 and comply with the Bond. He has also cut and pillaged a large quantity of timber on the land since he sold it. In fine I believe him to be a dishonest man further state that I am not a Mormon, nor

ever have been, but am friendly to them.

CARLOS GRANGER.

CERTIFICATE OF HORACE S. ELDRIDGE.

Having been called upon to state circumstances connected with a contract between Geo. W. Robinson and myself, I now submit such facts as occur to my mind. Somewhere about the month of November, 1839, Geo. W. Robinson came to my house, in the vicinity of Indianapolis, in the State of Indiana; I told him I designed moving to Nauvoo—was desirous to be near the City—enjoy their privileges of meetings, as well as the comforts of country life. He informed me that he could suit me in a place. A bargain was struck and I paid him over \$300 in hand, and was to have possession of the place on my arrival in Nauvoo, and upon my arrival ascertained that he had previously sold the same premises to Mr. Granger, and partly received the pay. Consequently my money was gone, and I had no place, and this was not all, the title bond that he made and gave me was esteemed defective, I was therefore left to do the best I could under the circumstances, either to enter into a suit at law or take up with such terms as he might prescribe. And by my importunities and the influence of my friends, I effected a settlement as I thought greatly to the prejudice of my interest.

HORACE S. ELDRIDGE.

In regard to his being a scape goat to carry the sins of others, we think that he will do pretty well if he is able to carry his own sins without fainting. We neither want Bennett to sacrifice a lamb, nor do we want a goat to carry our sins into the wilderness, we are ready to atone for our own sins and to answer for our own transgressions. We further hope that all other goats that are in our midst will pack up their sins and walk, but if when they get away they should try to persuade the public that they are somebody's else sins and not their own that they are packing, we may give the public information relative to the matter.

The Editor of the Quincy Whig will confer a favor by copying the foregoing.

It must be obvious to every reflecting mind that in a city comprising from ten to twelve thousand inhabitants, there must of necessity be some delinquents among them, if it were not so we should be an anomaly in the history of churches, of cities, and of the world. We make use of all prudential means, both ecclesiastical and civil, to prevent the commission of crime, and citizens from being imposed upon; in many instances we have succeeded—if in some few we should fail it cannot be thought surprising.—Ed.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 20.]

CITY OF NAUVOO, ILL. AUG. 15, 1842.

[Whole No. 56]

From the Millional Star.

MISSION TO ENGLAND,

Or the first Foreign Mission of the Latter Day Saints.

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the Church of Jesus Christ of Latter Day Saints, then at Kirtland, Ohio. (N. A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days brother Joseph Fielding, a priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous.) was called and set apart for the same mission.

The following morning, Tuesday 13th these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and sisters Kimball, Green, Fielding, (brother R. B. Thompson and wife accompanied the mission to Buffalo, and brother Fitch Brigham to Utica,) and others, with whom they parted in the P. M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th (Elder Hyde having gone forward to N. Y. from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found brothers O. Hyde and Fielding; also, elders John Goodson, Isaac Russell, and John Snyder, priest,

(who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

In New York elder Richards received some further means quite providentially, and on the 23d the brethren engaged passage to Liverpool on board the Garrick, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the church residing in the city, and having no house of his own, he procured his father's store house for the use of the brethren, where they lodged on the floor, amid straw and blankets one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in,—and there was no one to receive them into their houses.

Sunday the 25th, the brethren held a council at their lodgings, (Mr. Fordham's store) and organized ready for taking their departure.

29th, the brethren sealed, superscribed and forwarded 180 of elder O. Hyde's "Timely Warnings," to the ministers of the different denominations in the city, and went on board the Garrick, which hauled out into the river and cast anchor. July 1st, the ship weighed anchor and was towed to the Hook by a steamer, where she spread sail, and in four and a half hours was out of sight of land.

With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north west during the voyage. On the 16th, elder Hyde preached on the aft quarter deck, and on the 18th Cape Clear was visible, (18 days out of sight of land) and on the morning of the 20th the brethren landed in Liverpool, 20 days from New York.

Here elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union street, till after the inspection of the ship; and on Saturday the 22d, took coach for Preston.

When they had alighted from the coach, and were standing by their trunks in front of the hotel, in Preston, a large flag was unfurled over their heads, on which was printed in golden letters,—*"Truth will prevail,"* at the sight of which their hearts rejoiced, and they cried aloud, *"Amen, thanks be unto God, TRUTH WILL PREVAIL."*

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall chapel, and the remainder of the brethren took lodgings in St. Wilfred street, Fox street.

The same evening the elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his church to pray that God would send them his servants, and exhorted his people to receive their message when they should come.

Sunday 23d, as they had no place in which to preach, the seven brethren went to Vauxhall chapel, to hear the Rev. Mr. Fielding, and at the close of the morning service, Mr. Fielding gave notice that an elder of the Latter Day Saints would preach in the afternoon, in his pulpit—This was voluntary with Mr. Fielding, as no one had requested the privilege—and in the afternoon according to the notice, elder Kimball gave a brief history of the rise of the church, and the first principles of the gospel, and elder Hyde bore testimony; after which, the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when elder Goodson preached, and brother Joseph Fielding bore testimony. At the close, Mr. F. again gave leave for preaching at the same place on Wednesday evening, when elder Hyde preached and elder Richards bore testimony, and from that time the Rev. Mr. Fielding closed his doors against the elders, and began to oppose the work, and stated that the elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to; much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered

themselves for baptism; and Mr. Fielding presented himself before the elders and forbid their baptizing them, but he received for answer, that they were "of age, and could act for themselves," and on Sunday the 30th, they were baptized under the hands of elder Kimball; brother Geo. D. Watt being the first who offered himself for baptism in England, and is now an elder labouring in Edinburgh, Scotland. Elder Russell preached in the market place in the afternoon, and from that day the doors of private houses were open on almost every hand for the elders.

July 31st, a council of the elders decided that elders Goodson and Richards should go on a mission to Bedford, and elder Russell and priest Snyder on a mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season, but finding that he was like to loose all his 'best members,' he offered to baptize them himself, but they being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock—but this iniquitous scheme succeeded but little better than the other, only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure he has opposed.

Elders Kimball and Hyde, and priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings, (Aug. 2d) the meetings were attended by Miss Jennetta Richards, who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by elder Kimball, after which she was confirmed at the water side, by elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an In-

dependent minister at Walkerfold, Chaidgley, whom she had found at Preston, and what she had done, and requested him to send for elder Kimball to preach in his chapel; Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walkerfold, Saturday eve, August 12th, and the day following preached three times in Mr. Richards' pulpit to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time elder Kimball baptised several in the neighborhood.

After a short visit to Preston, where elder Hyde continued to preach and baptise, elder Kimball returned to Walkerfold and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighborhood, and from thence the work went forth to Clitherow, Waddington, Downham, Chatburn, Thornly, and Ribchester, through the labors of brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2d of August, and having letters of introduction to the Rev. Timothy R. Matthews, from brother Joseph Fielding, (Mrs. Matthews' brother,) they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lecture of the elders, at his chapel vestry that evening. Mr. Matthews had previously been apprised of the Saints in America, through the medium of the Rev. James Fielding, of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who at the close of the lectures publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return wished to know why he did not set them the example.

After this, Mr. Matthews engaged another house in the neighborhood for the elders to preach in, under the pretence that

some of the proprietors of the chapel might not be pleased with the elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor; and another from the church of England, which he acknowledged to be descended from the church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptised by elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house in company with elders G. and R., and Mr. Matthews and Mr. Saville mutually agreed to meet the elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism.

At the hour appointed, Mr. Saville met the elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptised, when the elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews family that he had gone out in the country to preach.

In a day or two it was currently rumored that Mr. Matthews had baptised himself, and this rumor was afterwards confirmed by Mrs. Matthews, who stated to elder Kimball, at Preston, that Mr. Matthews had baptised himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptise myself," &c., and all this after Mr. Matthews had acknowledged to elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the Apostle, (Heb. v. 4) "No man taketh this honor unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen that Mr. Matthews has attempted to take that upon himself which was never con-

ferred upon him by the spirit of revelation, either by God, his angels, or his servants: viz. the holy Priesthood; and from that period Mr. Matthews began to preach baptism, and baptised those who felt it their duty to be baptised, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptise for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly, for he continued to preach faith, repentance, baptism, for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter Day Saints; but it was some time before he arrived at that heaven daring conscience seared hardihood, to lay hands on those whom he had baptised for the reception of the Holy Ghost, and at the same time he acknowledged that he had not got the Holy Ghost himself, by *praying* that he *might receive* it,—(Query—How can a man communicate that which he is not in possession of?) and he now calls his church, the church of Latter Day Saints. Thus has Mr. Matthews been running about from Bedford to Liverpool; from Liverpool to Northampton; from Northampton to Bedford, and other places; crying aloud in public and private, that the Latter Day Saints and their Doctrines came from hell. At the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of *hell* would be sanctified and made *holy* and *heavenly*, when administered by the tongue and hands of an *impostor*.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him.) the Rev. Robert Aitken, commenced his attack on the principles of righteousness in Preston, and while furiously pounding his pulpit with the Book of Mormon, and warning his people to beware of the Latter Day Saints and their doctrines, saying that they and their record came from hell; called upon his people to use all their ef-

forts to put down the work of God, or stop the progress of the Latter Day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present his prayer has been answering on his own head.

After Mr. Aitken had preached against the corruptions of the church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c. &c.; after he had been visited by the elders of the church of Latter Day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had an authority to baptise; and at another time that he was afraid of them, and rejected their testimony, and last of all would not receive the elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep: yes, he has deserted his "*Christian Society*"—ceased to be an *Aitkenite*, and dissolved his co-partnership with father Matthews, as may well be supposed. returned, and taken "*holy order*" in mother church, against the corruptions of which he has testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's church, Hope St. Liverpool, for no other reason that the writer knows of, only that he could find no one who had authority to baptise for the remission of sins; and not possessing the faith of his father Matthews, to believe that the doctrines of the pit would become holy and gospel doctrines, when taught by the tongue of wickedness and imposture; he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snyder returned to Preston, and soon after sailed for America.

Some years previous, the principles of the temperance society, (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the gospel, which prophecy

proved true, for when the fulness of the gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter Day Saints procured the use of the Temperance Hall, in Preston, (a commodious building, originally erected for cock fighting,) for their chapel, and commenced meeting therein on the 3d of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control.—Similar favors have been received from several other Temperance Societies in England, for which, the Lord reward them.

Elder Richards continued to labor against much opposition in Bedford and the region round about, until the 7th of March, 1838, when he returned to Preston, leaving about 40 members in charge of elder James Lavender.

Elder Russell continued to labor at Alston, Brampton, &c., and returned to Preston near the same time, leaving about 60 members in the care of elder Jacob Peart.

At Christmas, 1837, priest Fielding was ordained elder, and several were ordained teachers, &c., at Preston; and in March, 1838, the church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle, Hunters-hill, Chorley, and the intermediate region through the labors of elders Hyde, Kimball, and Fielding, and the members amounted to several hundred in the region of Preston and Clithero.

During this month, elders Kimball and Hyde were diligently engaged organizing the different branches; and on the 1st of April, a general conference was called at Preston, when the organization of the churches was completed, and many were ordained; among whom were elders Joseph Fielding, Willard Richards, and William Clayton, to the High Priesthood, and set apart by elders Kimball and Hyde to preside over all the churches in England.

On the 9th, elders Kimball, Hyde, and Russell, took leave of the Saints in Preston, and went to Liverpool, where they were visited by elders Fielding, Richards, Clayton, and others, and on the 20th of April sailed for New York, on board the Garrick, the same ship they came out on to England.

When elders Fielding and Richards had returned to Longton, they found a pamphlet purporting to be by the Rev. Richard Livescy, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condemn his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livescy's tract against the Latter Day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance, to assist in this nefarious merchandize of his heart's delight.

The church at this time, was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding elders to a great extent, and as there were few laborers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgkin died at Preston on the 2d of September, 1838, and it was such a wonderful thing for a Latter Day Saint to die in England, that elder Richards was arraigned before the Mayor's court at Preston, on the 3d of October, charged with "killing and slaying" the said Alice, with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

October 19th, 1838, elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester; and from thence the work spread into Stockport, and other places in the neighborhood, through the labors of elders Clayton, Fielding, John Moon, and Wilding. A small church had previously sprung up in Bolton, through the labors of elder Wilding, and was continued by elder A. Fielding. In the summer of 1839 elders Clayton, Richards, and J. Moon labored in Burslem with some success, and a small church was planted in Burnley by elder

Thomas Richardson, besides many who were added in the older branches, through the instrumentality of the local elders and priests, who were generally very faithful.

December 8th, 1839, elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America; and on the 25th, brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13th, 1840, elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th, brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22d, elder Taylor left for Liverpool.

April 6th 1840, just 10 years from the organization of the church, elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Geo. A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the 9th elder Kimball arrived in Preston, just two years from the day he left for America.

The arrival of the elders caused the Saints to rejoice exceedingly,—for it had been prophesied by many, (not of the church,) that they would never come, and that elders Kimball and Hyde would never return, but they are both now in England; elders O. Hyde and G. J. Adams having arrived in Liverpool on the 3d inst. from New York.

HEBER C. KIMBALL,

ORSON HYDE,

WILLARD RICHARDS.

Preston, March 24th 1841.

HISTORY OF JOSEPH SMITH.

Continued.

About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention; Mr. Joseph Knight, Sen. of Colesville, Broom county, N. Y. who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation, by the want of such necessities of life; and I would just mention here (as in duty bound) that he several times brought us supplies (a distance of at least thirty miles) which enabled us to continue the work which

otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work I enquired of the Lord for him and obtained as follows:

Revelation given to Joseph Knight Sen. at Harmony Susquehannah co. Penn. May, 1829.

A great and marvelous work is about to come forth among the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care.

Behold I am the light and the life of the world, that speaketh these words: therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer of Fayette, Seneca co. New York, and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two horse wagon, for the purpose of having us accompany him to his father's place and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid

in an underiaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished, and the copy-right secured.— Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer Jr. became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin, and obtained for them in succession the following revelations:

Revelation given to David Whitmer, at Fayette Seneca co. New York, June, 1829.

A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the Father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see; and also,

that you may declare repentance unto this generation.

Behold I am Jesus Christ, the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness; wherefore, I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel. And behold thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blissed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, jr. June, 1829.

Hearken my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments.

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.— Amen.

Revelation given to Peter Whitmer. June, 1829.

Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments.

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.— Amen.

[From the Bostonian.]

GREAT DISCUSSION ON MORMONISM BETWEEN DR.
WEST AND ELDER ADAMS, AT THE MARLBORO'
CHAPEL.

(CONCLUDED.)

Dr. West's chief effort the first part of the evening was to impeach the character of Smith and the Mormon witnesses, for this purpose he read from an old pamphlet what appeared to be a certificate from some twenty or thirty citizens of the state of New York, representing Harris and the Smith family as being money diggers, superstitious and visionary, and that they had no confidence in their pretended discoveries. He also read a long letter which he said was from a Mr. Tucker the printer of the first edition of the Book of Mormon. The letter stated that neither he nor the hands in the office, believed a word of the book, that they tried Smith by pretending to lose one of the sheets and got Smith to translate it over again, and that afterwards they compared the two together, and they did not agree. The letter also gave an account of several failures by the Mormon Elders, in their attempts to work miracles, &c. the principal of which was as follows: One of their accomplices went before, and called upon a farmer—was sick, and pretended to die. Soon after two Mormon Elders came along, and proposed trying their skill in raising him. The farmer called in the neighbors to witness it, but he asked them if they could raise a man that was beheaded; they answered, yes; then said the farmer, seizing his axe, I will cut off his head, that the miracle may be more apparent, and the proof more convincing. But the dead man declining the operation sprang upon his feet without their aid. This was the amount of the testimony by which the Mormon witnesses were impeached. In reply Mr. Adams said, the certificate from the citizens of New York was not half as bad as the Priests and Pharisees entertained of Christ and his apostles; that Christ told them that they should be hated of all nations, and Paul says: "we are counted as the filth and offscouring of all things." Harris, Smith, and others were not accused of murder, treason, robbery, theft, and other crimes, but of being 'visionary and money diggers.' The servants of God were always visionary; Stephen was stoned for seeing a vision; forty men bound themselves with an oath not to eat or drink till they had killed Paul, because he said he had seen a vision and heard a voice. If Mr. Smith dug for money he considered it was a more honorable way of getting it than taking it from the widow and orphan; but few lazy, hireling priests

of this age, would dig either for money or potatoes. This of course made Father Taylor take his toes again. Tucker's letter he pronounced wholly a farce; it bore marks of forgery or falsehood in every sentence; first E. B. Grandin was the printer of the 1st edition of the book, as the title page showed for itself, and if Tucker or any one else had pretended to lose and yet retained a portion of it, let it be produced; why is it kept secret, this twelve years and no one know any thing about it until now? As to the story of the dead man it proved too much. He was either dead, or the farmer and his neighbors were all fools. Who was the farmer? Who were the neighbors? What was the dead man's name, and that of the preachers? Where and when was it done? On all these subjects we are left to our own conjectures. Adams further said, if such men as Tucker or the farmer existed, tell us where and who they are; I will, furnish the money to bring them here, and we will have this matter settled; and I will pay Dr. West's expenses till it can be done.

[NOTE.—For want of room, we are unable to insert the whole of the discussion; we would only say that it resulted in the complete triumph of truth over error and darkness.]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 15, 1842.

PERSECUTION.

"If ye will live godly in Christ Jesus, ye shall suffer persecution," was the solemn proclamation made by one of the ancient servants of God;—a prophecy that has received its fulfilment in all ages, that has been known and understood by all saints, and that has been engraven upon the memories of all the faithful: for while blood, and fire, and sword, and torture, have been brought into requisition against the saints; whilst chains, and fetters, and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has echoed in their ears; it has touched their inmost soul; it has been written on the tablet of their hearts—"if ye will live godly in Christ Jesus ye shall suffer persecution."

Ever since the formation of the church of Jesus Christ of Latter Day Saints, calumny, reproach and persecution has flown plentifully

into their lap—detraction, slander, falsehood, and misrepresentation has been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from their homes; they have had their property confiscated, and have suffered banishment, exile, and death for their religion. Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound, the sleeping dead shall arise, the books be opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery, and oppression, and deeds of inhumanity and blood, that the most eloquent cannot depict; the pencil of the limner portray, and, that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been rung out, and they have drunk it to the very dregs. Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheon, she wishes to decoy the noble, generous, and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that she may be sharer in her crimes, and participate in her guilt, and stamp with eternal infamy her character. We have already to blush for the gullibility of many of her editors who feel desirous to fan the deadly flame, and stain their hands with her foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have you not witnessed their wanton persecution? their cruel oppression? their deadly hate? Have you not loudly exclaimed against such proceeding? Stood forth in defence of republicanism—and as true patriots defended the rights of man? And can you now advocate a cause that would attempt to, or even moot the question of making an innocent, virtuous people “tremble at the sight of GATHERING MORMONS?”

Who is it that has made his affidavit that

Joseph Smith has been accessory to shooting him? Gov. Boggs of Mo. a man who three years ago issued an order to *exterminate* fifteen thousand men women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath; we would deprecate at all times the commission of so diabolical a crime as that of murder, if committed upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into his own hands; yet we would seriously ask if his statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Gov. Boggs swear that Joseph Smith was accessory before the fact, when he has not seen him for three years? and when Joseph Smith has not been in the state of Mo. for that time? whatever his belief might be about his being engaged in the plot he could not swear to it. Concerning Rockwell he was in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go to for *justice*; we don't think that she is capable of administering it to the Mormons; she must however first atone for her bloody deeds, and refund to them what she has robbed them of, before their confidence can be restored in her justice, or righteousness; but we would ask is there no one to murder men but Mormons? are not assassins stalking through her streets daily? let the history of the frequent murders committed in St. Louis and other places in Missouri answer. But again who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of dueling with senators and that his life has been frequently threatened, and that not by Mormons; this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th inst. Gen. Smith was arrested upon a warrant under the signature of Gov. Carlin, in accordance as stated with a call from Gov. Reynolds of Missouri, upon the affidavit of Ex. Gov. Boggs. Mr. Rockwell was arrested at the same time as principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal court, however, issued a writ of habeas corpus, according to the constitution and city charter; this writ demanded the bod-

ies of Smith and Rockwell to be brought before the said court but the officers in charge of these men refused to obey its call; though after some deliberation, they left them in charge of the city Marshall, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Gov. Carlin for further instruction; thus Messrs. Smith and Rockwell were free from the arrest, as the Marshall had no authority to hold them in custody; some two or three days after the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of habeas corpus issued by the municipal court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and privileges are the same; no extraordinary process can issue legally, nor no extra-judicial act be required; justice, like her representative goddess, is blind to appearances, and favors no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missouri, and charges one O. P. Rockwell with "shooting" Lilburn W. Boggs with intent to kill" on the night of the sixth of May, 1842, and that the said Rockwell had fled from justice to the State of Illinois. *Shooting with intent to kill*, and Mr. Boggs alive two or three months after to swear to it, may be set down as insufficient grounds for a writ from the Gov. of one state, to demand a person as a fugitive from justice in another state; for, aught that appears to the contrary, he might have shot in his own defence and be justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder; the affidavit, is therefore, not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the O. P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs knew, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being "accessary before the fact to an assault with intent to kill," on the night of the sixth of May, 1842. This must allude to some other Joseph Smith, as the Joseph Smith of this city, was in Nauvoo, on the

aforesaid sixth of May 1842, and on the next day he was at his post as Lt. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the state of Missouri for the last three years.

But for the sake of argument admit the language of the writ, and Joseph Smith as an accessory before the fact, with intent to kill, must have aided or abetted by words, or by means, while in the state of Illinois, and can not come under the purview of the *fugitive act*, having not fled from justice from another state;—and, according to the express language of the constitution; "*he could not be liable to be transported out of the state for an offence committed within the same.*" An accessory before the fact in manslaughter is an anomaly—and now if the Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should be held amenable to the laws of Illinois and in the ordinary course of procedure by indictment, in accordance with the right of the constitution, which says that he should have "*a speedy public trial by an impartial jury of the vicinage.*"

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for executive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important counts which constitute a fair case.

As to the writ of habeas corpus, issued by the municipal court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the State, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the city charter, having these express privileges, in words as follows: "*to make ordains, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city*"—and "the municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council."

Now, it is well known that if this court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the State, or United States, it could be made to respond in a writ of *quo warranto*; and, as a writ of habeas corpus can only test the validity, not the virtue of a process, (as testimony to prove the guilt or innocence of a person—under an im-

investigation by habeas corpus, is inadmissible) we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will suffer violence on this account.

Under the existing animosity of the inhabitants of the State of Missouri, manifested towards the church of Latter Day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: "That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly."

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alleged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some if they are innocent, why did they not apply to the master in chancery for a writ of habeas corpus, present themselves before the Judge of the district court, and prove themselves clear?

First, we would answer, that the writ of our municipal court was treated with contempt by the officers, and it would have been dishonoring our municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coercion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the district court it might have availed them nothing, even if the Judge felt disposed to do justice (which we certainly believe he would have done) as their dismissal would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt, or innocence of the persons charged, could not be admitted on the investigation on a writ of habeas corpus, the question, not being, whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

'KNOWLEDGE IS POWER.'

The truth of our text can be proved in many ways, by experience. The man of intelligence certainly possesses a power which the unlearned lacks. In the different ages of the world men have arisen and flourished, and maintained their rights in proportion to the knowledge they possessed of the country they inhabited; in proportion to the knowledge they acquired in arts and sciences; and in proportion to the knowledge they displayed in agriculture, and virtue: hence the duration, the stability, and above all, the exaltation and happiness of any community, goes hand in hand with the knowledge possessed by the people, when applied to laudable ends; whereupon we can exclaim like the wise man; righteousness exalteth a nation; for righteousness embraces knowledge and knowledge is power.

From this view of the subject it will readily be perceived, that two kinds of knowledge have, from the beginning, actuated mankind; for all men have not been righteous, though they may have flourished in nations, kingdoms and countries, collectively and individually.

To go on, then, with our subject in its true course, will be to speak of that knowledge that cometh from above—which surpasses understanding; even revelation, which unfolds the mysteries of eternity. In this course, however, we are aware that the world will not acquiesce; for, notwithstanding, literally speaking, that all knowledge comes from God, yet when it has been revealed, all men have not believed it as revelation at the time. Hence, when Abel's offering was accepted of the Lord, that knowledge must have been communicated by revelation, and that revelation though it gave Abel power with God: still Cain was offended, disbelieved and committed murder. Cain knew the Lord, and believed in his father Adam's scripture, or revelation, but one revelation was enough: he could not bear new ones, and fell.

Noah was a perfect man, and his knowledge or revelation of what was to take place upon the earth, gave him power to prepare and save himself and family from the destruction of the flood. This knowledge, or revelation, like the preceding one to Abel, was not believed by the inhabitants of the earth. They knew Adam was the first man, made in the image of God; that he was a good man: that Enoch walked with God three hundred and sixty-five years, and was translated to heaven without tasting death: but they could not endure the new revelation: the old we believe because

our fathers did, but away with new revelations—and the flood swept them away.

Next comes Abraham with knowledge, or revelation, and what is the result? Why he becomes a pilgrim in a strange land; no body believed in his religion because he had new revelations:—Adam's, Enoch's, and Noah's no body doubted; that Adam was the first man the Lord made, none disputed; Enoch's pillar was a living monument of his faith and works; and the living Noah himself, with his ark resting upon the mountain, and the majesty of the rainbow, spanning the earth from time to time, were witnesses that the old revelations were true—but that Passover, Abraham, is an imposture, with new revelations! why he says God appeared to him in the plains of Mamre, and that he has seen angels, and eat and drink with them! O monstrous! drive him from his country and kindred—we can not abide his new revelations.

Passing several others, who were conspicuous in their day, let us take Moses, for he came on fresh from God himself, with new revelations, and now calculations, and tested the wickedness of unbelievers by destroying them with plagues and miracles: The inhabitants opposed him as did Cain Abel; the kings and magi Abraham, because they could not bear information direct from heaven. The old priests of Egypt, as well as those of the land of Canaan, were living witnesses of the power displayed, and well stored with facts of what had transpired,—yet the same fanaticism, hypocrisy, or stupefaction seized them that did the antediluvians—and the Egyptians, like lead, sunk in the Red Sea.

We might continue this subject with great effect among the children of Israel, for so soon as they began to be puffed up with self-sufficiency, they too, like the ancients, honored the old revelations in word, or profession, but they stoned the prophets which came with new ones; not because God had ever said that he had censed to give line upon line; precept upon precept, here a little, and there a little; but because they chose darkness rather than light because their deeds were evil.

The same principle we have been tracing from age to age, was signally manifest among the Jews when the Savior came in the flesh. These, then religious bigots boasted of the old revelations, guarnished the sepulchres of the dead, gave tithes of mint and annis—made long prayers for a pretence, and erosed sin and land to make proselytes, but yet when the new revelation came fresh from the mouth of the great I AM himself, they could not endure

it—it was too much—it showed the corruptions of that generation, as others before, and they cry, away with him; crucify him! What next? when the apostles began to go every where and preach, and some began to believe, then they could believe on Jesus, but away with your new revelation against us, and foretelling what will come to pass; hence Paul, after instructing Timothy on many important points relative to his duty, says:—

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away.”

Once more, the same course and language, were used when the Book of Mormon came to this generation; the old revelation, the old patriarchs, pilgrims and apostles, were blessed; we believe in them, but the new ones we cannot abide. Why, say some, they pretend to have visions and see angels just like men in old times—they ought not to live.

“Oh blindness to the future kindly given;
That each may fill the circle marked by
heaven!”

But the grand sequel of the whole matter is, that all the saints from Adam down to 1842, having a knowledge of things past, present, and to come, by the gift of the Holy Ghost, even the other Comforter which the world can not receive, because it knoweth him not, have had power to shut the mouth of kings and lions, to walk in the fiery furnace unscorched; to live hated, and die for Christ's sake, whereby they have tasted of the good word of God, and the glories of the world to come; yea and come unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than Abel, and know that knowledge is power.—Ed.

To the Editor of the Times and Seasons.

SIR:—It may not be uninteresting to many of your readers, to peruse a sketch of the Red Men of the western wilderness. From a re-

port of the Commissioner of Indian Affairs, to the Executive Departments of the Government of the United States, many important facts are gleaned, relating to the Indians, both as to numbers and habits, and progress, and expenses. It is generally known, that our government has been engaged for some years, in removing and locating the remnant of the tribes of Indians, left among our citizens in the states and territories, to, and upon a more congenial, and better adapted space for hunting, and husbandry, where, by degrees, these noble "relics of a once mighty people," might gradually grow into civilization, arts, science, agriculture, manufactures, virtue, national importance, and religion. The appearance, however, of a very speedy advance, from Indian to English, or American habits, customs, manners, improvements, refinement and intelligence, is not, by far so prominently perceptible, as their imitation of the pioneer vices. The improvement is hardly equal to the amount of money expended for removing, for agents, mechanics, teachers, preachers, &c. &c. As to numbers the reports will range about as follows:

Tribes.	population
Cherokees,	25,000
Choctaws,	15,000
Greeks,	20,000
Senecas & Shawnees,	500
Quapaws,	500
Sacs & Foxes,	7,000
Sioux,	23,000
Ojages,	4,300
Chippewas,	4,000
Pawnees,	12,000
Comanches,	20,000
Pagans,	30,000
Appaches,	20,000
Assinaboins,	15,000
Grosventures,	17,000
Crows,	7,000
Eutaws,	19,000
Black feet,	30,000
Total,	269,300
Yet remaining East to be removed,	25,000
Making an aggregate of	294,300

The commissioner's report, however allows the Indian population in the United States and territories, to be 333,000.

This, I think does not include those now occupying the space west of the Rocky Mountains.

Thus you have a glimpse of the lights and shades of the aborigines of the west, in their low estate, showing that the wilderness does not yet "blossom as the rose," although the signs of the times would indicate, that the time is near when the mountains will drop down new wine, and Jacob's face will not wax pale.

P.

LETTER FROM L. D. WASSON. Philadelphia, July 30, 1842.

DEAR UNCLE AND AUNT:—

With feelings of no ordinary character, and under peculiar circumstances, I now attempt to break the seeming long silence that has not been interrupted since I left your hospitable cottage, and the society of those rendered dear to me by their virtues, their benevolence and their glorious institutions. That, with the assistance of my heavenly Father, has formed my character and habits for the society of saints and angels.

I am in the enjoyment of good health, and I believe entirely free from that miserable, contemptible disease that destroys the constitution of man, (namely ague and fever,) and what causes me greater rejoicing, I have, by the grace of God, abolished the more dangerous malady—one that binds the mind of man in midnight darkness, and obscures their future destiny and eternal happiness in misty clouds of uncertainty and doubt, namely, sectarian cupidity. I have just returned to this city from a short excursion of four weeks through the south part of Jersey. Brother I. Ivins and myself were the first that ever proclaimed the everlasting gospel in that region of country; and to the disappointment of the people, and consternation of hireling priests, we preached Christ, and him crucified, and presented new and important truths from their own bibles that they never saw or heard of before. The people of this section are principally Methodists and Presbyterians, but they were inclined to believe the truth as it was presented, until the decrees of their long robed gods went forth commanding them not to hear or entertain these impostors, as we were called—O delusion! O blind philosophy! how long will thy unfortunate dupes be gulled by the *ipse dixit* of learned fools and holy knaves?

We were frequently obliged to leave the scriptures, or subject under consideration and give lessons on good manners, and advise disorderly priests not to disgrace their parents by showing their bad breeding. We held a discussion with a college bred advocate of Calvinism on the 23d; he would not show that Mormonism was false, as he had stated, so we took him up on Calvinism, and I assure you he found himself in poor picking before we got through. We left many believing

our testimony, and intend to return next week and give them the second edition of the same important subject. When I arrived in Philadelphia the saints were in a tremendous flustration for the welfare of brother Joseph, and their friends at Nauvoo. The disclosures of J. C. Bennett and his sattlelites had just arrived, and the faith of some was failing—others doubting, and those founded on the rock were contending against such unheard of falsehoods and slanders, and turning the reproach where it belongs—upon the heads of those black and midnight fiends who have made this bold attempt to destroy a virtuous people.

Great excitement in this city at this time—there is a discussion in progression between our beloved brother Adams and Dr. West, the celebrated lion (lar) of sectarianism. It is really amusing to see these two champions contend with stentorian voice, eloquence, and language; and all the tact of argument that God lavishes upon the defenders of truth, and the devil upon his lawyers, is arrayed in this debate. It is appalling to hear the groans of priests—the clamors of infidels, and apparently the last dying struggles of modern Babylon, beneath the ponderous weight of truth. May the time speedily arrive when she shall have kicked her last, and liberty, truth and happiness be the principles that stand as a watch word for the faithful, who by their virtues make glad the city of God.

Although I have left the society of tried friends—the joyous circles of the young and gifted—the endearments of domestic happiness, surrounded with brothers and sisters—an affectionate mother in tears—and the society of those that would deem it a pleasure to administer to my necessities when sickness or adverse fortune had laid upon me her withering hand—I have done it for the cause of truth, and not for worldly gain, applause, or pleasure—but it is my greatest delight to defend the truth against the attacks of holy-hypocrites and bible infidels—and by the assistance of God I intend to bring our relatives into the good work unless they persist in believing a lie that they may be damned. I intend going to Harpersville and Harmony this fall, unless I am advised to the reverse. Uncle, if you want any thing of me write to Toms River, N. J. I should be pleased to hear from you all. If I can be of any service in this Bennett affair I

am ready. I was reading in your chamber last summer—yourself and Bennett came into the lower room, and I heard you give J. C. Bennett a tremendous flagellation for practicing iniquity under the base pretence of authority from the heads of the church—if you recollect I came down just before you were through talking. There are many things I can inform you of, if necessary, in relation to Bennett and his prostitutes. I am satisfied of your virtue and integrity. I have been with you to visit the sick, and time and again to houses where you had business of importance, you requested me to do so—many times I knew not why, but I am satisfied it was that you might not be censured by those that were watching you with a jealous eye, and I now solemnly protest before God and man, I never saw a thing unvirtuous in your conduct. With sentiments of high esteem to the children and family, I am your most obedient nephew.

L. D. WASSON.

Mr. Joseph Smith.

Mrs. Emma Smith.

SITUATION OF THE OPERATIVES IN ENGLAND.—“England protects the manufacturers,” say the Whigs. And *how* does she protect them? The following extracts from a late English paper will show, to some extent. The fact is, England protects CAPITAL, while labor is left to take care of itself;—and this is precisely what the whig capitalists of this country are now contending for.

DISTRESS IN MANCHESTER.—A meeting of the shop keepers in Manchester, called to take into consideration the state of their trade, took place on the 13th of June.

It appears that the working classes in that great capital of manufactures, are in a wretched condition—many of them, indeed, driven by their privations to a state of desperation and utter disregard of consequences. One of the speakers, Mr. Hampson, a grocer and provision dealer, gave a most graphic account of the appalling scenes he and his brother shop keepers were every day compelled to witness.

“It was only the other day, he said, a man came into his shop and seized a piece of cheese—being the first article of food near him on entering the shop. He (Mr. Hampson) jumped from behind the counter, and said to the man, ‘Why are you doing this? The man said he was starving to death for food. He told the man he might as well let bread serve his purpose.

and not take cheese; and the man, who seemed to be worked up to a pitch of great excitement, then seized hold of a four pound loaf, relinquishing his hold of the cheese. He said to the man, 'Why are you in such excitement, and look so angry? what have I done to offend you?'

The man then repeated that he and his family were starving. He, (Mr. Hampson,) though he had an opportunity of preventing his escape, could not bring himself to it, but said, 'Well, then, we'll not call this stealing: the bread is yours'—and he went off with it. Nor was this a solitary case of levying provisions in this way. Within the last week, ten or a dozen men in a party had come to his shop and demanded relief, his wife gladly availing herself of the opportunity to put her own hand in the till to relieve them. Contributions on his neighbors through the street were levied at the same time and in the same manner. Now, there were small beginners—God knew where they would end! He added that the poor were dying around him in all directions.

A Mr. Groom, linen draper, said the shopkeepers had not one fourth, nor even one sixth of the business they used to have. No fewer than five shops in his immediate neighborhood had been obliged to close.

Various other tradesmen told the same melancholy tale, and it was finally agreed to call a public meeting of shop keepers on Tuesday evening next, in the town hall.

Society seems on the point of dissolution in the manufacturing districts of Lancashire.—This state of things cannot possibly exist much longer.

EXTRAORDINARY WHIRLWIND—A letter in the Rhone gives the following particulars of a whirlwind at Chauffailles, and its neighborhood on the 24th ult. Thirty houses were actually carried away. Six persons of the same family were killed, others mutilated, children were smothered in their cradles, carriages were carried entire over the roofs of houses, plantations were torn up, and the largest trees were carried to an immense distance. A manufactory for spinning thread had just been constructed within half a league of Chauffailles. All the mason-work was finished, and the carpenters were butting on the roof. Not one stone was left upon another; nor can it be discovered what has become of them. The roofs of houses were carried off to great heights, and left on eminences. The church has been injured to the extent of 3,000*l*. The crops which were not taken off by the whirlwind were cut

to pieces by the hail, which was of extraordinary size, as large as hen's eggs in general, but at Chateaufort of great bulk. The cere of that place took up hailstone which was three inches across. Not less than twenty persons have been killed.

GREAT FIRE IN RUSSIA.—A letter from Peter, in the German papers, state that a dreadful fire burst out lately in the salt-works of Nowa Ussal, in Russia, the ancient property of the Strongonoff family. The flames first appeared in the house of one of the workman, and communicated almost immediately to some hay—gained such a head, that it was impossible to master them. The conflagration lasted three days, and reduced to ashes every thing within a range of 2 1-2 versts (nearly two miles.) A great number of salt pits in wood and stone, all the manufactories, fifteen stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.—[Galignani's Messenger.

GEN. JOHN C. BENNETT. This person who has held such a conspicuous place among the Mormons has been communicated from the church of Latter Day Saints for seducing an innocent female at Nauvoo. The Nauvoo Wasp of June 25th gives a long account of that and other transactions of Bennett, which prove him to be a consummate scoundrel. The Mormons ought to be heartily glad they have rid themselves of him, as his influence might poison a large community. Joseph Smith or any of his followers need not be in fear of any statements which can be made by Bennett, as the character of him is too infamous for his stories to be believed by any one.—*Bostonian*.

NOTICE.

Since the excitement relative to Joseph Smith has been got up, we have noticed in and about our city, a good many strangers, many of whom we judge to be loafers. Some few depredations have been committed, and unless prompt measures are taken to detect the rogues we fear the matter will not end here. We would recommend to our city authorities to be vigilant, and to the citizens generally, to be on the look out.

NOTICE.

The members of the church of Latter Day Saints, who have been ordained to the High Priesthood, and have not become members of the Quorum of High Priests, and had their names enrolled on the Record Book thereof, are hereby notified, that, upon their arrival in this place, it is their duty to apply to the Quorum for admission, pursuant to one of the regulations thereof.

GEORGE MILLER,
President of the Quorum.

JAMES SLOAN,
Clerk of the Quorum,
Nauvoo, July 31st, 1842.

Poetry.

LINES.

Addressed to father Tyson, after the melancholy event of the death of his son, accidentally killed by the discharge of a rifle.

'Thou aged saint, can words avail—

Can tears afford relief?

Can human sympathies prevail,

To soothe thy bosom's grief?

In life how suddenly betide

Those evils that destroy!

'Twas but a moment to divide

Thy hopes, and blasts thy joy!

Deep is the wound and keen the dart—

It stings thy inmost soul—

And through the fibres of thy heart

Affliction's waters roll!

But cease thy sorrow—peace—be calm

And let thy tears be dry—

Sweet consolation's softest balm

Is flowing from on high.

It is the Lord—his ways are just—

There's mercy in his rod;

Thou know'st his goodness and can trust

The true and living God.

Great are the blessings now in store

For thee, in faithfulness:

Look thro' thy sorrows and adore

The hand that smites to bless,

This sudden stroke has rent a chord

In twain that bound you here;

But glorious will be your reward

When in that blessed sphere.

When all is joy, you will rejoice

Your dear and fav'rite son;

And glory in this deep design

Of the Eternal One. E. R. SNOW.

DIED.—In this city, on Sunday the 31st day of July last, VINSON KNIGHT, aged 38 years. Brother Knight was one of the bishops of this church, and a man favored of God, and respected by all good men. He had been long in the church and had always adorned his life, works and profession, with that decorum virtue and humility, which ever characterizes the true followers of our blessed Jesus.

Warring the great warfare of a saint, he has waded through the midst of persecution, over the blood stained prairies of Missouri, in the chilling blasts of winter, comforting the fleeing saints, and administering to the wants of his own family; yea, through great tribulations, heart and hand with his brethren; he was ever ready to give a reasonable answer for his hope in things to come; and showed by his *actions* as well as words, that he meant to live godly in Christ Jesus, although he suffered persecution. Though he has been removed, as it were in the midst of life, yet in the assurance of a glorious resurrection, he has died the death of the righteous: henceforth there is laid up for him a crown that fadeth not away. "Blessed are the dead that die in the Lord!"

REMEMBER THE WIDOW.

Persons indebted to the late publisher of this paper, *D. C. Smith*, deceased, are requested to make payment to Mrs. Agnes M. Smith, his widow: she is in need and will be glad to receive provisions of those in this section; and money from more distant debtors without further dunning them.

BOOKS OF MORMON, &c.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo, Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first fifth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publishers, post paid, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 21.]

CITY OF NAUVOO, ILL. SEPT. 1, 1842.

[Whole No. 57.]

From the Millennial Star.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been laboring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the Star, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of union, and consequently of power, has been generally cultivated among you.

And now let the saints remember that which we have ever taught them, both by precept and example. viz: to beware of an aspiring spirit, which would lift you up one above another; to seek to be the greatest in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our union, and consequently our power, which flows from the spirit, through the priesthood—which spirit, and power, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye overcome by that spirit which would exalt you above your fellow-laborers; and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the officers which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders hearken to the presiding officers of each church or

conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-laborers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wilds of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c. so that the poor who go from this country can find employment.—Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others emigrate, and thus all arrive in a new country empty

handed. In all settlements there must be capital and labour united in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "build cities and inhabit them." Building cities cannot be done without means and labor.

On this subject we would call the particular attention of the saints to the epistle, and also to the proclamation, signed by the first presidency of the church, published in the eleventh number of this work; and would earnestly exhort them to observe the order and instructions there given. We would also exhort the saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly as becometh saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick pockets," and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding as the agent of the church, to superintend the fitting out of the saints from Liverpool to America. Whatever information the saints may want about the preparations for a voyage, they are advised to call on Elder Fielding, at Liverpool, as their first movement, when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually.—First, a company can charter a vessel, so as to make the passage much cheaper than otherwise. Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise. Thirdly, this will avoid bad company on the passage. Fourthly, when a company arrives in New Orleans they can charter a steam-boat so as to reduce the passage near one-half. This measure will save some hundreds of pounds on each ship load. Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or

any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take paper money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they were issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the summer on account of the heat and sickness of the climate. It is therefore, advisable for the saints to emigrate in Autumn, Winter, or Spring. Let the saints be careful also to obtain a letter of recommendation, from the elders, where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each conference is now organised, under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God, by the holy spirit, and under the general superintendence of Elders Pratt, Richards and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance which we would gladly mention, had we time and space sufficient, but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace, to accomplish each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may he bless and preserve you blameless until the day of his coming. Brethren and sisters pray for us. We remain your brethren in the new and everlasting covenant.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAILOR,
G. A. SMITH.

Manchester, (Eng.) April 15 1841.

A special conference was held in Nauvoo on the 29 ult. an account of which will be given in the next No. of the Times and Seasons.

HISTORY OF JOSEPH SMITH.

Continued.

We found the people of Seneca county in general friendly and disposed to enquire into the truth of these strange matters which now began to be noised abroad: many opened their houses to us in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time, who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, Jr. were baptized in Seneca lake the two former by myself; the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same; as will be found recorded, Book of Mormon first edition page and second edition page

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so very solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following Revelation:

Revelation to Oliver Cowdery, David Whitmer and Martin Harris, at Fayette, Seneca co. N. Y. June 1829; given previous to their viewing the plates containing the Book of Mormon.

Behold I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the

breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face and, the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith jr. has seen them for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.

Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four viz: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation; that they should have a view of the plates &c. we accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession; we did not yet however obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer each calling on, and praying fer-

vently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness, and behold an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of: he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer, he soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, "Tis enough; mine eyes have beheld," and jumping up he shouted, halleluiah, blessing God, and otherwise rejoiced exceedingly.

Having thus through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz: to bear record of these things, in order to accomplish which, they drew up and subscribed the following document:—

THE TESTIMONY OF THREE WITNESSES.

BE it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, the following additional testimony was obtained:—

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

BE it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw

the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH.

From the Bostonian.

MORMONS, OR "LATTER DAY SAINTS."

MR. EDITOR:—You will doubtless recollect that some two or three weeks since I gave you a short sketch of the lectures delivered by Elder G. J. Adams, at the Boylston Hall, and also promised if he produced anything worthy of notice in his forth-coming lectures, that you should hear from me again. The reason of my so long delaying to notice this subject, is not that there was nothing worthy of notice in the lectures, but about the time I should have written, Mr. Adams, and his society were charged with *Murder, Blasphemy, Lying, Fraud, Treason, and Murder*, and I thought if they were guilty of these heavy charges, they were unworthy of any thing but the *halter and hangman*; however, since that time Mr. Adams has nobly met the man that made the heavy charges above named, and entirely freed himself and the society to which he belongs of every vestige of said charges; and the opposers of the Mormons, are left in shame, confusion, and disgrace, and "the wonders of the new and everlasting covenant," as Adams calls it, is the great existing subject in Boston at the present time; and truly it can be said, they that turn the world upside down have come hither also. and the general cry among *Sectarians* is, "how shall we put them down; if we let them alone our societies will be shaken to their narrow foundations, and already they begin to tremble. Some of our best

and most devoted members are leaving us and joining them."

Before I enter upon a short description of the lectures, I wish to notice one important item in the discussion lately held in the Marlboro' Chapel; it is relative to the Bible being the rule or standard of evidence in their decisions on points of doctrine and principle. On the last evening but one of the discussion, to save time and come directly to the point it was moved by Mr. Seaver, (who is a Free Enquirer) that the disputants, Dr. West, and Elder Adams take the Bible as the standard of evidence. To this proposition Adams, the Mormons, and the Free Enquirers agreed, but Dr. West and his sectarian friends would not agree to it, and being most in number they voted down the proposition, yes, those very men that are continually crying "the Bible! the Bible! give us the Bible!" actually voted against the Bible, yes, voted it down for no other reason that the writer knows, only that it condemns them and their creeds. From the moment that vote was taken, I have been a determined opposer of sectarianism and priestcraft in all its monstrous and soul-killing forms, but a friend to the Bible, and Bible religion. The three lectures that I alluded to in my previous communication were on the subject of the Book of Mormon, the building of Zion, and the pouring out of the vials of the wrath of God, in the last days. On the subject of the Book of Mormon his arguments were clear and conclusive, plainly proving by many prophecies in the Bible that such a record must come forth before God could gather the Jews from their long dispersion. He particularly dwelt on the 29th chap. of Isaiah and the latter part of the 37th chap. of Ezekiel, commencing with the 15th verse. He then clearly proved the Book of Mormon to be the stick record or history of the descendants of Joseph that dwelt in this land, (America) separate from their brethren, in fulfilment of the predictions of Jacob and Moses, see Gen. 48th chapter, also part of chapter 49, from verse 22 to 26; also Deut. chap. 33d, verses 13-14-15-16-17. He argued from the above and many other passages of scripture, that the descendants of Joseph were to become, "a multitude of nations," and inhabit the utmost bounds of the everlasting hills,"—"the earth and the fulness thereof." He introduced an account of

many American antiquities together with the discoveries lately made by Mr. Stevens that all go to prove that the American Indians were once an enlightened people and understood the arts and sciences, as the ruined cities and monuments lately discovered fully prove. He then declared that this record had not come forth in the place of the Bible, but in fulfilment of the Bible; that its coming forth clearly demonstrated that Jesus has been as good as his word, viz: he told his disciples he had other sheep that were not of that fold (in Jerusalem) and they also should hear his voice, for he was sent to the lost sheep of the house of Israel,—and some of the lost sheep of the house of Israel, viz:—of the tribe of Joseph being in America, it was necessary Jesus should visit them, as also the ten tribes in the “north country.” He declared that Jesus did visit both the above named branches of the house of Israel during the forty days before his final ascension from the Mount of Olives, and that the Book of Mormon was not only a history of the dealings of God with the descendants of Joseph on this continent previous to the crucifixion of our Lord, but also an account of the gospel as established among them by the personal appearance of Christ on this continent, and that the account of the gospel in the Book of Mormon agreed with the account in the Bible; thereby proving that the gospel of Christ is the same in every nation, composed of the same eternal truths, the same gifts, the same offices, the same ordinances, and every thing the same as when Christ has an organized church on the earth; and that the Book of Mormon had come forth as an “ensign to the nations,” containing an account of the gospel in much plainness, being translated by the gift and power of God by the use of the Urim and Thummim, that had come forth with the plates that contain the record. He also stated that the plates containing the record had been hid up unto the Lord by Moroni the son of Mormon, the last prophet among the descendants of Joseph on this continent, that about the time this event took place, they had fallen into sin, and great wickedness; many of their cities had been overthrown by earthquakes, and they left to fall in ignorance and unbelief, until the “dispensation of the fulness of times,” and that now their record had

come forth, throwing a flood of light on the early history of this continent and would yet be hailed by every lover of truth, as one of the most glorious works of the nineteenth century.

DISTRESS OF NATIONS.

Our exchange papers, among the many strange things that make up the motley mixture of plentiful crops and *hard times*, acts of wickedness, Miller's millennium in 1843, together with a great many accounts of bible societies; missionary doings; Sunday school advancements; temperance movements; marvellous conversions from the influence of tracts, &c., have a full proportion of mobs, riots, and calamity. A large mob in Philadelphia made war upon the blacks in the fore part of last month, shed blood, burnt to the ground a costly and spacious Hall, and a meeting house; and destroyed other property. The military were called to restore peace.

In Cincinnati, about the same time, some boys insulted a military German company, while training and after dismissed, which finally terminated in a riot of the citizens, in which considerable blood was shed, though we believe no lives were lost.

From England we have selected the following:—

“Threatened Disturbances—Birmingham, July 14.—The accounts received this day from Burslem, (the metropolis of the potteries,) and the mining and manufacturing districts of the neighborhood, are of the most alarming description. It would appear, that influenced by the badness of trade, or by some other motive, there has been within the last two or three weeks an attempt made to reduce the wages of the men employed in the collieries of North Staffordshire, and the turnout of the miners has necessarily, by the want of coal, seriously affected the men occupied in the potteries and iron works.

The proximate cause of the facts appears to be the reduction of 7d per week from the wages hitherto paid by Mr. Sparrow, near Burslem. Such is the magnitude of his establishment that the reduction of 4d in each man's wages will make a difference of not less than £300 per week. Be the cause, however, what it may, the potteries according to the last accounts, are in a fearful state. Yesterday, Burslem, Hanley, Stoke, Tunstall

and Lane-end, the chief towns within the potteries, were greatly excited; so much so, indeed, that the authorities deemed it necessary to call in the immediate aid of the county police and military.

The turnouts, to the amount of some thousands, visited the collieries, iron works, and potteries, where men were to be found who had accepted reduced scale of wages, and in some instances inflicted personal violence upon men whom they found peaceably engaged at work. At Fenton Park it is stated that one man was thrown into scalding hot water, and in other places acts of the grossest violence were committed.

Yesterday the discontented assembled in great numbers, and their line of muster, if not of march, extended from Tunstall to Lane-end a distance of at least seven miles. Some detachments of yeomanry paraded the district, but this description of force being deemed insufficient to meet the emergency, application was made for the assistance of her Majesty's troops, and the same evening a troop of the 3d Dragoons, from the Birmingham barracks, left this town for the disturbed districts.

Persons arriving from Burslem to-day state that no less than 6,000 workmen have turned out, and that boat loads, of assistants for a row have arrived from Bilston and other manufacturing districts of South Staffordshire. The insurgents were to-day marching for Cheadle, but it was confidently hoped that the precautionary measures adopted by the authorities would prevent further outrage."

Besides appearances so emblematic of the "distress of nations," as the foregoing—and along with the great fires, tornadoes, and earthquakes which agitate some portions of the globe, more or less, every week, we present the following second visit of that awful scourge to mankind,—the *Cholera*.

☞ The Asiatic Cholera, which raged so fearfully in India ten years ago, and spread from thence nearly over the entire world, has again made its appearance there; and the most fearful accounts are given of its ravages. At Calcutta, Bombay, and in the Deccan this pestilence was raging fearfully; and we have before us in one of the Irish papers, a letter from an officer of the 22d regiment, stationed at Camp Kurrachee, which says that in the course of one month there

were buried, from that regiment alone, the band-master, sergeant major, three sergeants, a hundred and twenty men, twelve women, and twenty children.

OPINION.

By proving contrarieties truth frequently appears. So with the religion of Jesus, its beauties and glories often shine, when its revilers are endeavoring to expose what they may denominate, its deformities. The prophet said the Lord would perform a *strange work* in the last days—and when we behold the various opinions of men, concerning the doctrine of the church of Jesus Christ of Latter-Day Saints, we think the time has come and the work commenced, and it is proved by more witnesses than our church. All sects, all people, even the Deists, (who are in point of common law and order, good men, and might be termed the 'salt of the earth,' on that head) seem anxious to cast in their 'mite' for or against the Mormons, (so called.) The following curious reasoning on the subject, is from the Boston Investigator.

"There is still a higher series as regards the superstitions of the world. This is an amalgamation of sects, denominations, and superstitions. Zoroaster, Mahomet, the Christ of India and of Palestine, have done this, and Joseph Smith will do it. We predicted this long ago, and affirm it still. We predicted it when it was under deep persecution. We rested our prediction not on preternatural foresight, but on the fact, that the plan covered all the ground, and combined principles and motives exactly calculated to do it. The Jewish account; the Christian religion; a revelation, latter day saints; all gifts and graces; ecclesiastical honors; an armed, peaceful neutrality, well disciplined and springing up in the midst of a free people; points taking in all our large cities, and from the world a grand concentration forming in America! Say or do what we please, Mormonism is destined to become one of the most splendid superstitions ever devised. It has originated in an age of science, resting on originations in an age of ignorance, and it is this very fact which will sustain it. Fifty years hence, and you will hear this argument:—'What! Do you believe that Joseph Smith, the Prophet of the Lord, could have been an impostor? Did he not spring up in an age

of science and mechanical invention? Did he not proclaim openly to the world his mission? Sustain persecution and brave death for the sake of God? Did he not have visions and revelations? And who but a man divinely inspired, could, at a time when the whole world was deluged with vain and contradictory teachings, have conceived this one sublime faith and worship? If it be urged that the thing was tested, to what does it amount? 'They were enemies and persecutors.'

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, SEPT. 1, 1842.

PERSECUTION OF THE PROPHETS.

Since an attempt has been made by Missouri to arrest, or rather *kidnap* Joseph Smith, the prophet, we have heard many curious surmises; and lest some, who ought to know better, should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light. There is a strange notion afloat among the saints and sinners relative to the purity of the prophets. Some suppose, and some believe that the prophets were perfect and holy—and every body knew them to be so, and venerated them as the Lord's anointed; but let us examine the scriptures and learn how the prophets sent at various times by the Lord, were treated by the saints and the wicked world. As to those who professed to have the knowledge of God, and be governed by revelation, we can not give a better sample than one that fell from the mouth of Jesus to the Jews—as follows:—Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the altar.

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now. But if we believe in present revelation, as published in the Times and Seasons last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for

slaughter; and the book of Jasher, which has not been disproved as a bad author, says he was cast into the fire of the Chaldees. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life,—and he was fed by ravens. Daniel was cast into a den of lions; Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the Temple; and did these afflictions come upon these prophets of the Lord on account of transgression? No! It was the iron hand of persecution—like the chains of Missourians! And mark—when these old prophets suffered, the vengeance of God, in due time, followed and left the wicked opposers of the Lord annihilated like Sodom and Gomorrah; like the Egyptians; like Jezebel, who was eaten by dogs; and like all Israel, which were led away captive, till the Lord had spent his fury upon them—even to this day.

Let us come into new Testament times—many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under the hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to discover his hiding place, as being the officiating high priest at the Temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infamous murderer, in a charger—notwithstanding there was never a greater prophet born of a woman than him!

Jesus, the son of God was crucified with both hands and feet nailed to the wood!

Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria, in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of the kingdom, was crucified with his head downwards at Rome. James the greater was beheaded in Jerusalem; James the less, was thrown from the pinnacle of the temple, and beat to death with a fuller's club. Philip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive. Andrew, one of the twelve, was bound to a cross, and preached until he died. Thomas, one of the twelve, was run through with a lance, on the coast of Coromandel, in the East Indies. Jude, one of the twelve, was shot

death with arrows. Suneon was crucified in Persia. Matthias was stoned and beheaded.—Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfil the Savior's prediction. Of the whole twelve, John, and perhaps Matthew, escaped without being murdered, for a testimony, &c. And now, let us appeal to the sober sense of the Latter Day Saints, and enquire what right they have to expect from this generation any better treatment, and veneration for the religion of Jesus Christ, than our brethren of old? Read what the apostle John says in his revelations on the Isle of Patmos:—And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

It is a shame to the saints to talk of chastisements, and transgressions, when all the Saints before them, prophets and apostles, have had to come up through great tribulation; whether a Herod, a Nero, or a Boggs, causes the affliction, or the blood to be shed, is all the same,—these murderers will have their reward! and the saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society! And was transgression, or chastisement connected with their seclusion from the enjoyment of society? No! But remember, brethren, he that offends one of the least of the saints, would be better off with a mill stone tied to his neck and he and the stone plunged into the depth of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the saints in prison, or secluded from friends by reason of vexatious law suits, intended for persecution, shall in no wise lose his reward.

Never, while the spirit of liberty, or the virtue of a saint, hold communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the Lamb, *shrinking* from the assistance of those who bear the ark of the Lord—in the hour of danger!

While Boggs and his crew hold this mobocratic doctrine in defiance of law; "be-

lieving as we do, that the arm of the law does not afford us a guarantee,—(we) deem it expedient and of the highest importance to form ourselves into a company &c. to rid our society, peaceably if we can and *forcibly* if we must," of the Mormons,—and to this end have severally pledged to each other THEIR LIVES, BODILY POWERS, FORTUNES AND "SACRED HONORS!"—let no saint suppose that righteousness will reign, or peace be on earth, and good will to men, and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to bear rule, and till they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

BAPTISM.

Upon looking over the sacred pages of the bible, searching into the prophets and sayings of the apostles, we find no subject so nearly connected with salvation, as that of *baptism*. In the first place, however, let us understand that the word *baptize* is derived from the Greek verb *baptiso*, and means to immerse or overwhelm, and that sprinkle is from the Greek verb *rantiso*, and means to scatter on by particles; then we can treat the subject as one inseparably connected with our eternal welfare; and always bear in mind that it is one of the only methods by which we can obtain a remission of sins in this world, and be prepared to enter into the joys of our Lord in the world to come.

As it is well known that various opinions govern a large portion of the sectarian world as to this important ordinance of the gospel, it may not be amiss to introduce the commissions and commands of Jesus himself on the subject.—He said to the twelve, or rather eleven at the time: Go ye therefore, and teach all nations, *baptising* them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: Thus it is recorded by Matthew. In Mark we have these important words: Go ye into all the world, and preach the gospel to every creature. He that believeth and is *baptised* shall be saved, and he that believeth not shall be *dannned*. And to show how the believers are to be known from the *unbelievers*, he continues and says: And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover. And in Luke we find the finish-

ing clause like this,—that it was necessary that Christ should die and rise the third day—that remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And ye are witnesses of these things.*

We will now examine the witnesses. As it will be recollected, they were to wait at Jerusalem till they were endowed with power from on high and then go and teach all nations whatsoever the Lord had commanded them. As Peter held the keys of the kingdom, we will examine him first.

Now on the day of Pentecost, when there was a marvellous display of the gifts, according to the promise in Mark, many were pricked in the heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do? Peter said unto them: Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, &c.—Here one of the witnesses says in so many words, repent and be baptised. And we are of the opinion that Peter having been taught by the Lord, and commissioned by the Lord, and endowed by the Lord, would be about as correct a counsellor, or ambassador as we or they could enquire of to know the *right way* to enter into the kingdom.

Again, Luke in his record of the acts of the Apostles, says:—And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus.—And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

From the above witnesses we are informed that baptism was the essential point on which they could receive the gift of the Holy Ghost. It seems from the reasoning above that some sectarian Jew had been baptising like John, but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptise with fire and the Holy Ghost:—which showed these converts that their first baptism was *illegal*, and when they heard this

they were gladly baptised, and after hands were laid on them, they received the gifts, according to promise, and spake with *tongues and prophesied*. We do not calculate in this short dissertation, to bring in the immense reasoning and quotations that might be adduced to show that the ancients who were actually the fathers of the church in the different ages, when the church flourished on the earth, according to the pattern of having apostles and prophets, &c. for the work of the ministry and the perfecting of the saints—were initiated into the kingdom by baptism, for it is self evident in the scripture—God changes not. The Apostle says the gospel is the power of God unto salvation unto them that believe; and also informs us that life and immortality were brought to light through the gospel; that the scripture, as Paul said to the Galatians, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the bible that the gospel has always been the same; the ordinances to fulfil its requirements, the same; and the officers to officiate, the same; and the signs and fruits resulting from the promises, the same: therefore, as Noah was a preacher of righteousness he must have been baptised and ordained to the priesthood by the laying on of the hands, &c. For no man taketh this honor upon himself except he be called of God as was Aaron, and Aaron was baptised in the cloud and in the sea, together with all Israel, as is related by the Apostle in Corinthians. This position or fact, is witnessed in this manner: the covenant of circumcision made with Abraham, and practiced steadily up to the departing of Israel out of Egypt, was abandoned in the wilderness, forty years—and renewed by Joshua after he passed over Jordan, and encamped at Gilgal, where he made sharp knives and circumcised the whole male portion of the church.

Circumcision was merely a sign of the priesthood, given to Abraham: according to the words of Jesus to Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second

time into his mother's womb, and be born?—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. This strong and positive answer of Jesus, as to water baptism, settles the question: If God is the same yesterday, to day, and forever; it is no wonder he is so positive in the great declaration: He that believes and is *baptised* shall be *saved*, and he that believes not shall be damned! There was no other name given under heaven, nor no other ordinance admitted, whereby men could be saved: No wonder the Apostle said, being "*buried* with him in *baptism*," ye shall rise from the dead! No wonder Paul had to arise and be baptised and wash away his sins: No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved: Peter could baptise, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. There is one evidence still further on this point, and that is that Jesus himself when he appeared to Paul on his way to Damascus, did not inform him how he could be saved. He had set in the church firstly Apostles, and secondly prophets, for the work of the ministry, perfecting of the saints, &c.; and as the grand rule of heaven was that nothing should ever be done on earth without revealing the secret to his servants the prophets, agreeably to Amos 3: 7. so Paul could not learn so much from the Lord relative to his duty in the common salvation of man, as he could from one of Christ's ambassadors called with the same heavenly calling of the Lord, and endowed with the same power from on high—so that what they loosed on earth, should be loosed in heaven; and what they bound on earth should be bound in heaven: He, the Lord being a priest forever, after the order of Melchisedec, and the anointed son of God, from before the foundation of the world, and they the begotten sons of Jesus through the gospel, to teach all nations—and *to I am with you always to the end of the world*—that is—by the other comforter which the world cannot receive—for ye are the witnesses—having the testimony of Jesus which is the spirit of prophecy.

From what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another—and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then Abel was a righteous man he had to become so by keeping the command-

ments: if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a school master to bring men to Christ, or whether it was Jesus Christ himself, who had no need of repentance, having did no sin; according to his solemn declaration to John:—*now let me be baptised*: for no man can enter the kingdom without obeying this ordinance: FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Surely, then, if it became John and Jesus Christ, the Saviour, to fulfil *all righteousness to be baptised*—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for he is the door, and if any person climbs up any other way, the same is a thief and a robber!

In the former ages of the world, before the Saviour came in the flesh, "*the saints*" were baptised in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then *the saints* were baptised in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and father of us all, even so there was but *one* door to the mansions of bliss. Amen.—Ed.

From the N. Y. Evangelist, July 21, 1842.

MORMONISM AND THE MORMONS: A historical view of the rise and progress of the Latter Day Saints. By Daniel P. Kidder. New York; G. Lane & P. P. Sandford, 200 Mulberry st. 1842.

This is a circumstantial and full account of the men, the books, the doctrines and doings, of this extraordinary sect, commencing with their origin, and tracing them to the present time. When we reflect upon the considerable number of which they have already increased, and the skill of its preachers, in getting hold of ignorant and excitable minds, the delusion, otherwise too foolish to waste thought upon, becomes worth examining and exposing. This is ably and efficiently done in the volume before us. This, with the similar work of Prof. Turner, will set the ridiculous pretensions of the sect in a light too glaringly absurd to leave it much power.

REPLY.

The truth of Solomon is verified in this generation: "*to the making of books there is no*

end,"—and we may add, to scattering falsehood there is no bounds. There is, however, a light in which we shall review the above notice, not so much on the score of book making as upon the sectarian practice of *resisting the truth*.—Twelve years experience has already given us an assurance that the Lord is with us, and when we read such *thrills* as the one before us, from the Evangelist, or the more subtle stab of its cotemporary, Daniel P. Kidder, or less noted cut of Prof. Turner; or the canine-like but powerless bite of Mormonism unveiled, by E. D. Howe; or that unchristian but harmless assault of Leroy D. Sunderland—and several other kindred spirits to Simon Magus, Demetrius, and Alexander the coppersmith, it shows us that we are *blessed when all men speak evil of us falsely for Christ's sake*.

From 1830, when the Rochester Observer introduced the book of Mormon to the world as "*blasphemy*," to the "light too glaringly absurd to leave it (Mormonism) much further power," the public has been *sickened* with fulsome, jejune, *ex parte*, and abusive accounts of the church of Jesus Christ of Latter Day Saints—while the work, according to its own predictions in the book of Mormon, has commenced among all nations. The Jews, too, are gathering to Jerusalem in accordance with the prophecies of that book: and that hour seems approaching when every man's hand will be raised against his neighbor, because the love of man waxes cold. We look in vain for fairness or truth, from the popular circles of this generation: We have never been met in argument, or representation, with bible truth, sober sense and candid reason: for upon such a solid basis our cause, as it has done, like some mighty vessel upon the billowy ocean, outrides the storm and spreads her white canvass to the breeze, that "comes from him who holds the winds in his fists," and will waft her safely into that port, where hope, faith, and charity welcome the pure in heart.

It is a fact worthy of notoriety, though everlastingly deplorable, that the popular dominant portions of men, in every age of the world have rejected the truth of God; and then, justly met his vengeance! So it was with the "men of renown," who opposed Noah before the flood, which swept them away. So it was with the inhabitants of Sodom and Gomorrah, who opposed Abraham and Lot, and were consumed by fire and brimstone; so it was with the Egyptians who opposed Moses and the children of Israel, the Red Sea swallowed them up: So it was with the inhabitants of Canaan who opposed Joshua, the sword and the hailstones from

heaven, destroyed them. So it was with the Assyrians who opposed Israel in the days of Hezekiah, the angel of the Lord smote 185,000. So it was with the Jews who opposed Jesus Christ, destruction came upon them and they were destroyed, scattered and driven among all nations as outcasts: And we now bear this testimony, that the popular Gentile nations who in this age reject the revelations of God, and fulness of the gospel, as made known in the Book of Mormon,—in like manner will work out their own destruction.

'We say to all men, read what you please, but if you wish the *truth* and the fulness of the gospel, read the book of Mormon, and take the advice of Gamaliel to the Jews: And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

HEALTH OF NAUVOO, &c.

We are truly thankful for the measure of health granted to the citizens of Nauvoo, the present season. We may say with propriety, that we know of no city, with an equal number of inhabitants, which exhibits so small a bill of mortality, weekly as ours. Peace and activity are here also, save a temporary sensation, produced by the arrest of General Smith last month; upon that subject, among honest men, but one sentiment can prevail, and that is—figuratively,—it was a poisoned arrow, shot from Missouri, by men in high places, and aimed at the heart of the innocent saints, for persecution and murder. The life, animation, and good order prevalent among us, whispers the approval of the Lord,—and that is better than silver, yea, more desirable than gold.

TO THE EDITOR OF THE TIMES AND SEASONS.

SIR: Not long since, I had the honor to be in the company of a *clergyman*, as he styled himself, and as our religion was the engrossing topic of conversation, I have thought it would be no harm to community at large, if some of the items of our conversation were made public.

Clergyman.—Your society, I perceive, believe in the Book of Mormon as a revelation from God.

Saint. Yes! certainly: all truth came from the Lord by revelation.

C. Why don't you show the plates and convince the world at once?

S. For the same reason, sir, that you do not show the *stone tables*, and convince the world at once. They were held sacred in the ark of the covenant, and he that looked into that *died*. Besides Mr. Smith would be the only proper person to exhibit and explain them; and for him to travel and exhibit them to *convince the world at once*, over a globe of about 25,000 miles in circumference, embracing various climes and inhabitants, using more than 300 different languages, and numbering more than 900,000,000 souls,—would be an *eternal work*. To do nothing but travel he would do well if he convinced *one* a day, which would be 365 a year. At this rate, could the present inhabitants live so long, it would require more than *two and a half* millions of years, leaving the increase, as the world is now, in heathen darkness.

C. I see you are prepared to resist natural reasons by arguments which have never before been presented to me. But as to its being a revelation the world doubts.

S. Don't the world believe the witnesses to the book?

C. No: they testify too much: saying that an angel came down from heaven and brought the plates, and showed them.

S. Is any thing contrary to scripture that an angel should come from heaven in this age of the world, more than another?

C. Yes! The idea of seeing angels is preposterous. Dr. Gill. Dr. Scott, Dr. Clark, and all our great men in divinity discard the idea. Why sir, the presence of an holy angel would consume us.

S. I see you don't believe in the administration of angels in the church of Jesus Christ.

C. No: not!—it is next to *blasphemy* to suppose that God would send a holy angel among men in such an enlightened age of the world.

S. Sir, your reason is contrary to the bible; now listen to me a moment and I will show you that God never had a church and people upon the earth, without administering to them by angels. Hagar, Abraham's wife's servant saw an angel, to comfort her in the hour of distress: The Lord and two angels feasted with Abraham upon a fat calf—see Gen. 13 ch:— and the same angels went from Abraham, while he plead with the Lord for Sodom and Gomorrah, and staid all night with Lot and partook of another feast. This may be the reason why Paul said "be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Jacob saw concourses of angels descending and ascending from heaven to earth, and even wrestled with God! Moses, who, after he murdered the Egyptian, had no better

reputation than other men under the same charge, saw God face to face, and seventy of the elders of Israel with him. And the angel went with the camp—Joshua saw the captain of the Lord's hosts—and from the reading of the old testament, it would seem that it was no very uncommon sight for men and women to see angels; even old Nebuchadnezzar, when the three holy men were cast into the fiery furnace, saw four walking in the flames, "and the form of the fourth was like unto the son of God." It appears he *knew* how Jesus Christ looked several hundred years before he came in the flesh, wicked as he was, and that is more than you allow among what you call righteous.

Again, besides the administering of angels to thousands which I will not now trouble you to hear,—at the birth of Jesus and before,—the Jews, who, you admit were so wicked that they crucified their Lord, were nevertheless visited by an angel yearly at the pool of Bethesda—an angel visited Cornelius before he was initiated into the kingdom: an angel unlocked the prison doors for Peter; and when the Lord was about to show his servants things that must shortly come to pass, he sent and signified it by his angel unto his servant John, and told John that the mystery of the seven stars was the seven angels of the seven churches of Asia.—What think ye, did God ever have a church without an angel in it?

C. You Mormons have too much scripture—you take all. Now we believe that reason and philosophy have the place of revelation, and as the old testament has been fulfilled, so as also the new, when the apostles died, ceased to be any thing more than the foundation upon which our *learned divines* were to build up churches until they converted the world to christianity, and brought in the millennium.

S. Too much scripture! why sir, the apostle says all scripture given by inspiration, is profitable for doctrine and reproof, &c., and that in the last days God, not man, would pour out his spirit upon all flesh; and they should prophecy, dream dreams, and see visions; and the Lord would reveal the abundance of peace and truth: gather children his from every country whither he had scattered them, and return to them a pure language, that they might call upon him with one consent: gather all nations to the valley of Jehoshaphat, and destroy them, that the children of Israel would be seven years wearing the earriages and implements of war; that instead of your reason and philosophy, Paul says, beware lest any man *spoil* you through philosophy and vain deceit, after the rudiments of the world, and not after the doc-

trine of Christ; that instead of your easy times, the powers of heaven are to be shaken, and a time of trouble ensue which will baffle the skill of philosophy, while earthquakes, rebellion, bloods, and calamity will continue until great Babylon falls.

C. Must bid you good bye, sir, that doctrine is unpopular.

P.

For the Times and Seasons.

Many in this, as well as in other ages of the world, suppose, that if a man who professes to be religious, is afflicted it must be on account of his iniquities; behold say they, the hand of God is upon him, he is under transgression, &c. They forget the circumstance of Job, and a thousand others given in the scriptures. We are told that if any man will live Godly in Christ Jesus, he shall suffer persecution. Christ says, The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. John vii, 7. The same hatred has been manifested against every man of God, who stood up to rebuke the wicked ever since the world began. Paul understood the matter perfectly, for in his 11th chapter to the Hebrews he says, And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Paul here speaking by inspiration, says, that those thus afflicted and tormented, were characters 'of whom the world was not worthy,' and yet God in his infinite wisdom suffered it to be so, that the world might be warned and rebuked, and left without excuse in the day of judgment, and that they might have an opportunity of filling up their cup of iniquity. They are suffered to grow up like a green bay tree, they spread themselves and become exceeding great and high, opportunity is given them to do much good, they are often made stewards over much wealth, that they might administer to the wants of the poor and destitute, but in their pride they forget the God of the universe who gave, and like Nebuchadnezzar, they say, *behold I did it.* Should

the righteous mourn, because the wicked usurp authority, and exercise tyranny and oppression, and seem to go unpunished, no! for behold the day cometh and 'the righteous shall be mine saith the Lord,' and in that day the wicked shall cease to trouble, and their names shall be blotted out from amongst men, and the weary and afflicted shall have rest and peace, and they shall enjoy the sweet, for they have tasted of the bitter.

Let none suppose that God is angry with his Saints because he suffers the hand of persecution to come upon them, he chasteneth those whom he loveth, and tryeth and proveth every son and daughter, that they may be as gold seven times refined. Rejoice then ye Saints of the Most High, for the God of Abraham is your God, and he will deliver you from all your enemies; seek diligently to know his will, and observe to do it, be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, 'the Lord delayeth his coming,' for behold, the day draweth near, the hour approacheth, be ye ready. Be virtuous, be just, be honorable, be full of faith, love, and charity, pray much, and be patient, wait a little season and the voice of God shall thunder from the heavens, his voice shall be very terrible, then the wicked shall tremble and fall back, they shall be taken in their own snares and fall into the pits which they have digged for others, but the just shall live by faith, and shall shine forth as the stars in the firmament, their glory shall be as the brightness of the sun. for they are God's.

WILLIAM LAW.

BOOKS.

The following account of preparing and managing books, is taken from Dr. Jahn's Biblical Archeology. Tablets, tables, and plates, are all of the same import, and the mode of fastening leaves, plates or tablets together at the back with rings, is the same way the Book of Mormon was connected. We may, at some future day, pursue this subject far enough to convince honest people, that the stone tables of the Bible, and gold plates of the Book of Mormon, were constructed and carried alike.

"Books, (which are mentioned as very well known as early as Job 19: 23. Num. 21: 14. Exod. 17: 14.) were written most anciently on skins, on linen, on cotton cloth, and the reed papyrus; and subsequently on parchment. The leaves were written over in small columns, called *delautote*, (Heb.) Jer. 30: 23. If the book were *large*, it was of course formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2: 9. Zech. 5: 1. Whether the lines were written as in the Sigean inscription, and in the Etruscan inscriptions, might yet be determined, if the stones mentioned Josh. 8: 32. could be found.

Books being written upon very flexible materials, were rolled round a stick; and, if they were very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again when he had read it, Luke 4: 17—20; whence the name *megeclau* (Heb.) *a volume*, or thing rolled up, Ps. 40: 7. Is. 34: 4. Ezek. 2: 9. 2 K. 19: 14. Ezra 6: 2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Is. 29: 11. Dan. 12: 4. Rev. 5: 1. 6: 7. Those books, which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by.

Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband;

neither is it lawful to influence her to leave her husband."

TO THE CHURCHES ABROAD AND NEAR BY.

As many false reports are circulated to delay the building of the Temple of God at Nauvoo, we take this public method of stating that the saints are constantly engaged in rearing this great house for their salvation, by tithing and donations—according to the commandments; and in order that the work may progress more speedily; we call upon the churches abroad and near by, to bring or send us their tithes or donations, that we may be enabled to go on prosperously and finish it in an acceptable time to the Lord. The work hands upon this house need provisions and clothe*, and the brethren, *these plentiful times*, have these things and other means, and can, if they will, *help us*. Brethren remember the commands of the Lord and help fulfil them.

ALPHEUS CUTLER,
REYNOLDS CAHOON,
ELIAS HIGBEE,
Building Committee.

Nauvoo, Aug. 25, 1842.

NOTICE.

From the circumstances growing out of the pretended exposures of John C. Bennett, a rumor has gone abroad that the Nauvoo House has ceased to progress. This is therefore designed to inform the brethren of the churches throughout the United States and elsewhere, that the work is still progressing as in times past. It is true we have little or no means to carry on the work, nor have we at any time had a sufficiency of means to go on with that rapidity we would wish. But if no preventing providence we will progress with the work until its final completion, and hereby call upon the brethren to take stock in the house if they have not, that the hands of the laborers may be strengthened thereby.

GEORGE MILLER, P. N. H. A.

The Hebrew priests, when they appeared before the Lord, performed the service with naked feet, a symbol of veneration. See Exodus 3: 5.—Josh 5: 15. Now a days the world's priests wear boots or shoes well blacked as an act of decorum and not see God.

TO THE PATRONS OF THE TIMES AND SEASONS.

Three numbers more closes this volume, and as the distance to many of our subscribers, requires three or four weeks for the papers to reach them. we take the time *in advance* to stir up their minds by way of remembrance, that our terms are *in advance*, and to continue the paper in as respectable a standing as it is entitled to by the church it represents, we *solicit* a continuance of the subscribers, and an extra effort by elders and agents for new subscribers; and request those in arrears to remit the balance due immediately; as well as to invite all that wish the fourth volume, which we mean to make worthy the patronage of all well wishers to the great cause of Jesus Christ, to send us the amount of their subscriptions before the commencement of said volume on the 1st of Nov. next.

Times & Seasons Office, }
Nauvoo, Sept. 1, 1842. }

Poetry.

For the Times and Seasons.

INVOCATION.

BY MISS E. R. SNOW.

O God! thou God that rules on high,
Bow down thy ear to me;
Listen, O listen to my cry—
Hear thou, my fervent plea.

Rebuke the heartless, wicked clan
That fain would do us harm;
Protect us from the power of man,
By thy Almighty arm.

Let unseen watchman wait around
To shield thy servant's head—
Let all his enemies be found
Caught in the net they spread.

Thy grace, like prairie dews distill'd,
To all his needs apply;
And let his upright heart be filled
With spirit from on high.

The work is thine—thy promise sure—
Though earth and hell oppose;
Roll, roll it onward and secure
Thy prophet from his foes.

O hide him in thy secret fold
When on his path' they tread;
Safe as Elijah who of old,
Was by the ravens fed.

Bring his accusers' deeds to light,
And give thy people rest;

Eternal God! gird on thy might
And succor the oppressed.
August 13th, 1842.

THE SPIRIT OF GOD.

BY W. W. PHELPS.

The prospects of life, on the earth are dear,
While fortune to youth, or to age seems near;
While time gives a moment new scenes to scan,
Or hope holds a laurel afar for man:
Yet one better blessing than these is given—
The Spirit of God as a guide to heaven.

The fame of the world is immensely great,
Where wealth rides in splendor, and art in state;
Where pearls from the ocean do shine in crowns;
And gold from the mines with the rich abounds:
Yet one thing is richer than wealth or art—
The spirit of God to the pure in heart.

The glory of earth is sublime and grand,
When spring lends her charms, and the zephyr bland,
Perfumed with odors from ev'ry lawn,
Salutes us with joy as she passes on:—
Yet one thing is sweeter than spring's soft breath—
The spirit of God in the hour of death.

The sun, O the sun! what a world of light!
The moon from his fountain can lamp the night,
And comets in splendor, as spirit cars,
May luminate heaven, amid the stars:
Yet one thing is greater than all we see—
The Spirit of God fills eternity.

BOOKS OF MORMON, &c.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

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JOSEPH SMITH.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 22.]

CITY OF NAUVOO. ILL. SEPT. 15, 1842.

[Whole No. 58-

Extract

From Stephens' "Incidents of Travel in Central America."

"As at Copan, it was my business to prepare the different objects for Mr. Cathwood to draw. Many of the stones had to be scrubbed and cleaned; and as it was our object to have the utmost possible accuracy in the drawings, in many places scaffolds were to be erected on which to set up the camera lucida. Pawling relieved me from a great part of this labour. That the reader may know the character of the objects we had to interest us, I proceed to give a description of the building in which we lived, called the palace.

A front view of this building is given in the engraving. It does not, however, purport to be given with the same accuracy as the other drawings, the front being in a more ruined condition. It stands on an artificial elevation of an oblong form, forty feet high, three hundred and ten feet in front and rear, and two hundred and sixty feet on each side. This elevation was formerly faced with stone, which has been thrown down by the growth of trees, and its form is hardly distinguishable.

The building stands with its face to the east, and measures two hundred and twenty-eight feet front by one hundred and eighty feet deep. Its height is not more than twenty-five feet, and all around it had a broad projecting cornice of stone. The front contained fourteen doorways, about nine feet wide each, and the intervening piers are between six and seven feet wide. On the left (in approaching the palace) eight of the piers have fallen down, as has also the corner on the right, and the terrace underneath is cumbered with the ruins. But six piers remain entire, and the rest of the front is open.

The engraving opposite represents the ground-plan of the whole. The black lines represent walls still standing; the faint lines indicate remains only, but, in general, so clearly marked that there was no difficulty in connecting them together.

The building was constructed of stone with a mortar of lime and sand, and the whole front was covered with stucco

and painted. The piers were ornamented with spirited figures in bas-relief, one of which is represented in the engraving opposite. On the top are three hieroglyphics sunk in the stucco. It is enclosed by a richly ornamented border, about ten feet high and six wide, of which only a part now remains. The principal personage stands in an upright position and in profile, exhibiting an extraordinary facial angle of about forty-five degrees. The upper part of the head seems to have been compressed and lengthened, perhaps by the same process employed upon the heads of the Choctaw and Flathead Indians of our own country. The head represents a different species from any now existing in that region of country; and supposing the statues to be images of living personages, or the creation of artists according to their ideas of perfect figures, they indicate a race of people now lost and unknown. The headdress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breastplate; part of the ornament of the girdle is broken; the tunic is probably a leopard's skin; and the whole dress no doubt exhibits the costume of this unknown people. He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. A fertile imagination might find many explanations for these strange figures, but no satisfactory interpretation presents itself to my mind. The hieroglyphics doubtless tell its history. The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue, yellow, black, and white.



The piers which are still standing contained other figures of the same general character, but which, unfortunately, are more mutilated, and from the declivity of the terrace it was difficult to set up the camera lucida in such a position as to draw them. The piers which are fallen were no doubt enriched with the same ornaments. Each one had some specific


meaning, and the whole probably presented some allegory or history; and when entire and painted, the effect in ascending the terrace must have been imposing and beautiful.

The principal doorway is not distinguished by its size or by any superior ornament, but is only indicated by a range of broad stone steps leading up to it on the terrace. The doorways have no doors, nor are there the remains of any. Within, on each side, are three niches in the wall, about eight or ten inches square, with a cylindrical stone about two inches in diameter fixed upright, by which perhaps a door was secured. Along the cornice outside, projecting about a foot beyond the front, holes were drilled at intervals through the stone; and our impression was, that an immense cotton cloth, running the whole length of the building, perhaps painted in a style corresponding with the ornaments, was attached to this cornice, and raised and lowered like a curtain, according to the exigencies of sun and rain. Such a curtain is used now in front of the piazzas of some haciendas in Yucatan.

The tops of the doorways were all broken. They had evidently been square, and over every one were large niches in the wall on each side, in which the lintels had been laid. These lintels had all fallen, and the stones above formed broken natural arches. Underneath were heaps of rubbish, but there were no remains of lintels. If they had been single slabs of stone, some of them must have been visible and prominent; and we made up our minds that these lintels were of wood. We had no authority for this. It is not suggested either by Del Rio or Captain Dupaix, and perhaps we should not have ventured the conclusion but for the wooden lintel which we had seen over the doorway at Ocosingo; and by what we saw afterward in Yucatan, we were confirmed, beyond all doubt, in our opinion. I do not conceive, however, that this gives any conclusive data in regard to the age of the buildings. The wood, if such as we saw in the other places, would be very lasting; its decay must have been extremely slow, and centuries may have elapsed since it perished altogether.

The building has two parallel corridors running lengthwise on all four of its sides. In front these corridors are about nine feet wide, and extend the whole length of

the building upward of two hundred feet. In the long wall that divides them there is but one door, which is opposite the principal door of entrance, and has a corresponding one on the other side, leading to a courtyard in the rear. The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns. The walls are about ten feet high, plastered, and on each side of the principal entrance ornamented with medallions, of which the borders only remain; these perhaps contained the busts of the royal family. The separating-wall had apertures of about a foot, probably intended for purposes of ventilation. Some were of this form , and some of this , which has been called the Greek Cross and the Egyptian Tau, and made the subject of much learned speculation.

The ceiling of each corridor was in this form . The builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose, as at Ocosingo, and among the Cyclopean remains in Greece and Italy. Along the top was a layer of flat stone, and the sides, being plastered, presented a flat surface. The long, unbroken corridors in front of the palace were probably intended for lords and gentlemen in waiting; or perhaps, in that beautiful position, which, before the forest grew up, must have commanded an extended view of a cultivated and inhabited plain, the king himself sat in it to receive the reports of his officers and to administer justice. Under our dominion Juan occupied the front corridor as a kitchen, and the other was our sleeping apartment.

From the centre door of this corridor a range of stone steps thirty feet long leads to a rectangular courtyard, eighty feet long by seventy broad. On each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high, and in a position slightly inclined backward from the end of the steps to the floor of the corridor. The engraving opposite represents this side of the courtyard, and the one next following shows the figures alone, on a larger scale. They are adorned with rich headdresses and necklaces, but their attitude is that of pain and trouble. The design and anatomical proportions of the figures are faulty, but there is a force of expression about them which shows the

skill and conceptive power of the artist. When we first took possession of the palace this courtyard was encumbered with trees, so that we could hardly see across it, and it was so filled up with rubbish that we were obliged to make excavations of several feet before these figures could be drawn.

On each side of the courtyard the palace was divided into apartments, probably for sleeping. On the right the piers have all fallen down. On the left they are still standing, and ornamented with stucco figures. In the centre apartment in one of the holes before referred to of the arch, are the remains of a wooden pole about a foot long, which once stretched across, but the rest had decayed. It was the only piece of wood we found at Palenque, and we did not discover this until some time after we had made up our minds in regard to the wooden lintels over the doors. It was much worm-eaten, and probably, in a few years, not a vestige of it will be left.

At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single cartouches of hieroglyphics. The plate opposite represents this side.

The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. Having our beds in the corridor adjoining, when we woke in the morning, and when we had finished the work of the day, we had it under our eyes. Every time we descended the steps the grim and mysterious figures stared us in the face, and it became to us one of the most interesting parts of the ruins. We were exceedingly anxious to make excavations, clear out the mass of rubbish, and lay the whole platform bare; but this was impossible. It is probably paved with stone or cement; and from the profusion of ornament in other parts, there is reason to believe that many curious and interesting specimens may be brought to light. This agreeable work is left for the future traveller, who may go there better provided with men and materials, and with more knowledge of what he has to encounter; and, in my opinion, if he finds nothing new, the mere spectacle of the courtyard entire will repay him for the labour and

expense of clearing it.

The part of the building which forms the rear of the courtyard, communicating with it by the steps, consists of two corridors, the same as the front, paved, plastered, and ornamented with stucco. The floor of the corridor fronting the courtyard sounded hollow, and a breach had been made in it which seemed to lead into a subterranean chamber; but in descending, by means of a tree with notches cut in it, and with a candle, we found merely a hollow in the earth, not bounded by any wall.

In the farther corridor the wall was in some places broken, and had several separate coats of plaster and paint. In one place we counted six layers, each of which had the remains of colours. In another place there seemed a line of written characters in black ink. We made an effort to get at them; but, in endeavouring to remove a thin upper stratum, they came off with it, and we desisted.

This corridor opened upon a second courtyard, eighty feet long and but thirty across. The floor of the corridor was ten feet above that of the courtyard, and on the wall underneath were square stones with hieroglyphics sculptured upon them. On the piers were stuccoed figures, but in a ruined condition.

On the other side of the courtyard were two ranges of corridors, which terminated the building in this direction. The first of them is divided into three apartments, with doors opening from the extremities upon the western corridor. All the piers are standing except that on the northwest corner. All are covered with stucco ornaments, and one with hieroglyphics. The rest contain figures in bas-relief, three of which, being those least ruined, are represented in the opposite plates.

The first was enclosed by a border, very wide at the bottom, part of which is destroyed. The subject consists of two figures with facial angles similar to that in the plate before given, plumes of feathers and other decorations for headdresses, necklaces, girdles, and sandals; each has hold of the same curious baton, part of which is destroyed, and opposite their hands are hieroglyphics, which probably give the history of these incomprehensible personages. The others are more ruined, and no attempt has been made to restore them. One is kneeling as if to

receive an honour, and the other a blow.

So far the arrangements of the palace are simple and easily understood; but on the left are several distinct and independent buildings, as will be seen by the plan, the particulars of which, however, I do not consider it necessary to describe. The principal of these is the tower, on the south side of the second court. This tower is conspicuous by its height and proportions, but on examination in detail it is found unsatisfactory and uninteresting. The base is thirty feet square, and it has three stories. Entering over a heap of rubbish at the base, we found within another tower, distinct from the outer one, and a stone staircase, so narrow that a large man could not ascend it. The staircase terminates against a dead stone ceiling, closing, all farther passage, the last step being only six or eight inches from it. For what purpose a staircase was carried up to such a bootless termination we could not conjecture. The whole tower was a substantial stone structure, and in its arrangements and purposes about as incomprehensible as the sculptured tablets.

East of the tower is another building with two corridors, one richly decorated with pictures in stucco, and having in the centre the elliptical tablet represented in the engraving opposite. It is four feet long and three wide, of hard stone set in the wall, and the sculpture is in bas-relief. Around it are the remains of a rich stucco border. The principal figure sits cross-legged on a couch ornamented with two leopards' heads; the attitude is easy, the physiognomy the same as that of the other personages, and the expression calm and benevolent. The figure wears around its neck a necklace of pearls, to which is suspended a small medallion containing a face; perhaps intended as an image of the sun. Like every other subject of sculpture we had seen in the country, the personage had earrings, bracelets on the wrists, and a girdle round the loins. The headdress differs from most of the others at Palenque in that it wants the plumes of feathers. Near the head are three hieroglyphics.

The other figure, which seems that of a woman, is sitting cross-legged on the ground, richly dressed, and apparently in the act of making an offering. In this supposed offering is seen a plume of feathers, in which the headdress of the principal

person is deficient. Over the head of the sitting personage are four hieroglyphics. This is the only piece of sculptured stone about the palace except those in the courtyard. Under it formerly stood a table, of which the impression against the wall is still visible, and which is given in the engraving in faint lines, after the model of other tables still existing in other places.

At the extremity of this corridor there is an aperture in the pavement, leading by a flight of steps to a platform; from this a door, with an ornament in stucco over it, opens by another flight of steps upon a narrow, dark passage, terminating in other corridors, which run transversely. These are called subterraneous apartments; but there are windows opening from them above the ground, and, in fact, they are merely a ground-floor below the pavement of the corridors. In most parts, however, they are so dark that it is necessary to visit them with candles. There are no bas-reliefs or stucco ornaments; and the only objects which our guide pointed out or which attracted our attention, were several stone tables, one crossing and blocking up the corridor, about eight feet long, four wide, and three high. One of these lower corridors had a door opening upon the back part of the terrace, and we generally passed through it with a candle to get to the other buildings. In two other places there were flights of steps leading to corridors above. Probably these were sleeping apartments.

✎ The foregoing extract has been made to assist the Latter-Day Saints, in establishing the Book of Mormon as a revelation from God. It affords great joy to have the world assist us to so much proof, that even the most credulous cannot doubt. We are sorry that we could not afford the expense to give the necessary cuts referred to in the original.

Let us turn our subject, however, to the Book of Mormon, where these wonderful ruins of *Palenque* are among the mighty works of the Nephites:—and the mystery is solved.

On the 72d page of the third and fourth edition of the Book of Mormon it reads as follows: And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us: for I knew their hatred towards me

and my children, and those who were called my people. And I did teach my people, to build buildings: and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon. save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship the roof was exceeding fine. And on page 233-4 is a full description of the Isthmus.

Mr. Stephens' great developements of antiquities are made bare to the eyes of all the people by reading the history of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with all the cities that can be found. Read the destruction of cities at the crucifixion of Christ, pages 459-60. Who could have dreamed that twelve years would have developed such incontrovertible testimony to the Book of Mormon? surely the Lord worketh and none can hinder.

HISTORY OF JOSEPH SMITH.

Continued.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers, that now began to visit us; some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests who generally came for the purpose of disputation; however the Lord continued to pour out upon us his Holy Spirit, and as often as we had need, he gave us in that moment what to say; so that although unlearned, and inexperienced in religious controversies, yet were we able to confound those learned Rabbis of the day, whilst at the same time, we were enabled to convince the honest in heart, that we had obtained (through the mercy of God) to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins, to such as believed. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz: that provided we continued faith-

ful; we should also have the Melchisedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired; and here to our unspeakable satisfaction did we realize the truth of the Saviour's promise; "Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us; that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were however commanded to defer this our ordination until, such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after.

Revelation to Joseph Smith, jr. Oliver Cowdery and David Whitmer, making known the calling of twelve apostles in these last days, and also, instructions relative to building up the church of Christ, according to the fullness of the gospel: Given in Fayette, New York, June, 1829.

Now behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: behold I have manifested unto you, by my Spirit in many instau-

ces, that the things which you have written are true: wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel: wherefore as thou hast been baptized by the hand of my servant, Joseph Smith, jr. according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known in me: wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment: for behold I command all men every where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now if your joy will be great with one soul, that you have brought unto me in the kingdom of my Father, how great will be your joy, if you should bring many souls unto me? Behold you have my gospel before you, and my rock, and my salvation: ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost

which manifesteth all things,* which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day: wherefore if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew: yea, even twelve: and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.— And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it.— These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my Spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.

And now behold I give unto you, Oliver Cowdery, and also unto David Whit-

mer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them: and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized; and not only men, but women and children, who have arrived to the years of accountability.

And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

ASCENT OF MOUNT SINAI.

"In the afternoon of March 23d, they commenced the slow and toilsome ascent along the narrow defile, between blackened, shattered, cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which seemed ready at any moment to fall upon their heads. The whole pass was filled with large stones and rocks, the debris of those cliffs. As they advanced the sand was occasionally moist, and on digging into it with the hand, the whole was soon filled with fine sweet water.

At half past three o'clock they reached the top of the defile, from which the Convent was two hours distant. The interior and loftier peaks of the great circle of Sinai soon began to open upon them,—black, rugged, and desolate summits; and as they advanced, the dark and frowning front of Sinai itself (the Horeb of the Monks) began to appear. They were still gradually ascending, and the valley was gradually opening; but as yet all was a naked desert. Afterwards, a few shrubs were sprinkled round, and a small encampment of black tents was

seen on their right, with camels and goats browsing. The scenery was uncommonly wild and desolate, strikingly resembling the mountains around the *Merde Glace*, in Switzerland.

As they advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged shattered peaks a thousand feet high, while the face of Horeb rose directly before them, when they involuntarily exclaimed, 'Here is room enough for a large encampment.' Reaching the top of the ascent, a fine broad plain lay before them, sloping down gently towards the south-southeast, enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated at the distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and of overwhelming interest. On the left of Horeb, a deep and narrow valley runs up South-Southeast, between lofty walls of rocks, as if in continuation of the southeast corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent. The deep verdure of its fruit-trees and cypresses is seen as the traveller approaches, an oasis of beauty amid scenes of the sternest desolation. The whole plain is called *Wady er-Rahah*; and the valley of the convent is known to the Arabs as *Wady Shu'eib*, that is, the 'Vale of Jethro.'

Still advancing, the front of Horeb rose like a wall before the travellers. One can approach quite to the foot and touch the mount. As they crossed the plain, their feelings were deeply affected, finding here, so unexpectedly, a spot perfectly adapted to the Scriptural account of the giving of the Law. No one has hitherto described this plain, nor even mentioned it, except in a slight and general manner; probably because most travellers have reached the convent by a different route, without passing over it. Another reason may be the fact, that neither the highest point of Sinai, (now called *Jebet Musa*), nor the loftiest summit of St. Catharine, is visible from any part of it. The breadth of the plain, at a particular point, was

found to be nine hundred yards; though in some parts it is wider. The length, in another direction, was two thousand three hundred and thirty-three yards.—The northern slope of the plain was estimated to be somewhat less than a mile in length, by one third of a mile in breadth. The whole surface, including one or two recesses or wadys, amounts to nearly two square miles. It is obvious, that here was room enough to satisfy all the requisitions of the narrative in Exodus, so far as it relates to the assembling of the congregation to receive the law.—Here, also, one may see the fitness of the injunction, to set bounds around the Mount, that neither man nor beast might approach too near.

The northern brow of Horeb, which overlooks the plain er-Rahah, rises perhaps 500 feet above the basin. The distance to the summit is more than half a mile. The extreme difficulty, and even danger of the ascent is well rewarded, by the prospect which is spread out from the top.

‘Our conviction,’ continues Dr. Robinson, ‘was strengthened, that here, or on some one of the adjacent cliffs, was the spot where ‘the Lord descended in fire,’ and proclaimed the Law. Here lay the plain where the whole congregation might be assembled; here was the mount which one could approach and touch, if not forbidden; and here the mountain-brow, where alone the lightnings and the thick clouds would be visible, and the thunders and the voice of the trumpet be heard, when ‘the Lord came down in the sight of all the people upon Mount Sinai.’ We gave ourselves up to the impression of the awful scene.”—*Rev. Dr. Robinson.*

36 Chapel Street, Liverpool.

EXTRACT OF A LETTER.

You may expect after September, a great ingathering of the Saints from this land—things are in a dreadful condition here, and the desire of the Saints to escape is quite unexampled. I rejoice to say that many excellent and respectable individuals have been added to the church of late, and many are enquiring.

Br. Pratt and family talk of leaving England in January, and of being in Nauvoo by the first of March.

We are very short of news from Nauvoo; we have received nothing save the ‘Times and Seasons’ dated Feb. 15.

From Jahn’s Biblical Archaeology.

Respecting the Knowledge of God before the time of Christ, as developed by Philosophy.

Not a single philosopher had any idea of a God of such an exalted character, as to be the agent in the construction of the Universe, till ANAXAGORAS, the disciple of Hermotimus. This philosopher came to Athens in the year 453 before Christ, and first taught, that the world was organized or constructed by some MIND or mental being, out of matter, which this philosopher supposed, had always existed. Socrates, Plato, and others adopted, illustrated, and adorned this opinion.

Aristotle, on the contrary, supposed the world to have existed in its organized form eternally, and that the SUPREME BEING, who was coexistent, merely put in motion.

The Epicureans believed a fortuitous concurrence of atoms to have been the origin of all things. Many were atheists; many were sceptics, who doubted and assailed every system of opinions.

Those, who maintained the existence of a framer or architect of the world, (for no one believed in a creator of it,) held also to an animating principle in matter, which originated from the supreme architect, and which animated, and regulated the material system.

Things of minor consequence, especially those, which touched the destiny of man, were referred by all classes, to the government of the gods, who were accordingly the objects of worship, and not the SUPREME ARCHITECT. Pail gives a sufficiently favorable representation of this defective knowledge of God, Rom. 1: 19–24. After all, it may be made an inquiry, whether Anaxagoras or Hermotimus had not learnt some things respecting the God of the Jews from the Jews, who were sold as slaves by the Phoenicians into Greece, Joel 3: 6, or from the Phoenicians themselves, who traded in Ionia and Greece, and whether these philosophers did not thus acquire that knowledge, which was thought to have originated with themselves. Perhaps they derived their notions of an eternal architect from the doctrines of the Persians respecting Hazaruum or the endless succession of time, and Ormuz. However this may be, we observe on this topic,

I. That the Hebrews remained firm to their religion before their acquaintance

with Grecian philosophy, although many receded from it, after forming such an acquaintance.

II. The philosophic doctrine respecting the architect of the world, rested on arguments of so subtle a kind, that they could not have been estimated by the Jewish populace, and could not have been applied by them, to confirm their minds in religious truth. For, according to Cicero, *de Nat. Deorum, Lib. 1. 6.* such was the contention, even among the learned, in respect to the doctrine of the gods, that those who had the most strength and confidence on their side were compelled to *doubt*.

We do not make the above extract so much for the intrinsic value of the article, as to show the danger of philosophising upon religion:—Paul was well aware of this course when he exclaimed, “beware lest any man spoil you through *philosophy* and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ.” The whole doctrine of salvation, as revealed by God at sundry times, has been diametrically opposed to philosophy. The world by wisdom know not God. Before the flood, and after, men, although they had been created upright, sought out many inventions, which, when viewed closely, all go to put God a great way off,—or to make him out a complete—*nothing*, showing that without the spirit you cannot know the living God.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, SEPT. 15, 1842.

TIDINGS.

The following letter was read to the Saints in Nauvoo, last Sunday week, and a copy forwarded to us for publication:—and cordially we give it a hearty welcome, and a happy spread among those who love the truth for the truth's sake.

September 1st, 1842.

To all the Saints in Nauvoo:—

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State, were again on the pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice or right on their side, in the getting up of their prosecutions against me: and inasmuch as their pretensions are all founded in falsehood, of the blackest die, I have thought it expedi-

ent, and wisdom to me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property, or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad as you may choose to call it. Judge ye for yourselves.—God knoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me. And I feel like Paul, to glory in tribulation, for to this day has the God of my Fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompence of reward upon the heads of all your oppressors.

And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease: and let your diligence, and your perseverance, and patience, and your works be redoubled; and you shall in no wise lose your reward saith the Lord of Hosts. And if they persecute you, so persecuted they the prophets, and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead:—When any of you are baptised for your dead, let there be a Recorder; and let him be eye witness of your baptism; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again let all the records be had in order,

that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the saints, that I desired with exceeding great desire, to have addressed them from the stand, on the subject of baptism for the dead, on the following sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present, for the want of more time: for the enemy is on the alert, and as the Savior said, the prince of this world cometh, but he hath nothing in me.

Behold my prayer to God is, that you all may be saved. And I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH.

MOB LAW.

In order to give the community a fair understanding of the treatment which the Church of Jesus Christ of Latter Day Saints, has received from the government where it has been located, we shall revert to scenes gone by, and documents already published:—And in the first place, in union with the Declaration of Independence, “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;” and that the constitution of the United States and of the several states, save Louisiana, have ample provisions made for the enjoyment of religious liberty.

It can not have been forgotten so soon, that oppression, and a want of the liberty of conscience, were among the first grievances that caused our government to usher into existence; nor should it be less a matter of surprise, that the sons of the fathers of our freedom, should have become so soon tainted with that tyranny, cruelty, oppression, and inhumanity which has overwhelmed and ruined kingdom after kingdom, and nation after nation—but so it is—and in 1838, without cause, the inhabitants of Jackson county, Missouri, signed the first specimen of mob law, from which we make the following extracts:—

“We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons: and in-

tending as we do to rid our society, peaceably if we can, forcibly if we must: and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect; deem it expedient and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose; a purpose which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self-preservation.”

“They openly blaspheme the most High God and cast contempt upon His Holy Religion, by pretending to receive Revelations direct from Heaven—by pretending to speak in unknown tongues by direct inspiration.”

“We therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them. And to that end, we severally pledge to each other, our lives, our bodily powers, fortunes, and sacred honors!”

According to the above combination the church was driven from Jackson county, and Gov. Boggs, then acting as Lieutenant Governor, and living in this said county, sanctioned this first regular mob edict, that ever disgraced the asylum of liberty: Gov. Dunklin kept himself in with both parties; and performed a solemn nothing. After the trial of Col. Pitcher, for driving us off and taking away our arms, he gave an order for our arms to be returned, but never enforced it, and we never got them. Our losses, for lands, wheat fields, about two hundred houses burnt to the ground, cattle, farming utensils, and plunder of all descriptions, could not be less than one hundred thousand dollars! which have never been remunerated! Our armistice from the Jackson county persecution and tribulation, was performed in the surrounding counties, but mainly in Clay, where, to a certain extent, we shared and reciprocated hospitality enough to live, till another excitement caused another move. The arguments used against us this time, were as follows:—

“It is apparent to every reflecting mind, that a crisis has arrived in this county, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves the fact, that at this moment the clouds of civil war are rolling up their fearful

masses and hanging over our devoted county, solemn, dark and terrible."

"We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow, that is struck at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences, we *must all* be borne onward by the storm, or crushed beneath its fury. In a civil war when our home is the theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self-defence."

To save this horrible bloodshed and show our respect for the constitution and laws of our beloved country, we removed by compromise, and soon after had the joy and honor to occupy a new county, which was made expressly for our people, and called Caldwell. Here we began to spread and beautify the country more in two years than the whole State of Missouri had done in *ten*, notwithstanding the expense of our removal could not have been less than twenty five thousand dollars. But alas, as we began to enjoy our rights in common with other citizens, that same wild, ferocious, jealous disposition which had dictated, and consummated our expulsion from the counties of Jackson and Clay, agreeably to the before quoted edicts of blind infatuation, now assumed the character of official dignity and "authority," and after struggling some months, against such *fearful odds*, the whole church of twelve to fifteen thousand souls, yielded to the third specimen of mobocracy, viz:—

"Head Quarters of the Militia, City of Jefferson, Oct. 27th 1838.

Sir,—Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your division, I have received, by Amos Rees, Esq. and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray county, with all possible speed. The Mormons must be treated as enemies and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages are beyond all description.

If you can increase your force, you are authorized to do so, to any extent you may deem necessary. I have just issued orders to Major General Wollock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess county and there to unite with Gen. Doniphan of Clay—who has been ordered with five hundred men, to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed to reinstate the citizens of Daviess in their houses, you will proceed immediately to Richmond and there operate against the Mormons. Brigadier General Parks, of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed) L. W. BOGGS.

Governor and Commander-in-Chief."

Let it be remembered that this self same *Lilburn W. Boggs*, is now swearing out affidavits constantly for the purpose of transporting Joseph Smith to Missouri, to *obtain justice!*—Friends of humanity, if there are any, what think ye, can Missouri do unto others as she would that others should do unto her? Is she justified, as a member of our great Republican family, professing to be governed by constitutional privileges, and equal laws, while as one man, her citizens rise up and put at defiance the civil law, acknowledged as the only rule of right between man and man, for the damning and forever disgracing *mob laws*, by which she has disfranchised and expelled from her blood stained soil, the church of Christ of Latter Day Saints? The blood of our fathers; the blood of our martyrs who have stained her soil; the voice of suffering humanity; the whispering of honest consciences: and the spirits waiting for redemption, aside from the heavenly hosts, exclaim, NO! Every honest patriot says NO!—And sooner or later, in awful judgment, God, in his anger, will thunder—No! Then, and not till then will *weak* humanity and *weak* authority learn and know how much better it is to follow after righteousness, than to sport with innocence! Then will wicked men, bearing rule, ascertain that vengeance belongs to the Lord and he will repay! and that calamity shall cover the mocker.

"FACTS ARE STUBBORN THINGS."

From an extract from "Stephens' Incidents of Travel in Central America," it will be seen that the proof of the Nephites and Lamanites

dwelling on this continent, according to the account in the Book of Mormon, is developing itself in a more satisfactory way than the most sanguine believer in that revelation, could have anticipated. It certainly affords us a gratification that the world of mankind does not enjoy, to give publicity to such important developments of the remains and ruins of those mighty people.

When we read in the Book of Mormon that Jared and his brother came on to this continent from the confusion and scattering at the Tower, and lived here more than a thousand years, and covered the whole continent from sea to sea, with towns and cities; and that Lehi went down by the Red Sea to the great Southern Ocean, and crossed over to this land, and landed a little south of the Isthmus of Darien, and improved the country according to the word of the Lord, as a branch of the house of Israel, and then read such a goodly traditionary account, as the one below, we can not but think the Lord has a hand in bringing to pass his strange act, and proving the Book of Mormon true in the eyes of all the people. The extract below, comes near the real fact, as the four Evangelists do to the crucifixion of Jesus.—Surely “facts are stubborn things.” It will be as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, in *experiments*, as they did Moses and Elijah. Now read Stephens’ story:

“According to Fuentes, the chronicler of the kingdom of Guatemala, the kings of Quinche and Cachiqual were descended from the Toltec Indian, who, when they came into this country, found it already inhabited by people of different nations. According to the manuscripts of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the lieutenant general appointed by Pedro de Alvarado, and which Fuentes says he obtained by means of Father Francis Vazquez, the historian of the order of San Francis, the Toltecs themselves descended from the house of Israel, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea, fell into Idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanub, their chief, passed from one continent to the other, to a place which they called the seven caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula.”

ELDER RIGDON, &C.

On one of the last Sabbath’s in August, Elder

Rigdon made his appearance on the stand, and though he was somewhat emaciated from ill health, brought upon him by the malignant persecutions of Missouri, yet to behold an old veteran in the cause of our Redeemer, rise to address a congregation of the saints, was at once animating.—That face, from whence eloquence once flowed copiously, made a welcome appearance, in its place among the heads of Israel.—He was not upon the stand to renounce his faith in Mormonism, as had been variously anticipated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God. Neither did he rise to deliver any regular discourse, but to unfold unto the audience a scene of deep interest, which had occurred in his own family. He had witnessed many instances of the power of God, in this church, but never before had he seen the dead raised: yet, this was a thing that had actually taken place in his own family: his daughter Eliza was dead;—the doctor told him that she was gone, when, after a certain length of time she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner;—and said to the family that she was going to leave them, being impressed with the idea herself, that she had only come back to deliver her message, and then depart again:—saying the Lord had said to her the very word she should relate,—and so particular was she in her relation, that she would not suffer any person to leave out a word, or add one. She called the family around her and bade them all farewell, with a composure and calmness that defies all description:—still impressed with the idea that she was to go back. Up to the time of her death, she expressed a great unwillingness to die, but after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul. In speaking to her sister Sarah, she said, Sarah, we have but once to die, and I would rather die now than wait for another time. She said to her sisters, that the Lord had great blessings in store for them, if they continued in the faith; and after delivering her message she swooned but recovered again. During this time she was cold as when laid in the grave, and all the appearance of life, was the power of speech. She thus continued till the following evening, for the space of thirty-two hours:—at which she called her father unto her bed and said to him, that the Lord had said to her, if he would cease weeping for his sick daughter, and

bury up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well. That the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would give her back again. This ceremony of dedicating and praying, took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back again, though she herself desired to stay.

She said concerning Geo. W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed, that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumored that I believe that Joseph Smith is a fallen prophet:—In regard to this, I unequivocally state, that I never thought so—but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence, that through the obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead.—No person need therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it, can show that through obedience to its laws, the dead has been and can be raised;—if it has no such power, it would be insulting his feelings to ask him to reason about it. And if it had it would be no better than the one he had, and so he had done with controversy—wherefore, he dealt in facts, and not in theory.

TO THE SAINTS ABROAD.

"And this stone, which I have set a pillar, shall be God's house: and if all that thou givest me, I will surely give the tenth unto thee." Gen. 28: 22.

We have placed this text at the head of this article, to stir up the minds of the Saints abroad, by way of remembrance, that the Temple of

God at Nauvoo is still in progress, for the salvation of the living and the dead; that winter, in its ordinary coldness is approaching; and that the laborers upon the Temple will need clothes to continue the work, therefore, we, whose hearts are warmed by the spirit of God, feel to call upon the saints abroad, in humility and meekness, to show their faith by their works, and if they believe in the God of Jacob, to be sure and give us much for "God's house" as did that pilgrim of the former days.

Many brethren here, instead of a "tenth," labor almost continually upon the house of the Lord, and where is the charity of the churches abroad if they neglect to furnish clothing, against the chilly winds of winter? Do ye not know that Paul said to Timothy:—Now the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned. What a joy and gratification it must be to the saints, who possess such principles as Paul, and have this world's goods, to have a chance to manifest their love of the commandments and brethren, by sending cloth, clothes, or means that will bring them. Remember, brethren, that beautiful expression, "the laborer is worthy of his hire."

When abroad among the churches, the elders tell us, that many say that "they would gladly labor their tenth, if they were here." Now, how much like lively members in the church of our blessed Redeemer, it will be, to send a tenth of your labors from home, as a reasonable portion, dedicated to the great work of the Lord in the last days. We do not wish to be always calling upon the brethren abroad to help us, it looks so much more virtuous, charitable, and God-like, for them to do of their own free will and accord. The reward of the faithful is great: the generation to come will rise up and call them blessed,—even so, blessed is the name of the Lord, and he that keepeth his commandments.

We would also say a word in favor of the Nauvoo House; for that building is going on by revelation, and we desire that those who are able should help in this as well as the Temple. Brethren, come over from Macedonia and help us. The kingdom is the Lord's, and for every good deed you do you shall in no wise lose your reward.

WINCHESTER'S CONCORDANCE.

A manual synopsis of the holy scriptures, in the order of a concordance, and an appendix of ecclesiastical history, for the Church of Jesus Christ of Latter Day Saints, has recently been published by Elder B. Winchester, in the city of Philadelphia. It contains 256 pages in small

type, and, if we should judge, from a hasty perusal, will be a useful *prompter* to the travelling elders. Its small form renders it convenient. The present agents are—

Wm. Small, Pittsburgh, Pa.

L. R. Foster, New York City.

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Price, (portable form) 75 cents.

“ Morocco bound, 62 1-2 cents.

The usual deduction to wholesale purchasers. Orders received at the corner of Sixth and Buttonwood Streets, Philadelphia—*post paid*.

We promised the minutes of a Special Conference, which was held in this city, in August last. As little business, more than to send forth laborers in the vineyard, was done, it has not been considered of sufficient importance to occupy a space in this number.

LETTER FROM WILLIAM ROWLEY.

20, Upper Pitt Street, Liverpool,
June, 1842. }

My Dear Father, Brother, and Friend,—It is with no small degree of pleasure that I take up my pen to scribble a few lines in reply to your very kind, affectionate, welcome and intelligent letter; and I feel truly, that I am writing as unto a father, because through your instrumentality I was begotten again to a lively hope through the gospel of our Lord Jesus Christ—and I ever wish to cherish a grateful remembrance of this, in thus being rescued from the vain traditions of men, in which I had been so long entrained and bound up. I can, I think, enter in some degree into those high and holy emotions which have pervaded in your bosom, in the contemplation and retrospection of the time when you were thus diffusing the light and truth of heaven, which had been for so long a period lost in the midst of an overwise and priest ridden people; and I know and am certain that had you not been sent of God—called of him, as was Aaron, to that Apostolic office, you would not, you could not have endured what you and your dear brethren did for the truth's sake. But thus sent—thus qualified—thus sustained—you endured all things as good soldiers; and I do pray that our Heavenly Father will still bless you—yea, doubly bless you, so that when he may again send you forth you may sow and reap an over abundant harvest, in bringing many souls into the new and everlasting covenant.

As you will have by the same conveyance, a letter from brother Harrison containing, I suppose, more information relative to the progress and welfare of the church than I can give, since you left, I shall not go into particulars, but just

state that the cause of truth has progressed wonderfully, notwithstanding this sect is every where spoken against; but how true is that remark of yours: “the gospel must be received in its native simplicity—its humble, unassuming garb—we must be little children—divest ourselves of preconceived opinions, and enter in by the gate.” Yes, dear sir, here is the grand turning point. Every day convinces me more and more, it is these humiliating principles that causes the heart of man to rebel and reject them, notwithstanding they were so clearly set down and practically illustrated by the Saviour himself. You say “it would do your heart good to be in our midst in Nauvoo.” The daily contemplation and idea of one day being in your midst, always does my heart good. I seem to take fresh courage and look up and onward to that time when I shall indeed be with you, surrounded by the brethren—by those, and by him, that were thus the gifted men sent to gather us out of mystery and tradition, even Babylon. I do thank you for thus giving me that personal assurance of the prosperity of the cause—as I relied fully upon your testimony when *here*, so can I now place the same implicit confidence in what you have now stated; and from that I do wish myself “in your midst.” In reply to your kind enquiries after the health of myself, my dear children, mother and sister. I am thankful to say that hitherto the God of heaven hath been very gracious unto us in giving us health, with every other needful blessing. It would have given me great pleasure had I had to have communicated that any of my friends were any nearer in embracing the everlasting gospel—but there seems to be a more determined resistance of the truth—closing their eyes and ears by prejudice from every argument that can be brought and refusing to listen to those principles which when received in simplicity and sincerity bring life, joy and peace to the soul. How long they will thus shut their eyes I know not, but I fear until it is too late—or until they are awakened from their priest ridden sleep by those judgments that shall come upon all those that reject this gospel. You may now have heard before this, from our brother Edwin Mitchell, and his partner, that just as they were leaving I was on the point of taking to myself another helpmate in a neighbor of theirs, in whom I found those excellencies and characteristics for making a good and affectionate wife, together with a heart already prepared, in some degree, through your instrumentality, for an obedience to the gospel. That has been consummated, and though at present she seems terrified at the

idea of leaving her native land—and having also an aged mother, and she too somewhat dependant upon her, being *sightless*, are powerful drawbacks, I find, but I doubt not the way will be made clear and open for us, and we shall ere long be “in your midst.” If I have had any fear in coming myself, it has arisen from these considerations: that being so physically unfitted for an agricultural life, that I should not be able to sustain myself and others with me—and to begin in a commercial line, my means at the present are so very limited that I have feared to venture on that account; but still I think when I am there, something or other will be open for me, according to my means, and wish myself again and again in your midst. I am exceedingly obliged for the trouble you took in writing to Cockson for me; he wrote to me soon after and said I should have it soon, but it is not come yet. I will write to him again and request him to transmit the same to you, and should he do so you can place that in the Temple fund, as you think best. I wish it were double the sum. I was exceedingly interested in the perusal of the extracts from the Book of Abraham. The discovery and translation are arguments sufficient to convince any that are candid, that the God of heaven must be in our midst; and yet, strange to say, they even reject this with every other evidence.—Many thanks for the number of the Times and Seasons.

Every thing around and about us in the commercial and political world is looking dark and portentous, as if something was about to transpire that would astonish and affright the nation. Men's hearts are beginning to quake and to fear. There is nothing but distress, perplexity, wretchedness, crime, and poverty stalking throughout the length and breadth of the land; and it seems quite impossible for matters to go on much longer in the way they are. Please present my very best remembrances to elders Richards, Young and Kimball—the former especially, having been more in his company—also, to brethren Mitchels, Melling, and others, whom you think I might know. I shall be exceedingly obliged if you will write to me again at your earliest convenience, as a letter from you will at all times be most cheering and instructive; and as I have made known to you some of my feelings and circumstances your counsel will be valuable. I think I told you that at the death of my mother I should then come into a share of property, but as this event is quite uncertain, I seem to think it is useless waiting for dead men's shoes, but to come at once; but then, having so little without, would

it not be better to wait a few years longer; and possibly by coming I might lose that, and more from another quarter, altogether. If I studied my own inclinations I should come at once, but when I look at those around me, it behooves me to consider which is the best path to pursue and adopt.

A great many of the Saints intend coming in the fall; Harrison, Greehow, Boyd, Hall, Dumville, and others, and especially your own friends, brother Cannon will come, I expect, the very first ship that sails in September. I think there seems to be a liberal spirit prevailing throughout the church in reference to the Temple, but all feel the pressure of the times. I am sure they will do what they can. I find my paper drawing rapidly to a close—need I say in conclusion accept my warmest heartfelt thanks for all you have done—still pray for me, that I may be kept faithful—and may the God and Father of our Lord Jesus Christ bless you abundantly in all things. My best remembrances to you and yours, and to all the brethren and sisters, and believe me to remain yours, very sincerely in the new and everlasting covenant.

WILLIAM ROWLEY.

TO JOHN TAYLOR.

NOTICE—EXTRA.

The travelling Elders, by obtaining subscriptions for the Times and Seasons, and Wasp, and calling upon Post Masters to *frank* the same according to the Post Office regulation, will confer a favor and be entitled to the gratuity proffered in the Terms.

NOTICE.

The charge preferred against Elder Andrew L. Lamoreux, in this paper, July 1st, has been withdrawn, and he restored to fellowship.

From the Antigua Herald, June 24. EARTHQUAKE AT ANTIGUA.

This island has been visited by two severe shocks of an earthquake. The first shock commenced at about five minutes after ten o'clock this forenoon, and continued for about the space of one minute. It was succeeded by another shock about one minute after the vibration of the first shock had subsided. With a vivid recollection of the horrors recently occasioned by this phenomenon at St. Domingo, our apprehensions were most awfully aroused by the first shock, which was the most severe of any similar occurrence in the island for many years; but the effects of the second shock, following so soon on its predecessor, gave rise to feelings that bid defiance to expression; and apprehensions that no power but that of the all-

wise Disposer of events could have rendered supportable. Thus has it come to our turn, like the Jamaicans, to humble ourselves before Almighty God, and in the most devout and solemn manner to return thanks for his great mercy vouchsafed us in preserving us from the ruin and devastation with which it has been His divine will recently to visit the Haytiens. It is with a deep sense of gratitude to the giver of all good gifts, that we say we are happy to report that no life has been lost on this most alarming occasion. The principal injury that has been occasioned by this terrific occurrence is to be seen at the Jail and House of correction, the walls of which have been severely rent. To this may be added the fall of a pair of stairs, and the partial overthrow of the ruins of the calamitous fire of April, last year. How grateful ought we to be for that portion of Divine mercy by which our lives have been spared!

A VISIT TO JOE SMITH.--We present the following extract from a letter received some days ago, from a clergyman now in Illinois:—*Exchange Paper.*

"I spent the night in the city of the 'Latter-Day Saints.' In the morning I visited the lions of the place.

Nauvoo contains a population variously estimated at from five to ten thousand. Probably there are six or seven thousand people there. It is a beautiful location. The city is laid out in acre lots, each lot having a house, generally of one story; it extends from 3 to 4 miles along the river, and runs back about the same distance, and this space is all built on. I called to see the prophet, and had a short but pleasant interview with him. I asked him about the *gold plates* which he professes to have dug up and translated into the Book of Mormon. He said: 'Those plates are not now in this country; they were exhibited to a few at first, for the sake of obtaining their testimony—no others have ever seen them, and they will never be exhibited again.' He next asked me—

'What is the fundamental doctrine of your faith?' 'The unity of God—one God in one person.' 'We don't agree with you. We believe in three Gods. There are three personages in Heaven—all equal in power and glory, but they are not one God.' I suppose, from what I heard, that Smith makes it a point not to agree with any one in regard to his religious opinions, and adapts himself to the

person with whom he happens to be talking for the time being."

Tolerable fair:—Though the idea that Joseph Smith adapts his conversation to the company, is an error. Joseph Smith opposes vice and error, and supports his positions from revelation; no odds whether there be two, three, or "Gods many." The Father, and the Son are persons of Tabernacle; and the Holy Ghost a spirit, besides the sons of God: for the scriptures say: "Ye are Gods."

To the Editor of the Times and Seasons.

DEAR BROTHER:—Having commenced our mission to the east, yesterday we held our first conference at Br. J. Morley's; we had a good time—the brethren here are in good spirits. We ordained 19 elders and baptized 12. We expect next Saturday and Sunday to hold a two days meeting in Quincy, being the 17, 18th inst., on the 24, 25th at Payson, the 1, 2d of Oct. at Pleasant Vale, the 8, 9th of Oct. at Pittsfield, the 15, 16th Oct. at Apple Creek in Green co. From thence we shall proceed to Jacksonville, and Springfield.

If you please notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant
BRIGHAM YOUNG,
H. C. KIMBALL.
Morley Settlement, Sept. 12, 1842.

To those who covenant to keep the commandments of the Lord, we recommend a perusal of the 35th chapter of Jeremiah.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo, Aug. 20, 1842.

The Times and Seasons,

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JOSEPH SMITH.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 23.]

CITY OF NAUVOO, ILL. OCT. 1, 1842.

[Whole No. 59]

ZARAHLEMLA.

Since our 'Extract' was published from Mr. Stephens' 'Incidents of Travel,' &c., we have found another important fact relating to the truth of the Book of Mormon. Central America, or Guatemala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south.—The city of Zarahemla, burnt at the crucifixion of the Savior, and rebuilt afterwards, stood upon this land as will be seen from the following words in the book of Alma:—'And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla was nearly surrounded by water: there being a small neck of land between the land northward and the land southward.' [See Book of Mormon 3d edition, page 260-31.]

It is certainly a good thing for the excellency and veracity, of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them: and that a large stone with engravings upon it, as Mosiah said; and a 'large round stone, with the sides sculptured in hieroglyphics,' as Mr. Stephens has published, is also among the left remembrances of the, (to him,) *lost and unknown*. We are not agoing to declare positively that the ruins of Quirigua are those of Zarahemla, but when the land and the stones, and the books tell the story so plain, we are of opinion, that it would require more proof than the Jews could bring to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon.

It may seem hard for unbelievers in the mighty works of God, to give credit to such a miraculous preservation of the remains, ruins, records and reminiscences of a branch of the house of Israel: but the elements are eternal, and intelligence is eternal, and God is eternal, so that the very hairs of our heads are all numbered. It may be said of man he was and is, and is not; and of his works the same, but the Lord was and is, and is to come and his works never end; and he will bring every thing into judgment whether it be good, or whether it be evil; yea, every secret thing, and they shall be revealed upon the house tops. It will not be a bad plan to compare Mr. Stephens' ruined cities with

those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one, and so we make another

EXTRACT

From Stephens' 'Incidents of Travel in Central America.'

"On a fine morning, after a heavy rain, they set off for the ruins. After a ride of about half an hour, over an excruciating road, they again reached the Amates. The village was pleasantly situated on the bank of the river, and elevated about thirty feet. The river was here about two hundred feet wide, and fordable in every part except a few deep holes. Generally it did not exceed three feet in depth, and in many places was not so deep; but below it was said to be navigable to the sea for boats not drawing more than three feet water. They embarked in two canoes dug out of cedar-trees, and proceeded down the river for a couple of miles, where they took on board a negro man named Juan Lima, and his two wives. This black scoundrel, as Mr. C. marks him down in his notebook, was to be their guide. They then proceeded two or three miles farther, and stopped at a rancho on the left side of the river, and passing through two cornfields, entered a forest of large cedar and mahogany trees. The path was exceedingly soft and wet, and covered with decayed leaves, and the heat very great. Continuing through the forest toward the northeast, in three quarters of an hour they reached the foot of a pyramidal structure like those at Copan, with the steps in some places perfect. They ascended to the top, about twenty-five feet, and descending by steps on the other side, at a short distance beyond came to a colossal head two yards in diameter, almost buried by an enormous tree, and covered with moss. Near it was a large altar, so covered with moss that it was impossible to make anything out of it. The two are within an enclosure.

Retracing their steps across the pyramidal structure, and proceeding to the north about three or four hundred yards, they reached a collection of monuments of the same general character with those

at Copan, but twice or three times as high.

The first is about twenty feet high, five feet six inches on two sides, and two feet eight on the other two. The front represents the figure of a man, well preserved; the back that of a woman, much defaced. The sides are covered with hieroglyphics in good preservation, but in low relief, and of exactly the same style as those at Copan.

Another, represented in the engraving, is twenty-three feet out of the ground, with figures of men on the front and back, and hieroglyphics in low relief on the sides, and surrounded by a base projecting fifteen or sixteen feet from it.

At a short distance, standing in the same position as regards the points of the compass, is an obelisk or carved stone, twenty-six feet out of the ground, and probably six or eight feet under, which is represented in the engraving opposite. It is leaning twelve feet two inches out of the perpendicular, and seems ready to fall, which is probably prevented only by a tree that has grown up against it and the large stones around the base. The side toward the ground represents the figure of man, very perfect and finely sculptured. The upper side seemed the same, but was so hidden by vegetation as to make it somewhat uncertain. The other two contain hieroglyphics in low relief. In size and sculpture this is the finest of the whole.

A statue ten feet high is lying on the ground, covered with moss and herbage, and another about the same size lies with its face upward.

There are four others erect, about twelve feet high, but not in a very good state of preservation, and several altars so covered with herbage that it was difficult to ascertain their exact form. One of them is round, and situated on a small elevation within a circle formed by a wall of stones. In the centre of the circle, reached by descending very narrow steps, is a large round stone, with the sides sculptured in hieroglyphics, covered with vegetation, and supported on what seemed to be two colossal heads.

These are all at the foot of a pyramidal wall, near each other, and in the vicinity of a creek which empties into the Motagua. Besides these they counted thirteen fragments, and doubtless many others may yet be discovered.

At some distance from them is another monument, nine feet out of ground, and probably two or three under, with the figure of a woman on the front and back, and the two sides richly ornamented, but without hieroglyphics.

The next day the negro promised to show Mr. C. eleven square columns higher than any he had seen, standing in a row at the foot of a mountain; but after dragging him three hours through the mud, Mr. C. found by the compass that he was constantly changing his direction; and as the man was armed with pistols, notoriously a bad fellow, and indignant at the owners of the land for coming down to look after their squatters, Mr. C. became suspicious of him, and insisted upon returning. The Payes were engaged with their own affairs, and having no one to assist him, Mr. Catherwood was unable to make any thorough exploration or any complete drawings.

The general character of these ruins is the same as at Copan. The monuments are much larger, but they are sculptured in lower relief, less rich in design, and more faded and worn, probably being of a much older date.

Of one thing there is no doubt: a large city once stood there; its name is lost, its history unknown; and, except for a notice taken from Mr. C.'s notes, and inserted by the Senores Payes in a Guatimala paper after the visit, which found its way to this country and Europe, no account of its existence has ever before been published. For centuries it has lain as completely buried as if covered with the lava of Vesuvius. Every traveller from Yzabal to Guatimala has passed within three hours of it; we ourselves had done the same; and yet there it lay, like the rock-built city of Edom, unvisited, unsought, and utterly unknown."

HISTORY OF JOSEPH SMITH.

Continued.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should pro-

ceed to organize his church once again, here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever.—Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church,

have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and

depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever.—Amen.

And again by way of commandment to the church concerning the manner of baptism.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ.

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—

and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where

there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

The duty of the members after they are received by baptism.

The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of

thy son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time,—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

From the "North Staffordshire Mercury."

DIFFERENCE BETWEEN THE BAPTISTS & LATTER-DAY SAINTS.

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter-Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined

making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the christian church.—This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummary with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of imposters who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter-day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy vol-

ume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive, for the use of all who can swallow them.—The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The lesser, or Aaronic Priesthood, is to hold the keys of the Ministering of Angels, and to administer in outward ordinances." "The power and authority of the higher, or Melchisedeck Priesthood, is to hold the keys of all the Spiritual Blessings of the Church—to have the privilege of receiving the mysteries of the Kingdom of Heaven—to have the Heavens opened to them—to commune with the general assembly and Church of the Firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the New Covenant." (See page 13.) So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchizedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorrence and disgust.

A BAPTIST.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-Day Saints. We will now attempt

to show the difference between the Baptists and Former-Day Saints.

1st.—The Former-Day Saints baptized for remission of sins, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-Day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former-Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xviv. 6. The Baptists say, "they regard such mummerly with as much disgust as all Christians do."

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from "such conceits," and have no part in them; nor in any thing pertaining to the gifts and power of God: or to use the Apostle's own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament,) to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness;" separates them to an impassable distance from the Former-day Saints: and how with all those differences the Baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher, or Melchizedeck Priesthood was to hold the keys of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom,"—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, "did aspire to a dignity which they say, "belongs only to him who is the only Priest for ever after the order of Melchizedeck."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former day-Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "every where spoken against." See Acts.

Millennial Star.

The Boston Olive Branch says:

☞ LAROE SUNDERLAND's paper has gone out of his hands. Where are the thousands of dollars he begged for the poor slave gone? A mystery—we wish it solved.

☞ Now, if the public are not acquainted with Mr. Pratt's exposition of Mr. Sunderland we refer all inquirers to that document, and we think they will be satisfied. We will, should they wish it, give the "thousands" a touch hereafter.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, OCTOBER 1, 1842.

LETTER FROM JOSEPH SMITH.

Nauvoo, September 6, 1842.

TO THE CHURCH OF JESUS CHRIST OF LATTER
DAY SAINTS, SENDETH GREETING:—

As I stated to you in my letter before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead; as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

I wrote a few words of Revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a Recorder, who should be eye-witness, and also to hear with his ears, that he might make a record of a truth before the Lord. Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in making his record, in taking the whole proceedings; certifying in his record that he saw with his eyes, and heard with his ears; giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established. Then let there be a general Recorder, to whom these other records can be handed, being attended with certificates over their own signatures; certifying that the record which they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general church book.

You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead, who should die without a knowledge of the gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared as you will find recorded in Revelations, xx: 12. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." You will discover in this quotation that the books were opened; and another book was opened, which was the book of life. But the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works; and refers to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote you previous to my leaving my place, "that in all your recordings it may be recorded in heaven." Now the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ; wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world; according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of: a power which records, or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any act of men, this power has always been given. Hence whatsoever [those men did in authority, in the name of the Lord, and did it truly

and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah.—This is a faithful saying! Who can hear it?

And again for a precedent, Matthew, xvi:18,19. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. Herein is glory and honor, and immortality, and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead. Consequently the Baptismal Font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to shew forth the living and the dead: and that all things may have their likeness, and that they may accord one with another; that which is earthly, conforming to that which is heavenly, as Paul hath declared, 1 Corinthians, xv:46, 47, and 48. "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord, from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out; so also are the records in heaven. This therefore is the sealing and binding power, and in one sense of the word the keys of the kingdom, which consists in the key of knowledge. And now my dearly and beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our

salvation, as Paul says concerning the fathers, 'that they without us can not be made perfect;' neither can we without our dead, be made perfect. And now in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, xv: 29. Else what shall they do which are baptised for the dead if the dead rise not at all; why are they then baptised for the dead. And again, in connexion with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz: the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold, what is that subject. It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us, be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.—Now what do we hear in the gospel which we have received? "A voice of gladness! A voice of mercy from Heaven; and a voice of truth out of the earth, glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold! thy God reigneth. As the dew of Carmel, so shall the knowledge of God descend upon them. And again, what do we hear? Glad tidings from Cumorah! Moroni,

an Angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broom county, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times. And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

Brethren shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad.—Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again I say, how glorious is the voice we hear from heaven proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life: kingdoms, principalities, and powers. Behold the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth, for he is like a refiner's fire and like fullers soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the

Lord an offering in righteousness. Let us therefore, as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy Temple when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant and never deviating friend.

JOSEPH SMITH.

NAUVOO.

As good news from a far country, like pure water to a thirsty traveller, is very refreshing, so we have thought that a little space devoted to Nauvoo, might afford some consolation to those that wish well to the cause of Zion. It is one of the few comforts of the saints in this world, to be settled in peace, and witness the rapid growth of their infant city, as a place of safety and gathering for the last days. For three or four miles upon the river and about the same distance back in the country, Nauvoo presents a city of gardens, ornamented with the dwellings of those who have made a covenant by sacrifice, and are guided by revelation, an exception to all other societies upon the earth. There is a beautiful commandment and call upon this subject in the fiftieth Psalm, as well as a prophecy of what the Lord will do when he shines, the perfection of beauty out of Zion.

The city of Nauvoo is regularly laid off into blocks, containing four lots of eleven by twelve rods each—making all corner lots. It will be no more than probably correct, if we allow the city to contain between seven and eight hundred houses, with a population of 14 or 15,000. Many of the recent built houses are brick, some one story, and some two stories high, displaying that skill, economy and industry which have always characterized intelligent minds and laudable intentions. The first habitations, as well as many now reared for the time being, in comparison with the expensive mansions of voluptuousness and grandeur in old cities, may be termed "small;" but when it is recollected that a large portion of the saints have been "scattered and peeled" some two or three times; and that, also, it is the 'fashion' of the world, to 'shave' their close before they let them 'go to the land of promise,' (as hypocrites not unfrequently name the place of gathering) no apology will be needed. We can, therefore, of a truth declare, that within the same length of time, and with the same amount of means, no society on the face of the globe, has a better

right to the claim of improvement by their own industry: or have offered to their surrounding neighbors, a plainer pattern of mechanical skill, domestic economy, practical temperance, common intelligence, every day virtue, and eternal religion, than the Church of Jesus Christ of Latter Day Saints.

Such a statement of facts will be considered the simple truth, when it is remembered that we are the only people upon the earth who profess to be governed and guided by direct revelation from the Lord: And in this place let us not forget to mention that important commandment which said: "And again, inasmuch as there is land obtained, *let there be workmen sent forth, of all kinds*, unto this land, to labor for the saints of God." Now who that has witnessed the driving of the saints from place to place, and seen them in the short space of two or three years, raise a town or a city, glowing with all the arts, improvements, and curious workmen found any where upon the earth, can doubt this revelation? One thing is certain, the elders must possess more plausibility, discernment and ingenuity, to find out wise and skilful workmen, than has ever been the lot of the world, or else the revelation is true,—and these elders are blessed with the spirit of God, to assist in bringing to pass his act, his strange act. This light is not under a bushel.

Two steam mills have been put into operation this season, and many other buildings for mechanical labor in the various branches of manufacture, are either under way or in contemplation,—while the Temple of God, a work of great magnitude, and the Nauvoo House, which when finished will hardly be surpassed in the western world, are rising up as monuments of the enterprise, industry and reverence of the commandments of God, of the saints in their banishment from Missouri.

As to mercantile business we have but little to say:—*The fewer foreign goods* that are consumed among the saints, the better it will be for home manufactories,—and the nearer we shall come to the word of the Lord, which says: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

We have two presses doing as much as can be expected from the limited resources of a people twice plucked up by the roots, and plundered, even to their clothes, besides the loss of a good printing establishment. As far as truth can be spread and lies contradicted by two presses, against several thousand, *it is done!* and we have the gratification of saying that things seem to work together for good to them

that look for the second appearing of our Lord Jesus Christ.

Finally, brethren, as this world is not the place of much happiness to the saints, on account of the great prevalence of the powers of darkness upon the earth, and the wickedness and corruption of men's hearts, we think we can not do better than say, that while other cities are secretly practicing vice in its most horrid form, Nauvoo, like an infant at the breast of its mother, is deriving its nourishment from that fountain of life which invigorates youth without endangering the health; and we do sincerely hope, that we as children of the kingdom, may keep the law of God, and the law of the land, continuing steadfast in the liberty of the gospel, and ever abounding in the knowledge of the Lord, knowing this, for grace and salvation, that in the world there is no deliverance; no; nowhere but in Jerusalem, and in Mount Zion, and in the remnant whom the Lord our God shall call.

Nauvoo, at present is, figuratively, the great fish market of the earth, where all kinds, both good and bad, are gathered—where the good are preserved, and the bad cast away—for until the savior comes, there will be wise virgins and foolish;—blessed are they that continue to the end *faithful*, for whether they have builded a city in Ohio, or Missouri, or Illinois, they shall enter into the joys of their Lord, and inherit the kingdom prepared before the foundation of the world.

THE TEMPLE.

If there is any subject in which the saints of the Most High are interested more than another, it is in the completion of that edifice; destitute of a place of worship, and so many thousands subject to the inconvenience of worshipping out of doors where the cold, heat, and damp alternately prey upon the the systems of the weak and delicate, and subject them to colds, fevers, and a variety of diseases, renders it imperative upon us to use our energies in building that house. This however is tolerable, when we consider the inconveniences that we have to labor under in the winter season; when instead of having a commodious building to worship in, we are subjected to the inconvenience of worshipping in private houses, or in the best manner that we can, and no matter how important a subject has to be laid before the saints, it is impossible for them to hear it, as there is no place for them to congregate in.

These, as natural reasons, might be considered sufficient to induce any religious community to use their utmost exertions in the accomplishment of so desirable an object. But when

we consider the great work in which we are engaged, a work that has been looked forward to with delight by the ancient servants of God; a theme about which all the inspired poets have sung, and all the prophets, from the foundation of the world, have wrote—even the “dispensation of the fulness of times, which has been spoken of by ALL the prophets since the world began.” God has reserved us as the honored instruments to participate in the blessings, glories, and privileges, that “prophets and kings desired to see, but died without the sight.

Under these circumstances, blessed with the light and intelligence of heaven, and with direct revelation from the Most High, it behooves us as his people to use the most untiring diligence, and to exert all our energies in the accomplishment of an object so desirable for us to attend to; and so pregnant with importance to the inhabitants of this city. The Lord has given us directions in regard to this affair, and has said, “let the House be built by the tithing of my people.” This is a commandment which is binding, which is imperative upon all God’s people, and if we consider ourselves his people, we shall feel ourselves bound under the strongest obligations, even that of duty, to our God to fulfil this requisition. We take pleasure in stating that many of the saints have come forward with willingness and cheerfulness, and have tithed and consecrated all, yea more than could have been required of them; whilst others have relaxed in their duty and have been slow to perform their covenants. We know that of late we have had gloomy times; clouds have been gathering around our horizon, and our atmosphere has been impregnated with the foul effluvia of wanton and unmerited persecution; the life of our prophet has been sought after, and many unpleasant circumstances have transpired which in their nature have had a tendency to damp the energies, and slacken the exertions of the saints in the accomplishment of this great work; and as the building of the Temple is principally depending upon the tenth day’s labor of the inhabitants of this place, when many are slack, as has been the case of late, it has a great tendency to retard the work—to dispirit those who are actively engaged, and who feel zealous in the work, and to derange very materially the plans and designs of the committee. There are some few things that devolve upon us to mention, which, though an unpleasant work, we feel the importance of the cause requires at our hands.

The committee find themselves very much perplexed in consequence of the brethren not coming forward as usual from their different wards, to perform their tenth of labor. They

state that they cannot get sufficient stone quarried to supply the stone cutters at the Temple, and that some of them have been obliged to quit work in consequence, and that unless strenuous exertions are immediately made, and the brethren come up promptly to their duty, the work will be greatly retarded, and perhaps have to stop; at all events the stone cutters will have to stop unless they get an immediate supply of stone. Brethren, such things ought not to be; “let us not be weary in well doing, for we shall reap in *due time*, if we faint not.” We have commenced a good work—we have been zealously engaged in it—we have spent a great deal of labor, and toil, and our expectations have been great when we have reflected upon the blessings that would flow to us through that medium. Let us begin this next week and continue our labors “until the topstone shall be raised with shoutings of grace! grace unto it!” The committee state that if they have a sufficiency of stone quarried, they can not only be progressing with the work this fall, but the stone cutters can be employed all the winter, and thus have a great quantity of hewn stone ready to commence with as soon as the spring opens which will greatly facilitate the progress of the work.

It may here be necessary to give a word or two of instruction: many of the brethren no doubt out of the best of motives bring guns and watches, and other kinds of property that is not saleable, or easy to dispose of; they give them in at what is considered a fair valuation, yet they are not saleable—they will not purchase either provisions or clothing for those that need, neither will they purchase labor, and they lay as useless lumber on the hands of the committee. It is the especial desire of the committee, and absolutely necessary for the prosperity of the work that the brethren in town pay their tenth in labor, and not in property.

In regard to the brethren in the country, we would also say a word. Cattle which are neither fit for milking or killing are frequently brought in for tithing, and they lay as dead property on the hands of the committee—as they have no way of feeding them they are put into the drove, from which several have wandered off and been lost; we would therefore advise the brethren to bring in fat cattle which would immediately supply the hands with beef; or otherwise milch cows, that might be disposed of to advantage. Another word on this subject and we have done. Many of the brethren, in their liberality bring in pumpkins, squashes, potatoes, and other vegetables, if, when they were doing this they could bring a little corn

meal, flour, butter, pork, or other articles of that kind they would be very acceptable.

Perhaps we have said enough on this subject, but we feel the importance of it and therefore speak plainly. It is for you, brethren, to say whether the work shall stand or progress; one thing is certain, that unless that is done all our efforts to aggrandize or enrich ourselves will be vain and futile. We may build splendid houses but we shall not inhabit them; we may cultivate farms but we shall not enjoy them; we may plant orchards, or vineyards, but we shall not eat the fruit of them. The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.

But leaving duty and interest out of the question, if we wish to receive great blessings from the hands of Jehovah, if we wish to receive our anointing, if we wish the glory of the priesthood to be more fully developed, if we wish to do the will of God and to secure the blessings of the most high God, in fact if we wish to secure our present, our temporal and eternal salvation, we shall build that house.

From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.

ON MARRIAGE.

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.—We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's

companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children, and servants and prevent them from embracing the truth, will have to answer for that sin.

We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's "secret wife system" is a matter of his own manufacture; and further to disabuse the public ear, and shew that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position, we present the following certificates:—

We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system"

is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett,	N. K. Whitney,
George Miller,	Albert Pettey,
Alpheus Cutler,	Elias Higbee,
Reynolds Cahoon,	John Taylor,
Wilson Law,	E. Robinson,
W. Woodruff,	Aaron Johnson.

We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practised in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

Emma Smith, President,	
Elizabeth Ann Whitney, Counsellor,	
Sarah M. Cleveland, Counsellor,	
Eliza R. Snow, Secretary,	
Mary C. Miller,	Catharine Pettey,
Lois Cutler,	Sarah Higbee,
Thirza Cahoon,	Phebe Woodruff,
Ann Hunter,	Leonora Taylor,
Jane Law,	Sarah Hillman,
Sophia R. Marks,	Rosannah Marks,
Polly Z. Johnson,	Angeline Robinson,
Abigail Works.	

Missouri Law.—The Executive Committee of the Am. A. S. Society have taken legal advice in regard to what can be done for Thompson, Work, and Burr, confined for twelve years in the penitentiary of Missouri. The result is, that nothing can be done for their relief—the case being quite out of the jurisdiction of the other courts. The only thing which can possibly avail them is, for the governors of those States of which they were citizens, to expostulate with the governor of Missouri, and obtain some abridgement of the time. Whether they will do this is very doubtful. This is a hard case; for it is admitted, even in Missouri, that they broke no law except by a forced construction. Indeed, when the young men were arrested, it was a long time before they could find any law under which to try them, and the law they applied did not, and never was intended to have any relation to the case.

We have copied the foregoing article for the purpose of showing that the State of Missouri, is not governed by law in her disposition of

those that are considered offensive. If "the young men broke no law," and the law by which they were tried had no relevancy to the case, how could they be sent to the penitentiary for *twelve years*, except upon mob law, or despotic assumption? It is well such cruel cases, as too often occur in Missouri, begin to attract the attention of some more sensible portions of the American public. The church of Latter-Day Saints will not be the only people, who complain of injustice and oppression from the people and government of Missouri. We care nothing about abolitionism, and have nothing to do with it, but we do care about the honor and virtue of our country, and want an equal enjoyment of rights and privileges from the banker to the beggar; from the president to the peasant:—but *when wicked men bear rule the people mourn.*

We certainly take pleasure in presenting to our readers, the following well directed hit on Miller's Sectarian Millennium. It appears in the Olive Branch of Boston, and if the editors had been as wise in their calculations from a plentiful harvest for the people's salvation, as in their exposition of the Millennium's commencing in April, 1843, they would have given one hint upon the voice of famine: but to the article; viz:—

GOD'S WAYS ARE EQUAL. In his controversy with the ancient Jews, God said, "My ways are equal, your ways are unequal." On this declaration we have been led lately to reflect, when looking over the country and seeing the immense harvest about to be gathered in. Nature is yielding in an unusual manner, and the strong probability is that two years' provisions are soon to be reaped from the earth. Why is this? We know that the All-wise Giver of good things has in time past sent plentiful years, but they were to supply the necessities of his creatures in years of scarcity which were to follow. In this he showed his ways to be equal. It was so with the seven years of plenty in Egypt, which were followed by seven years of famine. This was an equal balance of year for year; and no doubt this balance has always been kept up, the surplus of one year supplying the deficiency of another. Here all is equal. Now our reflections on this subject led us to propose the following question for the consideration and answer of those who believe that this is the last year of the world's existence. If the present is

to be the last year of the world, and God should supply the inhabitants thereof with a large amount of food beyond the power of consumption, the present year, where is the evidence of his wisdom, or of the truth of that declaration—"My ways are equal?"

Joe Smith was seen on the 3d inst., on his way to Galena, and it was thought he would push for Canada. His influence is on the wane most evidently.—*St. Louis Picket Guard*.

It is a great pity that humbuggery was not on the wane too. Joe Smith is at his residence in Nauvoo, attending to and administering the droppings of Mormon beneficence. *Appropos*—would it not be a more wise course for the press abroad to drop this nonsensical jargon about the Mormons—let them pursue their vocations after their own modes, customs and consciences, than to be eternally poking sharp sticks at a harmless inoffensive sect? Surely we should think so. What say you, friend Whitney?

CONFERENCE MINUTES.

Minutes of a conference of the elders of the church of Jesus Christ of Latter-Day Saints, held at Alexander, Genesee co. N. Y., on the 27-8 of August A. D. 1842.

The conference met according to previous adjournment and organized by calling Elder R. L. Young to the chair and C. R. Clark clerk; after which a hymn was then sung and the throne of Grace addressed by Elder Pelatiah Brown.

On motion said conference was adjourned to 1 o'clock P. M. Conference met according to adjournment, a hymn being sung and prayer by the president, conference proceeded to business.

Motioned and carried that the clerk take the names of all the official members present, which are as follows: high priest, Ezra Thayer: of the Seventy, Charles Thompson, Harmon H. Hill, Joel McWhitney: Elders, Geo. Thompson, Hiram Thompson, C. R. Clark, S. W. Disbrow, Nathan Hatch, — Taylor, Benjamin Waldron, Thomas Pearson, Pelatiah Brown, Geo. Brown, Rowland Cobb, Nathan Bradley, R. L. Young, R. D. Sprague: Priests, Miron Alger, John L. Bartholf, Alviras Webster, Daniel Adams: Teachers, Silas Alger, Joseph Shamp, Joseph Shadbolt, Linus Whiting, James

E. Herrington: Deacons, Samuel Mott, Isaiah Call.

Representation of the several branches belonging to said conference.

Alexander branch represented by Samuel Mott, consists of 24 members, 2 elders, 1 deacon.

Batavia branch represented by S. W. Disbrow, consists of 22 members, 2 elders, 1 priest, 1 teacher.

Acron branch represented by James E. Herrington, consists of 9 members, 1 elder, 1 priest,

Charlotte Centre branch represented by Thomas Pearson, consists of 16 members, 3 elders.

Attica branch represented by Alviras Webster, consists of 13 members, 1 priest, 1 teacher.

Castile branch represented by Benjamin Waldron, consists of 5 members, 2 elders, 1 teacher. Also 4 members, living near by.

Bennington branch represented by Joel McWhitney, consists of 24 members, 2 elders, 1 deacon.

Sparta branch represented by R. L. Young, consists of 13 members, 2 elders, 1 deacon; 2 moved away since last conference.

Loon Lake branch represented by R. L. Young, consists of 6 members, 2 elders.

Howard and Bath branches represented by R. L. Young, consist of 25 members, 1 priest, 1 teacher.

In Burns are 2 members and 1 elder.

In Grove are 5 members and 1 teacher.

In Granger are 2 members and 1 elder.

Conference then adjourned to Br. Geo. Thompson's at early candle light.

Opened agreeable to adjournment: after singing and prayer, conference proceeded to business.

Moved and carried that no elder or priest belonging to any of the branches under the jurisdiction of this conference, go beyond the jurisdiction of his branch to preach and build up the church without a recommend from said conference; and that no officer shall hereafter be ordained to any of the above branches except for the express purpose of presiding over or in said branch without the voice of the conference.

Motioned and carried that Richard D. Sprague and Rowland Cobb have a recommend to build up the church in the regions round about.

Motioned and carried that Hiram Thompson, Silas S. Davis and R. L. Young retain their recommends received last conference.

Moved and carried that we acknowledge Elder Charles Thompson in authority to travel in all the branches in this conference, teaching them the order of the kingdom, organizing and regulating the officers of the same, and to preside over them while with them, and to gather up the scattered members and officers and attach them to some branch or organize them by themselves.

Moved and carried that S. W. Dibrow retain his former appointment as to receiving donations for the building of the Temple at Nauvoo, and that he forward the said donations to the Trustee in Trust, when he shall have a convenient opportunity and receive receipts which he shall present at the next conference.

Conference then adjourned to meet on the 28th at the meeting house at Alexander Centre at 9 o'clock A. M.

Met agreeable to adjournment. A hymn sung and prayer made by Elder Charles Thompson, followed by a discourse delivered by Elder Pelatiah Brown on the resurrection. A discourse was delivered in the afternoon by Elder Charles Thompson on the subject of faith.

Conference adjourned to meet at Elder Geo. Thompson's at early candle light.

Met according to adjournment, a hymn sung and the throne of Grace addressed by the president.

Motioned and carried that we give our vote of thanks by letter to the Rev. Mr. Bunker, minister of the Universalist church of Alexander, and the members of the same for their kindness in granting to this conference the use of their house of worship and candid attention during the conference: also his kind invitation in inviting us to attend his meetings, which will be accepted when convenient.

Moved and carried that Miron Alger, priest, have a recommend to go forth to preach and to build up according to his office.

Moved and carried that Hiram Thompson be the clerk in this conference until otherwise directed by the same, to receive, record and keep a memorandum of all the essential business done in said conference.

Motioned and carried that the president and clerk transcribe these minutes

after their true meaning, and forward them to the editor of the "Times and Seasons" requesting them to be printed.

R. L. YOUNG, Pres.

CALVIN R. CLARK, Clerk.

NOTICE.

Elder Martin Titus is requested to return to Nauvoo immediately, to answer to certain charges that are preferred against him.

THE SIGNS OF THE TIMES.

(From the *Wardner*.)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirits living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circles groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear.
It may be that the Lord is near.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 24.]

CITY OF NAUVOO, ILL. OCT. 13, 1842.

[Whole No. 60.]

HISTORY OF JOSEPH SMITH.

Continued.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, N. Y: Secured the copyright; and agreed with Mr. Egbert Grandon to print five thousand copies, for the sum of three thousand dollars.

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; the language of the whole running the same as all Hebrew writing in general; and that, said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the Original Book of Mormon, as recorded on the plates.

THE BOOK OF MORMON

An account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath

done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The remainder of the title page is of course, modern.

A commandment of God and not of man to Martin Harris, given (Manchester, New York, March, 1830,) by him who is eternal.

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father concerning me: having done this, that I might subdue all things unto myself: retaining all power, even to the destroying of satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth: yea, to those who are found on my left hand; nevertheless it is not written, that there shall be no end to this torment; but it is written endless torment.

Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you, this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—

Eternal punishment } Endless punishment
 is God's punishment: } is God's punishment:
 wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jr. in my name: and it is by my almighty power that you have received them: therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore: how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I God have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I: which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father, and I put on and finished my preparations unto the children of men: wherefore, I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance; and show not these things unto the world until it is wisdom in me; for they cannot bear ment now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

And again: I command thee, that thou shalt not covet thy neighbor's wife. Nor seek thy neighbor's life. And again: I command thee, that thou shalt not covet thine own property, but impart it freely to the printing of the book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant: that they may believe the gospel, and look not for a Messiah to come who has already come.

And again: I command thee, that thou shalt pray vocally as well as in thy heart: yea, before the world as well as in secret; in public as well as in private. And

thou shalt declare glad tidings: yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

Behold, this is a great, and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all: yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying hosanna! hosanna! blessed be the name of the Lord God.

Pray always and I will pour out my Spirit upon you, and great shall be your blessing: yea even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me: yea, come unto me thy Savior. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we

should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, jr. given April 6, 1830.

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you; and cause the heavens to shake for your good, and his name's glory.—For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews, also. Amen.

EXTRACTS OF HISTORY.

It is not incompatible with the revelations of the Lord to become acquainted with nations, histories, governments, laws, and men, and things in general; wherefore, as time and circumstances may offer opportunity, we mean to extract what may answer to instruct, and perpetuate the rules and ways of righteousness.

THE ROCK STRUCK BY MOSES FOR WATER.

The rock which was smitten by Moses, and whence the water afterwards flowed for the relief of the thirsty Israelites under his command, is situated in the desert or wilderness of Sinai. This desert is in the peninsula, made by two branches or bays of the Red Sea, extending into Arabia Petrea. "This is, in truth, a great and terrible wilderness, where there is (little or) no water." The rock, which tradition has pointed out as the one whence the water gushed out, when struck by Moses, and gave relief to the people complaining of their privations and sufferings, and comparing the abundance they had enjoyed in Egypt under bondage, is not far from Sinai or Horeb; but is nearest the latter. It has been somewhat differently described by the numerous travellers who have given an account of it. One represents it as six yards square, and another to be fifteen feet long, ten wide, and twelve in height. It appears in a tottering state, and the base is smaller than the body of the rock near the top. It is rough and uneven on the sides, indicating a disruption from the mountain by some volcanic power or uncommon agitation of the earth.

This event was soon after the publication of the law by Moses from Sinai; and it is represented as miraculous, equally as the passage of the Red Sea, and the supply of quails and manna. There have been attempts by some learned men to show that the extraordinary events connected with the exode of the Hebrews from Egypt, and with their journey of forty years in the wilderness, were not miraculous. We do not see, however, but one may as well deny the miracles of Christ, and indeed all miracles whatever. And yet we are not to multiply miracles unnecessarily. The writer of the Psalms has celebrated the occurrence as a miracle; and Moses, who gave an account of it, speaks of it as such. A great question was to be decided before the nations of the earth, at that period, when almost the whole world was given to idolatry; whether the God of Moses, the God of Abraham, Isaac and Jacob, was the true and only God; and it was therefore a proper occasion for the particular interference of Him who made heaven and earth, and had the control of nature and the elements. The judgments on Pharaoh and his people, and the subsequent protection of the Hebrews, and the giving of the law by Moses, are all the works of Him who created and governs the world, and who (so far as reason or philosophy is able to show) can suspend the laws by which matter is regulated for great moral purposes. Why should it be "thought incredible for God to raise the dead?" He who first made man a living and intellectual being, who formed him with so wonderful a body, and a spiritual property capable of indefinite improvement, "who stamped its lustre on an insect's wing, and wheels his throne upon the rolling worlds;" he surely, can raise the dead to life, he can calm the stormy winds, he can cause the earthquake to engulf the solid land, and the fire of the volcano to overwhelm the fairest cities.

MOUNT ARARAT, AND THE EARLY ABODE OF NOAH AND HIS DESCENDANTS.

In the opinion of the most learned among the moderns, Mount Ararat, where the ark of Noah rested, after the deluge, was in Armenia, or Thibet, and between 90° and 100° E. long. and between 30° and 35° north lat. north of Hindostan and Persia, west of the river Indus and

of central Asia, and east of Mesopotamia and of the Caspian Sea. This is a temperate clime, and favorable to health and long life, as well as to the pursuits of the shepherd and the agriculturist. The Ararat, the Caucasus, and the Taurus are connected, and form almost one group or range, extending a great distance from what is usually called Asia Minor, to India.

The Indian and Hindoo traditions of the earliest times point to Noah and the Deluge; and they claim to be the descendants of that patriarch. Noah and his sons would not long remain on the mountain where the ark rested, on the subsiding of the waters. They advanced no doubt, to the south, to a milder climate and a more champaign country. In the fourth generation, or one hundred and fifty years from the deluge, they removed westward, to the plains of Shinar, where they began to construct a building which should reach to heaven. Dispersed from this place about one hundred and fifty or one hundred and sixty years after the deluge, they went forth, in different companies, east, west, north and south; but most to the south and to the east, as both the face of the country and the climate would invite. Noah lived two hundred years after this event, and probably journeyed east, where traditions relating to the flood, and the safety of a few from that catastrophe have much prevailed.—From Noah and his sons would be communicated to their posterity whatever was known by them of antediluvian discoveries and inventions in the arts of life. These could not have been very small during seventeen hundred years, the duration of the old world, according to the common computation; but at this distance of time, and in the want of early records, no very accurate opinion can be formed as to how great, or what those inventions were. But we may safely conclude, that they were not very great; otherwise the early generations after the deluge would have been more civilized than there is now evidence or reason to believe.

PASSING EVENTS.

We glean the following from our exchanges.

THE CHOLERA.—This dreadful malady, which, since 1833, when it raged so greatly all over Europe, had nearly disappeared, is again becoming most fatal to

a number of persons. The former was the Asiatic cholera; but the present is only considered by medical men as a violent attack of diarrhoea and dysentery, which, however, if not taken in time, is equally fatal to the unfortunate patient. For the last fifty years fruit has not been remembered to be so plentiful as during the present season, which supply has been so much increased by the immense quantity imported from France, Covent Garden, Hungerford, the Borough, Spitalfields, and other markets, in the metropolis, have had such abundant supplies that it was with difficulty the dealers could dispose of them at any price. The present malady, which is now so extensively raging, is mostly attributed by the faculty to an over-indulgence in fruit, and not from any epidemic, so as to cause any alarm to the public; as those who have unfortunately fallen victims to its dreadful effects have been ascertained to have made a very free use of fruit, which, added to a disordered state of the system, caused by the excessive heat that has prevailed for the last month would alone bring on a violent attack of cholera, or, more properly speaking, diarrhoea. The number of deaths since July 16th to 20th instant, has been upwards of 200, some of them decided cases, among which may be mentioned that of the late Mr. Barrett, the Governor of Whitecross street prison. It has, however, been more confined to children and aged persons. In France the number of deaths has been very great, attributed entirely to the same causes, but not from epidemic.—*Morning paper.*

The mortality from cholera, diarrhoea, and dysentery in London for the three weeks ending August 6, amounted to 109 deaths; for the previous three weeks, ending July 16, 40; making an increase of 69 deaths in the course of the last three weeks—a consequence of the rash indulgence resulting from the plenty and cheapness of fruit. Children and aged persons have been the greatest sufferers.

BUTCHERY IN CHINA.—We find the following paragraph in the London Sun of the 3d instant, relative to the last battle in China:—

Arrangements were made for an attack in three columns, two of which were gallantly led by Sir H. Gough and Sir W. Parker in person. Nothing could exceed the bravery of the troops. They

contrived to surround the Chinese, and quite bewildered them. The carnage was dreadful, being more a butchery than a battle. Ignorant of the laws of civilized warfare, the poor creatures knew not how to surrender, and were massacred. Not less than a thousand of them, including a great number of Mandarins, were killed, or drowned in the canals; whereas of the British troops only three were killed and twenty-two wounded. The encampments, and such of the buildings as had been occupied by the enemy, were burned, and the grain magazines thrown open to the populace, who speedily emptied them.

According to this, the English forces were gallantly led on to one of the most horrible butcheries on record!

DISTURBANCES IN THE PROVINCES.—A Special Commission is on the eve of being issued for the trial of the rioters apprehended during the late disturbances in the manufacturing districts. Nothing is wanting but the nomination of the learned Judges to undertake this arduous duty, and it is expected that this will be arranged forthwith. The last occasion of a commission being issued was for the trial of Frost and his companions, in the winter of 1840. Lord Chief Justice Tindal, Mr. Justice Williams, and Mr. Sergeant Ludlow were the Judges then selected. The character of the recent outbreak being of so much more general a nature, there is every reason to believe that a greater number will be appointed.

In our last it was our painful duty to record a series of the most violent popular movements in the manufacturing districts, and it is with some degree of pleasure that we have now to state that violence has almost subsided, and though in many of the manufacturing towns the workmen still remain out, yet, it is gratifying to know that the quarrel now is one only between masters and men; not partaking in the least degree of a national character. The cry of the mob now is "more wages, and not the Charter or no work." A number of the poor deluded men who took a leading part in the recent disturbances have been apprehended, and it is expected that a special commission will be shortly granted for their trial.—It is expected that in a few days all the hands now out will return to their employment.

GREAT GALE AT HAVANA.—We learn that a very heavy gale of wind was experienced at Havana on the 4th instant. Several small Spanish vessels were sunk at the wharf, and most of the other vessels in the port received more or less injury. The *Cutharine*, from Charleston for N. Orleans was lost in the same gale, a short distance from Matanzas—vessel and cargo totally. Capt. Rose has reached Matanzas with nothing but what he stood in. The steamboat *Natchez*, which left Havana on the 4th for Matanzas, with a great many passengers, was also supposed to have been lost in the same gale, having left on the day of the gale. She had been out four days, when the Colonel T. Snepthard sailed, and no intelligence had been received of her. The *barque Rapid, Ward*, from New York, was towed into Havana, after the gale, by a steamer, dismasted and considerably wrecked. The gale was supposed to have been very disastrous along the coast of Cuba. In Matanzas it was equally bad. On Sunday the 4th, an English ship, loaded with sugar, went ashore on the south shore of the Bay, and three-quarters of her cargo lost or badly damaged. A schooner and several launches sunk—sugars wet by the overflowing of the rivers—fences, trees, and small buildings blown down—the *barque Velasco* driven to sea, but returned in safety. By arrivals at Havana and Matanzas, many wrecks were reported along the coast, and many vessels dismasted trying to gain a port. It is said to be a more severe storm than in 1821.

We take pleasure in laying before our readers, the following very just remarks, on the common practice among newspaper editors, of abusing, vilifying, slandering, belying, and degrading the Saints at Nauvoo. May God reward every person that honors the truth, and speaks evil of no one till proved guilty. A press ought to be a messenger of truth, but many of the presses of the present day, are like the old Jewish whitened sepulchres—full of “*dead bones*,” or what is worse, wind, lies, unreasonable tales, and vain speculations upon innocence. But to the article:—

From the *Columbus (Ill.) Advocate*.

THE MORMONS.—These unfortunate beings—unfortunate in the estimation of the newspaper scribblers—are perhaps the subject of more notoriety than almost any thing else that has for the last year

agitated our mundane sphere. And sorts of stories are afloat reflecting on their alleged wickedness and the dangers to which the citizens of Illinois are constantly exposing themselves by permitting them to hold an asylum on our territory. We saw it stated not long since—in the N. Y. Commercial Advertiser we think—that there had been a skirmish between the militia of the State of Illinois and the Mormon forces, in which the latter were severely beaten, sixteen lives lost and property confiscated by the ruthless mob who had collected from the neighboring counties, and the opposite side, Missouri. Another New York print states that Joe Smith has been kidnapped and taken, no one knew where—that the greatest disorder and excitement pervade the Holy City. These stories, got up by the scullions of the press, may all do very well in the East, where alone a morbid taste for *mystery* and a delight for *evil* seems to be coeval with their existence. But it is passing strange to us how any well informed editor—Col. Stone for instance; can give publicity to these “idle tales, told by an idiot, full of sound and fury, signifying *nothing*.” Here, in our own State, where Mormonism rears its bold front, these vague rumors and strange disclosures, only excite the ridicule and contempt they so justly deserve. Would it not be as well, if the eastern press would desist from their course, and bestow their sympathies upon the more charitable subjects who are the immediate causes of so much misery in their own vicinities? We think so.

“TURNED INTO FABLES.”

The last attempt, as a perversion of the bible, to be met with in these last days, is a comparison of the profligate theatrical writer, Wm. Shakspeare, with the inspired writers of the Holy Scriptures, published, if we mistake not, in the N. Y. Tribune. We love to see quotations from the sacred writings, and have no objections to observe gleanings from profane writers, but to set up in a parallel comparison, Shakspeare with the prophets, apostles, and even Jesus Christ, shows a want of veneration for religion, and introduces a practice, in this (so much boasted) enlightened age, at once calculated to place vice before virtue and vanity before sanctity. Such a light minded course, puts the *Christian* behind the

heathen. You cannot gather grapes from thorns, nor figs from thistles. To show how far this thing has been carried we give below a specimen of the aforesaid comparisons viz:

“Ofentimes, excusing of a fault

Doth make the fault the worse by the excuse;

As patches, set upon a little breach,

Discredit more, in hiding of the fault,

Than did the fault before it was so hid.”

“No man putteth a piece of new cloth into an old garment: for that which is put in to fill up, taketh away from the garment, and the rent is made worse.”

[Math. ix. 18.]

“When I would pray and think, I think and pray

To several subjects: Heaven in my mouth,

And in my heart, the strong and swelling evil
Of my conception.”

“This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me.”

[Math. x. 3.]

..... “How, in one house,

Should many people, under two commands,
Hold amity?

“And if a house be divided against itself, that house cannot stand.

[Mark iii. 25.]

“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”

Math. vi. 24.

“Let us be keen, and rather cut a little,
Than fall, and bruise to death.”

“And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

Math. v. 40.

“Like one, that draws the model of a house,
Beyond his power to build it; who, half
through,

Gives o’er, and leaves his past-created cost

A naked subject to the weeping clouds,

And waste for charlish winter’s tyranny.”

“For which of you, intending to build a tower, setteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.”

[Luke xiv. 28-30.]

“The cloud-capped towers, the gorgeous palaces,

The solemn temples, the great globe itself,

Yea, all which it inherit, shall dissolve;

And like this unsubstantial pageant faded,
Leave not a wreck behind.”

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

[2 Peter iii. 10.]

“And the heavens departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains.”

[Rev. vii. 14, 15.]

NEWS FROM THE OLD WORLD.

*A call from the wilderness, a voice out of the earth, a short review of the origin and teaching of the Church of Jesus Christ of Latter Day Saints in America, known by many by the name of Mormons—*BY ORSON HYDE, ELDER OF SAID CHURCH. *Read, examine, pray, and handle.*

PREFACE.

The great desire, the author of this little work feels to free himself from an obligation under which he feels he is brought by more than human power, as likewise the heartfelt solicitude he feels that he might be enabled to impart to his fellow creatures, some of those truths that swell his own heart with joys unspeakable. This (and this only) induced him to recommend with great warmth this little work unto the people of Germany, so that he might be received with that interest which the importance of this object deserves.

If in the course of human events God’s providence makes it our duty to record those strange events that are calculated to form a new era, to lay the foundation for a spiritual world, to destroy tyranny and oppression, to help forward the renowned kingdom of the Prince of Peace—then all minds are filled with astonishment and surprise.

The church of Christ or the millennial church of Jesus Christ of a 1000 years duration, has by God’s providence been established in the United States of America, by sending his holy angel to make known unto the people the fundamental

doctrine of his church, which should be re-established in the last days, and to prepare her for the second coming of Christ. The author of this little work is a native of America, and for the last 11 years almost since its organization an elder of this church; on April 1st 1830 the church was formed in the town of Manchester, county of Ontario, state of New York with 6 members, but soon she grew to hundreds and thousands; when the church was fully organized, prophets and apostles were made known amongst them called of God; they then were ordained to high and accountable offices, and anointed with the holy oil.

The rapidity, although under the most unfavorable auspices, with which these doctrines spread over America and England, is evidence, that in them (the doctrines,) there is a hidden might and power that is well calculated to draw the attention of a thinking people. The number of the united brethren in the two countries is 80,000. The aim of this little work is to set forth the groundwork and doctrine of our church, which is named the "Church of Jesus Christ of Latter Day Saints."

Since the rise of this church we have had to fight ourselves through various obstacles—the tongue of scandal and false reports turned upon us; the press and pulpit threw stones of stumbling with a free hand in our way, yet if this had only been all, we would have had little cause to complain, but our enemies seeing that their moral power not being sufficient to stop the quick progress, our doctrine made, had recourse to other weapons and their own language was: "We will meet them with arguments of blood," and hence they came upon us sword in hand, they burnt many of our houses, destroyed our crops, killed our cattle, and in cold blood murdered and miserably maimed 30 of our brethren, even when they offered no resistance, and a great many of these were elders.

As an American I feel pained to make known such acts of barbarity of my countrymen, but the ever-ruling Power that mixeth the interests of all nations, demands the sacrifice of every local connection, and the loud acknowledgement of truth as a warning to all nations, that they might guard themselves not to become the originators of such misery.

In this storm of persecution that took

place in the winter of 1838-39, near 200 Saints were thrown into prison, after the lapse of a few days some were set at liberty, others remained three or four weeks, others remained in chains six months, and yet at the expiration of this time although their enemies were their judges, they got their liberty. 12,000 souls were banished in the depth of winter, their houses, goods, fields, &c. their enemies took as spoil.

All this took place under a government whose whole actions were contrary to the laws of the States, but dreaded in us a rival power. The matter is now before Congress, and it is hoped that the evil that has been heaped upon an innocent and inoffensive people, will be redressed by this honorable Assembly. We had to wade through deep sorrow and humiliation most poignant, yet like a young and tender mother whose love increases to newborn infant in proportion to the pain she had by its birth, so likewise our love to our religion gets stronger by the barbarous hand of persecution, which brings banishment, prison and death upon us.

They have done no more to us than they have done to our Lord and Master, and the Saints of the former days, and if we like them suffer in this world, we hope to become glorified with them in that land that lays out of the reach of the aggressor's hand.

The reader is most earnestly invited to read this little work with care and attention: let no one judge hastily of its contents or condemn it rashly, but let him pray in the name of the holy child Jesus from the very inmost of his soul, that light and knowledge, joy and gladness may descend, to quicken his spirit and to hear his holy wishes.

How welcome are unto us the rays of the morning after the dark shades of the night. So we may likewise feel after a long night of spiritual darkness, under which the earth with its inhabitants has been groaning for so many hundred years. An angel, yes an angel sent by the Almighty descended to take away the veil of darkness from off the understanding of some, that they might be ready to receive the rays of truth that will warm and rejoice the hearts of many. Welcome, yes welcome thou messenger of heaven, and thrice welcome the message thou bringest unto us! O best of Fathers, I pray thee in the name of thy holy child Jesus, to

bless the feeble efforts of thy servant, and wherever this little book may go let it be a messenger of conviction to the evil, and a forerunner of peace for the righteous: May its contents be wafted by favorable winds to the utmost bounds, and let its influence fall upon the rich and fertile soil of humble hearts: May it take root grow and bear fruit in the life to come.

Go forth thou little book, the Lord will speed thy way. Trample down superstition that may arise against thee; make thine enemies thy prisoners; with thy virtues lodge in the hearts of the people, and may thy fundamental truths dwell there forever.

Frankfort. (On the Maine,) August 1842.

Translated from the German by Alexander Neibaur, a German Jew.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, OCTOBER 15, 1842.

TO THE SAINTS OF GOD.

It may not be amiss, under the present state of things, to say a few words to the saints by way of encouragement, at this time of excitability and rumor. The things that have been transpiring around us have had a tendency to call forth our reasoning and reflective powers; Solomon, who was a wise man in his day, and set his mind to search out wisdom, reflected both upon the good and the evil, and has left us the following useful and instructive admonition, "in the day of prosperity be joyful; but in the day of adversity consider." We, all of us, have our friends, our connexions, our families and associations; and we find that the ties of friendship, consanguinity, and brotherhood, have indissolubly united us together with a thousand endearing associations; we have embraced the one common faith, even that "which was once delivered to the saints," we have been privileged with hearing the everlasting gospel, which has been delivered unto us by the spirit of prophecy; by the opening of the heavens; by the gift of the Holy Ghost; by the ministering of Angels, and by the power of God; we have left our connexions, our countries, our friends and homes, at the command of God, that we might come to Zion, obtain an inheritance among the saints, fulfil the requirements of Jehovah, and be instructed in the revelations of heaven. Thus located, and thus situated, in possession of the one common faith

and hope, the same prospects and desires, a kindred sympathy runs through the whole body, even the body of Christ, which, according to Paul's statement, is his church; and no one part of the body can be injured without the other parts feeling the pain, for says Paul, if one member suffer, all the members suffer with it; and if one member rejoice all the rest are honored with it. If the weakest and most feeble of the saints of God receive an injury, if he is opposed, injured or imposed upon by an enemy, the injury is felt by the whole, as being part of the body, and they stand ready to heal his wound, to rescue him from danger, or to avenge his wrong by all legal measures. If this be so in regard to the weakest members, how much more is it the case when he whom God has appointed to be our prophet and guide, is brought into bondage, through the cruelty and oppression of a misguided, fanatical, and persecuting executive, and an enthusiastic and frantic set of desperadoes, who, regardless of law, of the rights of man, of the principles of justice, and of every thing pertaining to righteousness and truth, would seek to glut themselves with the blood of the innocent; stain with eternal infamy the escutcheons of our country, and wither with a deadly blast the fair fields of freedom and liberty, whose odoriferous perfumes have heretofore been wafted on every breeze, and spread health, peace and contentment throughout the land.

If this, to the saints of God, may indeed be called a day of adversity, we shall do well to take the admonition of Solomon, and "consider;" if we see mobocracy and lawlessness prevailing; if we see our laws and constitution trampled under foot; if we see our once happy country bleeding at every pore, and her own sons pushing the dagger to her vitals; if we see these glorious principles of liberty, for which our fathers fought, and bled, and died, trampled under foot by a set of lawless miscreants—and mobocracy, anarchy and confusion taking their place, let us consider that in "the last days REVELIOUS TIMES SHOULD COME;" that there should be "distress of nations with perplexity, men's hearts failing them for fear of those things that are coming upon the earth." And if rulers and governors transgress the laws of right, trample under foot the principles of justice, and disregard those laws which they have pledged themselves to support by the most binding and solemn covenants, let us consider that "when the wicked rule the people mourn;" and that "God sets up one and puts down another, according to the counsel of his own will;" that all these things are governed by the wise dispensations of Jeho-

val; but they are strictly in accordance with the fulfilment of ancient prophecy, and that they are hastening forward the designs of the great Jehovah, in bringing to nought the counsel of the wise, in vexing the nations of the earth, and in hastening on that time when the earth shall be redeemed; the wicked be destroyed, and *'the righteous alone be exalted.'*

If our Prophet is brought into bondage, and his life is sought after, let us 'consider,' it is just the same thing that has taken place with the prophets of the Lord in all ages, and what our Savior prophesied of, saying, 'if ye will live godly in Christ Jesus ye shall suffer persecution.' Stephen had to ask the pious Jews this question, 'which of the prophets have not your fathers killed, which testified before of the coming of the just one of whom ye have now been the betrayers and murderers?' Fortunately for this generation, their fathers had no prophets to kill, but they shew a disposition to tread in the footsteps of the Jewish nation, and to manifest their religion by seeking to destroy from off the face of the earth those whom God hath sent. Our Savior said of the Jews, 'ye are of your father the devil, because his works ye will do,'—and if trampling under foot law—setting at nought justice and equity, and breaking the most solemn obligations; if hypocrisy, lying, deception, and seeking the overthrow, and the lives of the innocent, be the works of the devil, we shall not have much difficulty in finding out the parentage of many of this generation.

Concerning the present state of the Prophet, some of our enemies are ready to say, if he be the prophet of the Lord, why is it that he has to flee from the hand of oppression? Why does not his God deliver him? To this we would answer, that he has delivered him hitherto—but if being delivered out of every difficulty, be a sign of a true prophet, then indeed shall we find them very scarce in the scriptures of eternal truth. Moses had to flee from the land of Egypt, and be a stranger in the land of Midian. Job had to suffer the loss of his camels, his oxen, his asses, his flocks and herds, his children, his property and friends. Abraham, at the command of God had to flee from the hand of persecution and go to a land that the Lord would shew him of. Jacob had to flee, fearing the wrath of his brother, and absent himself fourteen years. Elijah had to hide himself three years and a half from the presence of the king, who sought diligently for him in all the nations around to take away his life. Obadiah had to hide the prophets by fifties in a cave, to save them from the hand of persecution. Elisha, David, Jeremiah, Zacha-

rias, and all the prophets more or less had to share the same fate. Paul tells us 'that they were tempted, they were tried, they were sawn assunder; that they had to wander about in sheep skins and goat skins, and to HIDE THEMSELVES in deserts, and dens, and caves of the earth.' Such is the universal testimony of scripture in regard to the prophets of the Lord, and instead of this being an argument against it, it is one, that goes to establish the truth of the prophets calling and profession. Our Savior in speaking of these things says—'if they have persecuted you, they will persecute me, if they have called the master of the house Beelzebub, how much more shall they call him of his household'—and he has given it as his counsel to flee in time of danger, saying, 'but when they persecute you in one city, flee ye to another.' We find then, that not only the conduct of your prophet, but that of his persecutors also, has been strictly in accordance with the treatment and proceeding of prophets, and that of their enemies also, in every age of the world.

In the day of 'adversity, consider,' says Solomon, consider the situation of your prophet, and let your prayers ascend to the God of Abraham, of Isaac, of Jacob, and of Joseph; that he may speedily be delivered, and that his enemies may be confounded. Reflect also upon the duties that you owe to your families, to the church of the living God, and to the saints in general. Slack not your duties in your families, but call upon God for his blessings upon you, and your families—upon your flock, and herds, and all that pertains to you—that you may have peace and prosperity—and while you are doing this, 'pray for the peace of Zion, for they shall prosper that love her.' Think of your duties to the Temple, and the Nauvoo House, and both by precept and example help to build those houses. Consider the state of the afflicted and try to alleviate their sufferings; let your bread feed the hungry, and your clothing cover the naked; let your liberality dry up the tear of the orphan, and cheer the disconsolate widow; let your prayers, and presence, and kindness, alleviate the pains of the distressed, and your liberality contribute to their necessities; do good unto all men, especially unto the household of faith, that you may be harmless and blameless, the sons of God without rebuke. Keep the commandments of God—all that he has given, does give, or will give, and an halo of glory will shine around your path; the poor will rise up and call you blessed; you will be honored and respected by all good men; and your path will be that of the just, which shineth brighter and brighter until the perfect day.—Ed.

To the Editor of the Times and Seasons.

COLD COMFORT.

DEAR SIR: Necessity frequently compels us to resort to means for self defence, which propriety, gentleness, meekness, and honor would gladly omit. It was said by the Lord, after the flood, that "the imagination of man's heart was evil from his youth;"—and every century's, every year's, yea, every day's experience, shows the continued reality of this prophetic declaration. Perhaps I am somewhat selfish, when I read the papers of the day and observe such a multiplicity of abuse, low cunning, and hypocrisy, so lavishly bestowed upon the Church of Jesus Christ of Latter Day Saints;—when I say that it seems to me that the whole library of the regions of darkness and death was in the hearts of conspiring men to hinder, frustrate, or annihilate the closing dispensation of righteousness. I have a notable case in point, from the Quincy Whig of September 24, or properly speaking, the "Fools" who endeavor to manage that paper for official dignity. I shall have to take up the subject by piece meal, and make such remarks as the nature of the *sophistical* case may require. The first strain is thus:—

"JOE SMITH.—The last account we have of this person, he was on his way north, it was supposed for Canada, by the way of Galena, Chicago, &c. But we place no confidence in the account; we believe Joe is yet in or about the 'City of the Saints,' and occasionally comes forth from his hiding place, when he can do so with impunity. He is too cunning for the Governor or any of his officers, and he has deliberately put the laws of the State at defiance."

There is nothing very cunning in the above paragraph, though the sense, probity, and sagacity, &c., of heralding Mr. Smith into Canada, and then, in the next breath, "place no confidence," in their own statement, are lost, and leaves the minds of reflecting people as vacant of, real information, as an unfurnished house is of furniture. Again hear:—

"If he will listen to a word from us, we would advise him to locate his new Jerusalem, away to the far West, in the Oregon country, and there to build his temple and govern the Saints in his own way. In that case the advantages would be two-fold: for himself and followers, he would procure peace and quietness, for there would be no danger of their molestation in the enjoyment of their peculiar notions in that distant country;—to the Government, the location of himself and followers would be an advantage, because it greatly needs settlers in that region; and doubtless, Government would do something right handsome for Joseph, in the

grant of a gift of lands, &c. if he would guarantee the emigration of any number of settlers."

So much hypocrisy, so barefaced an attempt at wholesale murder, has not even been contemplated by any other paper in the United States, however servile, mean, debased, or licentious. *Locate the Mormons in Oregon, only think of it!* After the society have lost in Missouri some one or two millions of dollars, besides many valuable lives; after they have builded a Temple in Ohio, at a cost of sixty or seventy thousand dollars; and after they have commenced a beautiful city at an expense of at least two or three millions of dollars, in Illinois; when their numbers in all parts of the world amount to probably between one and two hundred thousand persons, without the least possible chance, under the depreciated state of the currency, and the general stagnation of business, to dispose of any property, but never mind go to Oregon! Take your journey, men, women and children, on horses, mules and asses, for wagons will not pass over the Rocky Mountains these many years to come, and a passage round Cape Horn, of twenty thousand miles, would be too long a trip and too expensive; then fore go on horseback and muleback, and those who are fortunate enough to escape famine and flood, will have an excellent chance to fight among the thirty or forty tribes of Indians; and should any get to Oregon, there are from ten to twenty thousand, breeds of all nations; Americans, English, Russians, French, Spanish, New Hollanders, Chacchians, Chinese, &c., who are *every thing* but refined society, and they will settle the matter of Mormonism forever, and we, the editors of the Quincy Whig and all that believe as we do, will live on the plunder you leave behind, as has our contemporaries in Missouri. Go to Oregon, and "don't let Government will do something right handsome for Joseph." This probably would take place when the English, Russian and American Governments, after fifty or sixty years negotiation, happen to make a treaty, and settle the national right of territory, but nevertheless, as the Latter Day Saints are likely to increase, go to Oregon! Hear again:—

"It is becoming more plainly evident every day, that the Mormons cannot live at Nauvoo in tranquility any great length of time—for there is a jealousy growing up between them and their neighbors of an opposite faith, which is rapidly approximating to hatred on both sides, and will eventually lead to popular outbreaks and violations of law. It is hardly to be expected, that a community of men so clannish as the Mormons, and so bigoted and selfish in their religious belief—and so willing to ob-

the behests of Smith, whether for good or evil, —will long enjoy the respect of those who are governed by more liberal and Republican notions in both religion and politics; and when this society of men are shown to have practiced all manner of immoral and vicious acts under the cloak of religion, it is not surprising that a feeling of resentment, and a desire to get rid of the society root and branch, should take possession of the entire community. But with all this resentment and detestation of their corrupt practices, we hope no such things as mobs or violations of law, will be resorted to. Let public opinion stamp the men who are engaged in keeping up this religious delusion, with proper condemnation. Let their meetings be held as often as they choose to hold them—but let no man who has any respect for his own character and who detests imposture in every shape and form, keep aloof from these meetings, and the society will soon become a harmless one in point of numbers—the fire will soon burn out for want of fuel. Already have their conversions become “few and far between” in this country, and their missionaries are compelled to resort to England and Ireland, among the ignorant and uneducated class, for converts to build up the new Jerusalem, and the Temple. When the enormities, however, which have been practised at Nauvoo, for the last three years, have been widely spread and known, through both Great Britain and America, it is fair to presume, that the society will exist only in name—that is, there will be no more converts, and the backsliders will become so numerous, that none will be left in the society, but those who have their own corrupt ends to accomplish.”

This last paragraph is just in keeping with men that have no respect for law, gospel, virtue, humanity, God, man, or the devil! In 1840, these same conductors of public opinion, held the following language relative to the claim of Missouri upon the persons of Smith and Rigdon; viz:

“Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider as the case of Smith and Rigdon.”

I have brought in this candid calculation of these wholesale dealers in human rights, to show their glaring hypocrisy, and shall revert to that significant question of the Savior: Judas betrayest thou the Son of Man with a kiss?

There must have been a great change in the morals of men in the short space of a few years;—sense, feeling, humanity, and kindred consanguinity, as members of a great and growing nation, would once have shuddered at the idea of even *supposing*, that men, women, and children, on account of the religion of Jesus Christ, should be asked to *exile* themselves from their happy country, constitutions, rights, and privileges which were purchased by the blood of a Warren, a Wayne, yea, many a noble soul, that escaped in fire to heaven; and which, after seven years struggle, was consummated by a Washington, a Jefferson, and a galaxy of other equally worthy patriots: yea, strange, wild, wicked and outrageous would have been considered a proposition, for one or two hundred thousand people to abandon “*all*” for a wilderness five thousand miles off, among savages! It seems to me, that nothing but the heart of a beast, would ever have conceived such a mode of extermination, ruin and death; but this much is certain, as said the Apostle of old: “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus our Lord”—nor willingly from our homes, unless it comes with a *thou saith the Lord*, though we may meet with Pharaoh, Nebuchadnezzars, Neroes, Bogg’s and a host of others equally destitute of compassion or mercy.

OLD FIFTY.

FALLEN AWAY.

For the prince of this world cometh, and hath nothing in me. John, xiv: 30.

We quote the above scripture to show that the Savior foretold the reign of Satan upon the earth, mentioned by the apostles at different times and places, as the ‘reign of Anti-Christ,’ as a warning to the saints to beware of his lying wonders and deceivableness. We shall not, however, enter into the merits of the subject, in this article for the reason that it would occupy more time and space than we can allow. There is, we are well aware, no subject connected with religion, that so deeply concerns the whole human family as the one in question. It brings out at the onset, the great inquiry, if Satan has a specified reign as Anti-Christ—who is right?—This is a solemn question, and nothing but revelation can give the

true answer. Men cannot, by the spirit of men, show the true way to heaven; the experience of every age plainly proves this. The religion of Jesus Christ, taught by himself, and practiced by his Apostles under the miraculous "power from on high," began to lose its efficacy, power, simplicity, and glory that surpasseth understanding, when men, so far exceeded the heavenly rule as to use their own opinions, notions, and judgments, in preference to the revealed will of God. To elucidate this principle, we shall bring in a quotation from Moshelm, relative to the apostasy of the church in the fifth century, viz:

"The doctrines of religion were, at this time, understood and represented in a manner that favored little of their native purity and simplicity. They were drawn out by labored commentaries beyond the terms in which the divine wisdom had thought fit to reveal them; and were examined with that subtleties and subtilty that were only proper to cover them with obscurity. And what was still worse, the theological notions that generally prevailed, were proved rather by the authorities and logical discussions of the ancient doctors, than by the unerring dictates of the divine word.—And again—this procedure of the Roman tribunal—by which, the authority of certain lawyers—a plurality of voices among them—or the sentiments of the more learned and illustrious, were made to decide the point in dispute—was, in this century, admitted as a standing law, both in the deliberations and councils, and in the management of religious controversy.—Reason, and even common sense, were, in some measure, excluded from every question; and that was determined as *right* and *true*, which appeared such to the greatest number, or had been approved by doctors of the greatest note in preceding times. The acts of the various councils, yet extant, manifestly show that this was the case."

It will readily be seen by the above extract, that men, and not the comforter, as prophesied in John, governed the teachings of those who stood as watchmen, or shepherds, for the kingdom of our Lord. Lamentable is the fact, too, from this (5th) century down to the present nineteenth, that not one solitary sample of a better state, or more perfect unity, of the church can be found upon the pages of history: no; more division, more distraction, more persecution of one sect against another; more bloodshed; more folly; more pride, and less spirit; less veneration of sacred things; less brotherly love; less virtue; less temperance; less fruits of humility; and less charity, are visible in

each succeeding year, in every country, throughout Christendom.

Since the comforter left men, and pride and ambition have ruled the way where—in some have endeavored to enter into heaven, in a greater or less degree, *wealth*, and not a "pure heart" has swayed the destinies of what pretended to be the "*church*:"—and the prince of this world has spread his dominions in all the earth: and his *wife*, as the whore of Babylon, with a multiplicity of daughters playing the harlot among all nations, have left but a small chance for eight hundred millions of people to escape the curse pronounced by the prophet Malachi. Well may the Apostle James exclaim—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.—Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

MORMONISM—GEN. BENNETT, &c.

"Five feet nine inches high, with black eyes, black hair sprinkled with grey, dark complexion, and rather a thin face,—such, as nearly as we could judge by lamp light, was the aspect presented by this would be notable personage, the other evening, in Marlboro' Chapel, Boston. We hardly knew, after all, what to think of him and his purposes. His manner does not impress us, as that of one actuated by any very high and noble impulses. Yet, that all he is saying and doing is falsehood and forgery we are not at all inclined to think. That he read sundry documents that were genuine we have no manner of doubt. That his original instigation to what he is doing, is the purest in the world, we must confess we do not believe.—However, be his motives what they may, we

have no question he is in possession of evidence laying open no small amount of villainy. We have before expressed our opinion, that the major portion of those who have joined the Mormon body, have done so in simple sincerity of intent. But that many of those in high places among them are very far from single hearted, we are impressed by Gen. Bennett, let him or his design be what they will. We did not like his manner, his aside comments, his ejaculations,—and we liked just as little the boisterous applause rendered to his readings or remarks. Still, an impression was left by the whole, and this, though not very favorable to the speaker, yet decidedly gave us to believe that roguery the most scandalous attaches to Jo Smith, if to no others of the Mormon chief ones. Gen. Bennett read, from various newspapers, accounts of crimes committed by Mormons. This might, peradventure, be well for the public, however it might show for General Bennett himself. It is well that truth be revealed, whatever be the mind of its revealer.—He then related several advances of a disgusting character, made by Joe Smith to women of Nauvoo. If truly stated these were abominable enough, since they were instances of borrowing the cloak of religion to effect the devil's purposes. We are inclined, from the total impression made on us, to believe that he told what actually occurred. And 'twas vile enough, to be sure. He then read a letter, which, taking the entire impression made on us, we incline to hold authentic, written by Joe Smith to Miles Rigdon, in explanation, (as he called it) of proposals he had previously made her. 'Twas not without a certain devilish talent, skilfully employing holy words, and striving to make black appear white,—an effect it might possibly have wrought, had the person addressed believed with undoubting assurance, the writer to be a holy man.

On the whole, after taking pains to listen two evenings to Gen. Bennett, we came away with no pleasant impressions. The leaders of the Mormons—especially the leader—are, we verily believe, knaves. And knaves of a class the most detestable, too, seeking to win indulgence in the two very basest passions, Lust and Avarice, through the highest of all sentiments—the Religious! In pity's name, if there be any within reach of our voice of warning, let them keep away from Nauvoo! Religion is the highest and best. But, if cheated and betrayed through means of pretensions of this class, we are in peril of being stricken with a deadly chill! At least, let any, who have a leaning this way, pause for a time. *This can do no*

harm. Light will ere long penetrate every nook and corner of Nauvoo. If we have the opportunity of information we will use it."

We have extracted the above double minded mixture of doubt and fear, and good and bad, and upon the whole, a little more very careful persecution, from the "Essex County Washingtonian," of Salem, Mass. of September 15:—and, without "ifs or ands," after all the affidavits and certificates, against J. C. Bennett, and in support of the innocence of the Church of Jesus Christ of Latter Day Saints, we declare solemnly that it exceeds itself in nothingness. If pure religion had ever existed upon the face of the earth, among men, without the same jealousy, persecution, and blood-stained traces of its progress, as it were inch by inch, we could easily pass the land of "hanging witches," in silence, but from Eden to Nauvoo, and from Abel to Joseph Smith; yea, even the Lord of glory, himself—all have had to taste the bitter cup.

Jesus said: "woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh!" There is no possible excuse for men that sin with their eyes open. Salem has heard the gospel in its fulness, and there certainly must have been some precious souls present to have witnessed by the spirit of God, whether the elders of Israel preached *truth or error*. The world has ever been more tenacious for what they call religion, than the children of God, governed as they always have been, by immediate revelation. Satan is, to natural appearance, a much smoother faced christian, than the children of light: he not unfrequently fasts twice a week, makes long prayers, besides holding thanksgivings—and while the saints have to suffer, from the cradle to the grave, every indignity, slander, and abuse, he gravely says:—"*This can do no harm—pause for a time.*" When such needless cautions are given in a land of liberty and light, all we can say is, "O, generation of vipers, how can you escape the damnation of hell?" If the Mormons have succeeded for twelve years to gull the brightest part of christendom with a false religion, what will they do with the less enlightened portions of the globe, for twelve years to come? Ah, dear sirs, when more than fifty thousand souls have witnessed the power of God; and time has developed the ruins of cities mentioned in the Book of Mormon, it is too late to cry delusion, or beat for a pause—the work of God never tarries. The Lord will come, and all his saints with him: even so.

FROM ABROAD.

With much gratification, we give the translation from the German, of Elder O. Hyde's "preface" to his pamphlet, containing 115 pages addressed to the inhabitants of that section of the Lord's vineyard. We mean to give some extracts from the body of the work in the next number of this paper. The subject, we understand, is simple, and the language dignified, especially for one who learned as he went and wrote as he came; in another tongue: the Lord is there.

NEW HOLLAND.

As we have elders sent to India, Australia, &c. we glean whatever scraps of history, relating to these far abodes of men, for the benefit of the saints and all that feel an interest in the welfare of Israel. Every ear has to hear the fulness of the gospel, and every heart has to be penetrated with the truth. But to our history of that far distant land:—

"AUSTRALIA.—Passing by the Mauritius, a flourishing Island, formerly a French possession, but exhibiting no very remarkable difference in its economical condition from that of the West India colonies, unless in its great fertility; and Ceylon; in which colonization, properly so called, has scarcely commenced; we arrive at Australia, the land of promise to modern emigrants, and the most remarkable field of British industry, out of the limits of Britain, at the present day. After the coast of New South Wales had been discovered by Captain Cook, it was made a penal settlement, with a view to rid our jails of the number of prisoners who were accumulating there. In 1757, the Sirius frigate landed 800 convicts at Botany Bay. The coast of that inlet which had appeared so tempting to Captain Cook, was soon found to afford nothing but swamps and sand; an instance, among many, of the ease with which Government has allowed himself to be misled by the reports of naval discoverers, to many of whom all land is much alike, and who, even better qualified to judge, see the tract they have explored only at one season of the year, and are almost certain to be unreasonable either in their praises or their disapprobation. On the 26th of January, 1788, the little colony moved to Sidney. In the fifty years which have since elapsed, the progress of New South Wales has been so astonishing as far as regards the production and accumulation of wealth, as to afford the most remarkable phenomena in colonial history. In 1749 the first harvest was reported; in 1790 the first permanent settler (a convict) took possession of the plot allotted to him. In 1793 the first purchase

of colonial grain (1200 bushels) was made by government. The first newspaper was printed in 1802. In 1803 Mr. Macarthur exhibited in London the first sample of Merino wool from the sheep of the colony. In 1807, 245 pounds of that wool were exported from Sidney; in 1820, 100,000 lbs.; in 1830, 3,564,532 pounds; in 1840 about 7,000,000,000 lbs. Sidney is now a fine city, with all the appurtenances of a great provincial town, and exhibiting much greater signs of wealth than one of similar size would display in England; and an acre of land, within the town boundaries, sold lately for \$20,000.—[Merrivale on Colonies.

TO THE SAINTS IN NAUVOO, AND SCATTERED ABROAD.

This may certify that President Joseph Smith, the Trustee in Trust, for the Temple, called upon the Temple Committee on the 1st inst. to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the labors and proceedings of the Committee, and ordered that this be published in the Times and Seasons, that the saints may know the fact and be thereby encouraged to double their exertions and forward means to roll on the building of the Temple in Nauvoo.

It was also ordered that the Recorder's Office be hence forth removed to the Committee house near the Temple; all property and means must therefore be brought to that place, where it will be recorded in due form.

WM. CLAYTON, Clerk,
and Recorder for the Temple.

Nauvoo, October 11, 1842.

END OF THE THIRD VOLUME.

This number closes the third volume, and while we return our thanks for the patronage thus far bestowed, and solicit a continuation of support for the fourth, we would inform our readers and all those that may want them, that we have back numbers of the last three volumes, on hand to supply the call of such as may order them. It is our intention to render the coming volume as worthy as, or, more worthy than, the preceding ones; not that we would say that exertions, pains, or diligence have been heretofore spared, but that the increase of our numbers as a church, and the increase of interesting signs and scenes abroad in the earth, are ample inducements for us to work while the day lasts.

To have a good paper it is necessary to have good patrons, who will use due diligence to forward means to support the establishment, without which no press can long be sustained.

The new translation of the bible, and the book of Doctrine and Covenants are entirely dependent on the liberality of the well-disposed for the cause of our Redeemer. We can therefore say as said the prophet, 'consider your ways.'

THE JEWS.

Still we are all here safe encamped in quarantine beneath the rocky brow of Mount Carmel close by the sea.

We left Alexandria on the 16th of May, and arrived in Jerusalem in twenty-three days. The first part of our journey, as far as Damietta, we rode upon asses reminding us of the sons of Jacob when they carried corn out of Egypt.—Our track lay by the sea shore, so that we enjoyed a cool breeze tempering the hot air of the desert. We crossed the only two remaining branches of the Nile, and drank of the water.

From Damietta we sailed across Lake Menzalah as far as San—the ancient Zoan. You may believe that the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery entirely covered with close alluvial matter. At one place we found immense blocks of granite, the remains no doubt of some ancient Temple, two sphynxes were laying close by one, in a very perfect state of preservation, and a great many obelisks beautifully carved.

There are also many petrified stones as if the place had been destroyed by fire, Isa. xix. 12. Ezek. xxx. 14. Psal. lxxviii. 12. when God did his marvellous works upon Pharaoh and his people.

The country round is quite flat, a rich soil; but without water, without cultivation,—desolate. From Zoan to Jerusalem we rode upon camels. Before coming to the land of the Philistines we found it all a waste howling wilderness, "a land of drought, and of the shadow of death."

[From the Jewish Intelligencer.]

Elder Joseph Younger is requested to return home immediately, as his family needs his assistance.

Poetry.

PARTING HYMN.

BY P. P. PRATT.

To leave my dear friends, and from neighbours to part,
And go from my home, it afflicts my poor heart—
With the thoughts of absenting myself far away,
From the house of my God where I've chosen to pray.

But Jesus doth call me a message to bear,
To kingdoms, and countries, and islands afar;
His presence will bless me and be with me there,
His Spirit inspire me, in answer to prayer.

Then why should I linger with fondest desire
O'er home and the raptures its comforts inspire?
For sweeter, O sweeter, the message I bear
To comfort the mourner in answer to prayer.

Dear friends, I must leave you, and bid you adieu,
And pay my devotions in parts that are new;
But still I'll remember in pilgrimage there
The joys that we tasted in answer to prayer.

How oft, when the day's busy bustle has closed,
And nature lies sleeping in silent repose,
To some lone retreat I will fondly repair,
Remember my kindred, and pray for them there.

BOOKS OF MORMON, &c.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

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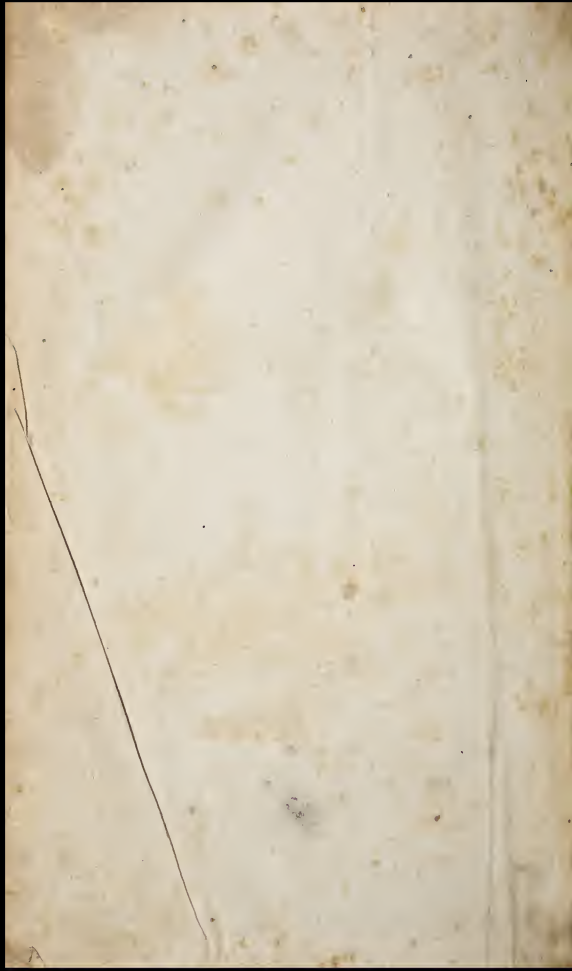












Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God, First in government, the last pertaining to the measurement of time. The measurement according to celestial time; which, celestial time, signifies one day to a cubit. One day, in Kolob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptian's Jah-oh-eh.

Fig. 2 Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power, also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing, also, the grand Key words of the Holy Priesthood, as revealed to Adam in the

EXPLANATION OF THE ABOVE CUT.
Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham and all to whom the Priesthood was revealed.

Fig. 4 A-swer to the Hebrew word Rauh-e-yan, signifying expanse or the firmament of the heavens; also, a numerical figure, in Egyptian, signifying one thousand; a swearer to the measure of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5, Is called in Egyptian Enish-go-on-cosh; that is, one of the governing planets; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob, through the medium of Kae-e-vanrah, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Flooree or the Moon, the earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-foe-e-sea, or Hah-kau-beam, the stars represented by

numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6, Represents this earth in its four quarters.

Fig. 7, Represents God sitting upon his throne, revealing, through the heavens, the grand Key words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8, Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9, Ought not to be revealed at the present time.

Fig. 10, Also.

Fig. 11, Also.—If the world can find out these numbers, So let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 21, will be given in the own due time of the Lord. The above translation is given as far as we have any right to give, at the present time.